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REV. WILLIAM MOISTER.

WESLEYAN MISSIONARY

MEMORIALS

OF

MISSIONARY LABOURS

IN

WESTERN AFRICA, THE WEST INDIES,

AND AT THE

CAPE OF GOOD HOPE:

WITH HISTORICAL AND DESCRIPTIVE OBSERVATIONS, ILLUSTRATIVE OF NATURAL SCENERY, THE PROGRESS OF CIVILIZATION, AND THE GENERAL RESULTS OF THE MISSIONARY ENTERPRISE.

BY

WILLIAM MOISTER,

NEARLY THIRTY YEARS A MISSIONARY TO THOSE COUNTRIES, AND LATE GENERAL SUPERINTENDENT OF WESLEYAN MISSIONS IN THE CAPE OF GOOD HOPE DISTRICT.

THIRD EDITION, REVISED AND ENLARGED.

WITH A PORTRAIT OF THE AUTHOR.

LONDON:

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TO

THE REV. ELIJAH HOOLE, D.D.,

FORMERLY A ZEALOUS, LABORIOUS, AND SUCCESSFUL

MISSIONARY IN INDIA,

AND NOW

THE SENIOR SECRETARY OF THE WESLEYAN-METHODIST

MISSIONARY SOCIETY,

THIS VOLUME

Is Most Respectfully Dedicated

BY THE AUTHOR,

IN ADMIRATION OF HIS LONG-CONTINUED, ABLE,

AND FAITHFUL SERVICES AT HOME AND ABROAD,

AND ALSO

IN GRATEFUL REMEMBRANCE OF AGREEABLE FRIENDLY

AND OFFICIAL INTERCOURSE DURING A PERIOD

OF MORE THAN THIRTY-FIVE YEARS.

HIGH on a rock, in solitary state,
Sublimely musing, pale Britannia sate;
Her awful forehead on her spear reclined,
Her robe and tresses streaming with the wind;
Chill through her frame foreboding tremors crept!
The mother thought upon her sons, and wept;

* * * * *

Shame flush'd her noble cheek, her bosom burn'd,
To helpless, hopeless Africa she turn'd;
She saw her sister in the mourner's face,
And rush'd with tears into her dark embrace;
"All hail!" exclaim'd the empress of the sea,
"Thy chains are broken,—Africa, be free!'

MONTGOMERY.

PREFACE.

NOTWITHSTANDING the frequency with which a similar apology has been made for appearing in print, the author of the following pages may be allowed to say that they have been committed to the press in deference to the oft-expressed opinion of his friends, that he might further serve the cause of Christian Missions, by the publication of a complete narrative of his personal labours in foreign lands, with some account of the respective countries where he had been called to sojourn. The general favour with which his "Memorials" were received, a few years ago, both in England and in America, as well as in several of the British Colonies, has, moreover, encouraged him to proceed with the present volume, on which he has been engaged since the failure of his health obliged him once more to return to his native land.

Although this is called a *third edition* of the Missionary Memorials, it is substantially a *new work;* the whole having been rewritten and greatly enlarged by the addition of many items of information with reference to the history of slavery and the slave trade, the results of emancipation, the geography and natural scenery of Africa and the West Indies, as well as by a continuation of the personal narrative during the author's ten year's Mission to the Cape of Good Hope.

The writer has not hesitated to avail himself of every accessible source of information, with a view to test the facts, incidents, and dates with which he has had to deal, and to render the historical sketches as accurate and interesting as possible. It would have been exceedingly inconvenient to make a separate reference to every work to which he has been indebted; but he desires to express his general obligation for the information which he has received by the perusal of the missionary publications of

the following esteemed brethren and fellow-labourers in the Lord's vineyard:—Revs. William Shaw, President of the Conference for the current year, Barnabas Shaw, Thornley Smith, William C. Holden, John Morgan, William Fox, Peter Samuel, Richard Sergeant, and Dr. Horsford. He wishes also to express his grateful acknowledgment to other friends and brethren who have kindly furnished him with valuable information and suggestions by letter, especially to the Revs. William D. Goy, George Ranyell, John Mann, James Bickford, and Benjamin Ridsdale. In a work embracing such a wide range of topics, and such a number of statistics, dates, and proper names of places and persons, it will not be surprising if some errors or omissions should be found to have escaped detection, especially as it has required a constant aim at compression to keep the work within the limits of a portable volume. Should any thing of the kind be discovered by his friends, the author would feel obliged by its being pointed out to him, with a view to correction, in the event of a future edition.

The preparation of this work for the press has indeed been a "labour of love;" and often has the heart of the writer thrilled with emotion, and overflowed with gratitude to God, whilst reviewing the way in which the Lord has led him these many years in the wilderness, and whilst marking once more the many interpositions of Divine Providence which he has experienced.

Should the perusal of these Memorials tend to increase the reader's sympathy, love, zeal, and benevolence in the cause of Christian Missions, the design of the author will be answered, and God alone shall have all the praise. W. M.

Elm Grove, Newport,
Isle of Wight, *March* 10*th*, 1866.

Contents.

PART I.
WESTERN AFRICA.

CHAPTER I. — Page
The Character of the Country 1

CHAPTER II.
The native Population 22

CHAPTER III.
African Slavery and the Slave Trade 48

CHAPTER IV.
European and American Settlements 70

CHAPTER V.
English Settlements and Missions 87

CHAPTER VI.
Commencement of Personal Labours 118

CHAPTER VII.
First Voyage up the Gambia 142

CHAPTER VIII.
Second Voyage up the Gambia 160

CHAPTER IX.
Third Voyage up the Gambia 178

CHAPTER X.
Miscellaneous Incidents 200

PART II.
THE WEST INDIES.

CHAPTER I.
Description of the Islands 227

CHAPTER II.
The Colony of Demerara 251

CHAPTER III.
PAGE
THE ISLAND OF BARBADOES 276

CHAPTER IV.
THE ISLAND OF ST. VINCENT 302

CHAPTER V.
THE ISLAND OF GRENADA 329

CHAPTER VI.
THE ISLAND OF TOBAGO 353

CHAPTER VII.
THE ISLAND OF TRINIDAD 367

CHAPTER VIII.
SUPPLEMENTARY INCIDENTS 394

PART III.
THE CAPE OF GOOD HOPE.

CHAPTER I.
TOPOGRAPHICAL SURVEY 417

CHAPTER II.
NATIVE TRIBES AND COLONISTS 443

CHAPTER III.
WESLEYAN MISSIONS 462

CHAPTER IV.
ENTRANCE ON PERSONAL MISSION 486

CHAPTER V.
FIRST JOURNEY TO THE INTERIOR 510

CHAPTER VI.
SECOND JOURNEY TO THE INTERIOR 526

CHAPTER VII.
THIRD JOURNEY TO THE INTERIOR 546

CHAPTER VIII.
CONCLUDING INCIDENTS AND OBSERVATIONS 567

MEMORIALS

OF

MISSIONARY LABOURS.

PART I.

WESTERN AFRICA.

CHAPTER I.

THE CHARACTER OF THE COUNTRY.

GEOGRAPHICAL Boundaries—General Aspect—Modes of Travelling—Mountains and Rivers—Fertile Soil—Natural Productions—Palm Oil—Gum-Arabic—Bees' Wax—Ivory—Gold—Vegetables—Fruits—Mode of Cultivation—Sowing and Reaping—Threshing—Winnowing—Natural History—Climate—Tornadoes—Noxious Insects—Fevers—Practical Suggestions.

THROUGHOUT the entire range of ancient and modern geography, no country has been brought to the notice of British Christians possessing stronger claims to their sympathy and aid than Western Africa. The very name of that extensive but injured portion of the globe is associated, in the mind of the genuine philanthropist, with everything which is shocking and revolting to the feelings of humanity, as well as derogatory to the boasted dignity of our nature. So far as it has yet been made known, its history has been written in characters of blood; and unfolds to us a tale of cruelty, oppression, and wrong, such as the annals of crime have scarcely equalled in any other country in the darkest ages. And, although the claims of our sable brethren have, of late years, been urged upon us more

serpents, or beasts of prey, to which he is constantly exposed. In some of the more open districts, horses are occasionally used for the saddle; but they are not generally employed as beasts of burden, or for long journeys. Indeed, on some parts of the continent, as Cape Coast, Ashanti, and other places, from some peculiarity in the herbage or in the climate, horses cannot live. As often as they are introduced from other places, they decline in their condition, and ultimately dwindle and die. Camels even share the same fate, although horned cattle thrive pretty well. When long journeys have to be performed over land, Europeans are, in some places, carried by the native bearers in hammocks or chairs, according to the plan adopted in India, whilst others follow with the baggage and provisions of the traveller. In some parts of the country, however, we travel chiefly by water. The mighty rivers which wend their way in various directions towards the sea supply, to some extent, the want of public roads; and appear to have been designed by Providence as so many highways to the interior of Africa; for which purpose they are already used, to a considerable extent, in many places.

The native tribes living in the neighbourhood of the principal streams, lakes, lagoons, and creeks, employ vessels of various kinds to transport themselves and their merchandise from place to place; and it is almost as common to meet boats or canoes on some of the rivers, as you sail along, as it is to meet horses and carriages on the public roads in England. Some of the canoes used by the natives are large and handsome vessels. For, although the hulk is made of the trunk of a single tree, hollowed out with great skill, it is frequently sixty or seventy feet long, and six or seven feet broad, being occasionally raised at the sides with planks, and beautifully ornamented with carved work. A canoe of the largest class is generally manned with twenty-four Negroes, who sit on the edge or gunwale of the vessel, twelve on each side, and propel it forward at a rapid rate, with paddles about three feet long, which they ply with remarkably dexterity, beating time to a tune which they sing with much spirit to some extemporaneous song made to suit the occasion. Thus the scene is

rendered quite lively and animated when a fleet of these native craft are sailing in company; for they make the surrounding forest ring with their merry songs, as they dash along through the placid water.

The principal rivers of Western Africa, to which allusion has just been made, are the Niger, Gambia, Senegal, Sierra Leone, Volta, Mesurado, Bonny, Calabar, Nunez, Pongas, and the Rio Grande. Most of these majestic streams take their rise in a range of mountains in the interior, which runs nearly parallel with the coast, usually called the Kong Mountains; and, after watering extensive and fertile regions, empty themselves into the Atlantic at various points on the coast. The source and termination of the river Niger were, for a long time, unknown; and their discovery was in vain attempted, until the successful researches of the celebrated Mungo Park, and the intrepid Landers, who ultimately solved the grand problem. The former ascertained that it took its rise in the mountains to which we have referred; and the latter found that, after flowing in a winding course about two thousand miles through Central Africa, it discharged its mighty volume of waters by a number of large estuaries into the Bight of Benin. These real mouths of the Niger were formerly regarded as so many separate rivers; and were known as the Brass river, the Nun river, the Old Calabar, the New Calabar, &c. But now it is evident that a vessel may ascend by any one of these to the very heart of Africa; and, at the proper season of the year, arrive at Rabba, Sego, or Timbuctoo, on the banks of the Niger.

The Gambia may be fairly classed among the largest and most important rivers of Western Africa; and it justly stands next in rank to the majestic Niger. The banks and islands of this truly noble river were the scene of the writer's missionary labours and travels, whilst resident in that country: a more particular account of this locality may, therefore, be naturally expected. But, such is the similarity both of the general aspect of the country, and of the character and habits of the people throughout the principal portion of Western Africa, that the account here given of them may be regarded as of general application.

The river Gambia takes its rise at the northern extremity of the Kong Mountains, not far from the sources of the Niger and the Senegal; and, after watering a beautiful and fertile country, through which it wends its serpentine course for nearly a thousand miles, it empties itself into the Atlantic Ocean to the south of Cape Verd, in latitude 13° 30′ north, and longitude 15° west. It is about twelve miles wide at the mouth; but on proceeding upwards we soon find its width contracted to about three miles. Thus it continues to vary from one to three miles in width for a considerable distance; sometimes, however, extending itself so as to present the appearance, after the rainy season, of a vast inland sea. It is navigable for vessels of fifty or sixty tons' burden for upwards of four hundred miles, at which point further progress is interrupted by a series of rapids known as the Falls of Baraconda. In the dry season, the influence of the tides is felt to a distance of more than three hundred miles from the sea; and the larger vessels of the European merchants avail themselves of this circumstance in navigating the stream, as the breeze is frequently rather feeble, being impeded by the surrounding forests. On ascending an eminence, in the upper parts of the river, the prospect presented to the view is frequently of a charming character. On the right hand and on the left extensive forests of the richest foliage may be seen waving in the wind, with here and there a native town with its clearings of cultivated ground; whilst, on looking towards the sea, we behold the majestic Gambia glittering in the sun, like a silvery thread, as it silently flows in its tortuous course towards the mighty ocean. When sailing on the river itself, the scenery is, in many places, very interesting. The margin of the water is, for more than a hundred miles, lined with dense masses of the mangrove tree,—a beautiful evergreen, with shining leaves of deep green, not unlike the laurel of our own country. These mangroves flourish only where the ground is low and swampy, and saturated with salt water, at the flow of each successive tide; but, as every tree sends down a number of branches, each of which in time becomes a tree, the whole forms an impenetrable mass of jungle. On ascending further into the interior, the banks of

the river are found to be more elevated, and the ground drier, and frequently covered with forest trees of gigantic stature. Throughout its entire length, the Gambia is studded with beautiful islands, on two of which, St. Mary's and Macarthy's, British settlements have been formed. Of these, and some other important places on the banks of the river, an account will be given in a future chapter.

With the exception of the sandy deserts and rocky mountains already referred to, and which occupy a comparatively small portion of the vast continent, the soil of Western Africa is generally rich and fertile. At the close of the rainy season, vegetation of every description springs up with amazing rapidity; and, with the application of ordinary skill and industry, the land would be remarkably productive. Perhaps we should not greatly err, if we were to assert that no country in the world surpasses this in the abundance of its natural resources. The vast alluvial plains on the banks of the numerous rivers and creeks near the coast appear well adapted for the cultivation of hemp, indigo, cotton, coffee, ginger, arrow-root, sugar, rice, and other articles peculiar to the tropics; whilst the uplands, in the interior districts, produce the finest specimens of timber from the mahogany to the famous camwood. There also may be seen the cocoa-nut and the palm, with their lofty plumes gracefully waving in the breeze. The palm tree is a great favourite with the natives, inasmuch as it yields the refreshing wine of which they are so passionately fond. They also extract from the pulp of the nut the celebrated palm oil, which has, of late years, become a prime article of export, upwards of 20,000 tons having been exported to England in one year. The value of palm oil now exported from West Africa amounts to £1,500,000 *per annum*. Large quantities of gum-arabic are collected annually in the country which extends between the Senegal and the Gambia, and on the borders of the Great Desert. This valuable article is found exuding from the branches of a small shrub, not larger than the mulberry tree, and is gathered at certain seasons of the year for exportation to Europe. The natives are also in the habit of ranging the forests in search of bees' nests, which they take,

not so much for the sake of the honey, as for the wax, which has become an important article of barter with the merchants on the coast, who collect it for exportation. Another valuable article of merchandise is ivory, which is brought down from the interior in considerable quantities, and exchanged, by the natives, for various items of British manufacture.

In directing attention to the native productions and natural resources of Western Africa, we must not omit to advert to the probable mineral wealth of the country. Some districts appear to be literally impregnated with the precious metal; and we have seen, in the possession of one person, several pounds' weight of pure gold, collected and prepared for the British market. The hills on the banks of the upper Gambia, moreover, contain iron and copper ores, which are smelted and worked up by the natives into various useful and ornamental articles. We are aware that, hitherto, these mineral productions have been only obtained in small quantities, and by a slow and laborious process, the gold being generally collected in single grains in the beds of periodical rivers; but by the application of improved modes of mining, crushing, and smelting the ore, it is probable that important results would be realized.

Notwithstanding the fertility of the soil, and the numerous advantages possessed by the country generally, very little has, as yet, been done to open up its numerous resources. The land, to a considerable extent, lies waste, only very small portions having been brought under cultivation. The immediate wants of the natives, in their present uncivilized state, are few, and they literally "take no thought for the morrow." In the vicinity of each town or village may be seen the gardens and fields of the people, sometimes laid out with a degree of neatness and taste truly commendable, but always on a limited scale, considering the abundance of land available for cultivation. The most common articles of produce, and those on which the natives chiefly subsist, are yams, corn, rice, manioc, plantains, pumpkins, melons, onions, cucumbers, ocroes, beans, and ground-nuts, with a few other vegetables of minor consequence. Fruit is also abundant, and of great variety; as the

orange, banana, sour-sop, guava, pineapple, papwa, and mango plums. Most of these fruits, especially the guava and the pine-apple, grow wild in the woods at Sierra Leone.

The native mode of cultivating the ground is somewhat peculiar, and deserves a passing notice. The low swampy land on the banks of the Gambia appears best adapted for the cultivation of rice, which is grown in large quantities. The ground is prepared by the women and slaves, before the waters of the river have retired into their usual channel, after the annual rains. When engaged in this branch of native agriculture, they may be seen wading up to the knees in mud and water, tramping the ground with their feet, and breaking the clods with their hoes, till they have reduced the whole to a proper consistency. The seed is then literally "cast upon the waters;" and as evaporation takes place, it settles in the mud, germinates, springs up, and produces an abundant harvest. The appearance of a field of rice, as it advances to maturity, is not dissimilar to that of one sown with wheat or barley in our own country; and the grain is gathered in, and stored up, in a similar manner.

The drier land, in more elevated situations, is selected for Indian and Guinea corn, both of which are produced with very little labour. After the ground has been cleared of weeds, and becomes moistened with the first showers of rain which fall after the dry season, the labourer passes along, merely grazing the earth with a hoe, at intervals of two or three feet, drops in the seed, covers it up with the foot, and thus the work of sowing is accomplished. As the green blade springs up, it only requires weeding occasionally, and a plentiful crop is generally secured as the result of this trifling labour. The Guinea corn is of two or three kinds. When freed from the husk, one sort has the appearance of very small peas; and the other, which is a kind of maize, has a striking resemblance to the common canary seed. All kinds of corn in Western Africa grow to a great height, varying from eight to twelve feet; and each stem being strong and stout, the process of reaping resembles that of felling small trees. When the grain is ripe, the husbandman strikes at the root of the tall corn stalk with his bill or cutlass,

and it falls to the ground. The large bushy ears are carefully collected into the granary, and the stems are used for fuel, fencing, and other domestic purposes.

The mode of threshing adopted by the natives is also peculiarly rude and simple. They carry the corn to an elevated place in the field, cleared for the purpose, and merely beat out the grain with large sticks. The process of winnowing is equally simple; for, selecting a windy day for the purpose, they throw up the corn into the air, the breeze blows away the chaff, and the pure grain is collected and stored up for mercantile purposes, or for home consumption. The native granaries are circular buildings, formed of wattled canes, and covered with thatched roofs. They generally stand on posts eight or ten feet high, and are reached by a moveable ladder. This arrangement is considered necessary to preserve the grain from the depredations of the various kinds of vermin, with which the country abounds, as well as to make it less accessible to the two-footed animals which might be otherwise tempted to help themselves to their neighbours' property without permission.

But the yam is the most highly prized by the natives of Western Africa. At this we are not surprised, when we call to mind its nutritive qualities, and the ease with which it is produced in a climate so well adapted to its growth. It is cultivated by planting cuttings after the manner of potatoe planting in England; only, the yam being much larger than the potatoe, it requires a deeper soil. One yam sometimes weighs eighteen or twenty pounds, and would furnish a meal for a considerable family. In substance this root is more like the turnip than the potatoe; but in taste it resembles neither, partaking more of the nature of bread. In shape it bears a striking resemblance to the ginger root, frequently branching out in finger-like projections, and other fantastic forms. The sweet potatoe is also a valuable edible, somewhat smaller than the yam; and although totally unlike any vegetable in domestic use in Europe, it is, nevertheless, eaten with relish when the taste for it is once acquired. It is cultivated by planting slips of the top, which run along the surface of the ground, or climb up a pole like a vine. On this account, it is an economical

article of diet, being produced with little labour, and still less expense for seed; and it is in high repute among the natives. The sea coast and the rivers abound with excellent fish; as the dolphin, pilchard, and mullet; and the market is occasionally supplied with mussels, cockles, and oysters.*

It does not come within our province to dwell at length here on the natural history of Western Africa; but we may briefly observe, that no part of the world affords greater variety or richer specimens of the wonderful works of God in each respective kingdom of nature. We have already adverted to the indications of mineral wealth which appear in different parts of the country, as well as to the luxuriant vegetation of the coast, which presents such an extensive field for the researches of the botanist. The lamented Bowdich did much to elucidate these branches of science; and had he lived to complete his investigations in the interior, still clearer light would, no doubt, have been thrown upon the subject. The wild animals, which haunt the rivers and roam about the forests, are very numerous. The most prominent of these are the lion, leopard, hyæna, elephant, hippopotamus, crocodile, baboons, and monkeys of various kinds, from the savage gorilla to the smallest species, so easily domesticated in dwelling-houses. A great variety of serpents might also be enumerated, from the gigantic boa-constrictor to the smallest snake that glides among the grass. The specimens of the feathered tribe are likewise numerous; for we have seen in Western Africa the ostrich, maraboo, crown bird, guinea fowl, vulture, wild turkey, partridge, dove, kingfisher, canary, mocking-bird, humming-bird, and parrots and paroquets of various kinds, with an almost endless variety of small

* There is a curious circumstance connected with African oysters which may be mentioned here, for the edification of the youthful reader. *They grow upon trees*; and we have seen a fine crop brought to market, the oysters still adhering to the branches on which they had grown. Be not incredulous, and we will explain. There are no rocks to which the young oysters can adhere; but there are the roots and branches of mangrove trees in abundance, which are submerged by every flowing tide: to these the young oysters attach themselves, and on these they live and grow till they are matured, when the natives come and chop of the branches, throw them into their canoes, and offer them for sale, as already stated.

birds of the most splendid plumage, exhibiting every colour of the rainbow. It is remarkable, however, that these exquisitely beautiful birds, with the exception of the canary, are generally not birds of songs. In travelling through the woods a few pleasant chirping notes may be heard, but nothing to be compared with the continuous cheerful warbling of the blackbirds, thrushes, larks, and linnets, of our own highly favoured country. But the most annoying creatures in Western Africa are those belonging to the insect tribe. With care one may manage to keep out of the way of the larger animals, or, if an encounter be inevitable, the enemy may be vanquished, and there is an end of the contest; but it is utterly impossible to escape from, or to vanquish, the endless hosts of centipedes, scorpions, flies, cockroaches, ants, and innumerable other foes, not to be mentioned, by which one is constantly assailed. As several of the above-named living creatures have come across the writer's path in the course of his travels, they may be more particularly noticed in the chapters devoted to his personal narrative.

But the greatest drawback to our pleasure in contemplating Western Africa as a country is the character of the climate. The seasons are divided into dry and rainy, which are marked with a distinctness not known in other parts of the world. With a slight variation on different parts of the coast, the dry season commences about the month of September, and continues till May following. During these nine months not a shower of rain is seen to fall, and the ground becomes parched and dry; but during the remaining three months of the year the rain descends in torrents, day and night, with scarcely any intermission.* The principal rivers now overflow their banks like the

* The following comparison may serve to give a clearer view of the quantity of rain which falls in the course of the year in Western Africa. It is compiled from the best available sources. The Senegal estimate is from the pen of Dr. Lind, and that for Sierra Leone is furnished by Dr. Winterbottom; whilst the one for the Gambia is from our own observations:—

	INCHES
Senegal, Western Africa, in three months	115
Gambia, do. do.	101
Sierra Leone, do. do.	86
Kingston, Jamaica	83

Nile, and the low lands are completely inundated for scores of miles. When the rains in the interior begin to subside, the waters gradually retire into their usual channels; but they leave large tracks of country still partially submerged, and presenting to the view a succession of pestilential swamps. The sun now pours his fiery rays upon these extensive marshes; the waters of which soon become stagnant, as evaporation takes places; and, charged as they are with vast accumulations of putrid animal and vegetable matter, they emit effluvia almost unbearable. The fatal marsh miasma, thus generated, is borne on the wings of the wind over the country at large, and frequently carries fever, desolation, and death to the habitations of thousands. After many years' experience in other tropical countries, we regard this peculiarity in the climate of Western Africa as the real cause of its pre-eminent unhealthiness.

The rainy season is ushered in by the appearance of sheet lightning, which is seen flickering on the horizon at short intervals for several successive nights, and which sometimes illuminates the whole heavens. Then follow a succession of tornadoes. These are violent thunderstorms, accompanied by circumstances of an alarming character. The sky, which has so long been bright and cloudless, begins to assume a sombre aspect. Dense masses of clouds are seen to gather in the east, till the whole heavens are overcast as with a sable mantle. Now the lightning begins to flash with fearful vividness, and the thunder roars in awful peals, resembling the crashing noise produced by the discharge of numerous fields of artillery. These fearful manifestations are followed by the sudden rushing forth of the wind,

Calcutta, India	81
Kendal, Westmoreland	56
Rome	39
Liverpool	33
Edinburgh	24
London	21
Berlin	20
Petersburg	16

Thus it appears that a larger quantity of rain falls, on an average, in *three months* in Western Africa than in England in *three years*, although we sometimes regard this as a rainy country.

like a prisoner bursting loose from his chains. Then the rain pours down in torrents, as if the windows of heaven were opened; and the elements of nature, including earth, sky, and sea, appear mingled in fearful conflict! As the tornado is seen to approach, it is necessary to secure windows and doors, and everything about the house which is likely to be affected by the tempest; but, notwithstanding every precaution, considerable damage is frequently done, in the unroofing of houses, the uprooting of trees, and the destruction of fences. But the vessels in the rivers and on the sea fare the worst on these occasions, being sometimes completely capsized by the suddenness with which the gale sets in before the men on board have time to shorten sail, or prepare for the emergency.

The heat is frequently intense during the dry season, the thermometer sometimes rising as high as from 95° to 105° in the shade. For several months, however, the heat on the coast is tempered by a gentle sea-breeze, which rises every morning and blows during the day with tolerable regularity. At the opposite season of the year, when the land-breeze prevails for a short time, and the *harmattan* winds blow across the sandy deserts in the interior, the heat is very oppressive, reminding one of the hot air which proceeds from the mouth of a furnace. This we have found so intense as to produce extreme dryness of the skin, with parched lips, as well as to damage sundry articles of furniture in the house, cracking the glass and china ware on the sideboard, &c. But this most unpleasant wind soon passes away, and we hail with joy the return of the refreshing sea-breeze. On the other hand, the rainy season is marked by a state of the atmosphere the very reverse of that which we have just described. The ground being everywhere completely saturated, and in many places inundated, the fierce rays of the sun, which occasionally burst through the clouds, rapidly accelerate the process of evaporation, and the exhalations which arise are so dense that a thick mist is frequently seen to prevail, and the air is rendered peculiarly humid. We have often seen the walls of the interior of the house steaming with water, from the condensation of the vapours which prevailed; and we have sometimes been obliged to light a fire in the stove in our bed-room,

even when the weather was hot and sultry, simply to rarefy the air, and dispel the damp, before we could retire to rest with safety.

The year is further subdivided by the natives into lunar months, or "moons," as they term them; and the time of the day is noted by the altitude of the sun in the heavens, clocks and watches being out of the question. The day varies only about an hour in length during the whole year, the country being situated entirely within the tropics. The twilight is of short duration; for no sooner does the sun descend beneath the western horizon, than night begins to spread her sable mantle over the earth. This is very pleasant in the dry season, especially when it is moonlight; for now the air is comparatively cool, and all nature is tranquil. But in the wet season the case is very different. At this period of the year, no sooner have the last rays of daylight departed, than the reptile and insect tribes begin their nightly song. The discordant noise produced by the croaking of the frogs, the chirping of the crickets, cockroaches, and beetles, the flapping and screaming of bats, and the buzzing of myriads of mosquitoes, is almost deafening. Multitudes of these noxious creatures are attracted into the house by the light, and sometimes cover the walls of the room in which you are sitting; even extinguishing the candle or lamp by crowding around it, regardless of the consequences. It is at this season of the year that the mosquitoes especially are so troublesome; for, notwithstanding the precaution of providing net curtains to the beds, and other means of defence, they still penetrate, and by their perpetual buzzing and their poisonous stings they frequently deprive one of sleep for several nights in succession.

It is towards the close of the annual rains, when the exhalations from the swampy ground are so sensibly felt, that the sickly season is considered to commence. Now the natives themselves are frequently attacked with sickness; and among the Europeans the "old hands" expect the usual attacks of ague and fever, whilst the "new comers" have to pass through their "seasoning." This process is, undoubtedly, more painful and hazardous than the ordinary attacks of fever, which may be

expected to follow at intervals, and from which none need hope to escape. At first, the patient is attacked with severe headache, followed by a fit of shivering, which frequently continues for several hours, notwithstanding the additional covering which may be applied to his person. Then comes the hot stage, during which the skin is dry and burning, whilst the action of the pulse is quick and violent. The actual heat of the body at this stage of the disease is almost incredible; a person in health hardly being able to bear his hand in contact with the forehead of the sufferer. The time which this dry burning fit continues varies in different persons, according to the nature of the attack, or the constitution of the patient. If everything proceeds favourably, it may be expected to terminate in two or three days; but if it continue longer, danger may be apprehended, as few have survived the fifth day without any remission of fever. When the fever breaks, the dry burning stage is followed by copious perspiration, when the dangerous crisis is considered to be past, and a speedy recovery is anticipated. The fever, however, frequently assumes the intermittent form, and returns every alternate day, with a regularity which is surprising; but these periodical attacks are trifling, and of short duration, compared with the "seasoning;" and the patient can frequently move about on the day which intervenes between them, which he calls his "good day."

As all West African fevers are more or less of the bilious type, the mode of treatment has generally been simple and uniform. Calomel, in combination with rhubarb or jalap, is freely administered immediately on a person being attacked, and Dover's Powder has been found useful in aiding perspiration. During the intermission, the sulphate of quinine is resorted to, as an infallible remedy against the return of fever; and it scarcely ever fails, if a sufficient quantity, say twenty-five grains can only be received into the system in the interim, by taking it in small quantities every two or three hours. As soon as the patient becomes convalescent, careful nursing and constant attention to diet are of the greatest possible importance.

There is nothing very alarming in the common country fever to a person with a good sound constitution, and of temperate

habits; but we are occasionally visited on the coast with an epidemic in the form of yellow fever. From continued observation, it has been found that this fearful scourge visits Western Africa every six or seven years. It is impossible to say through what medium it comes: whether it is conveyed by the filthy state of the slave ships, or by American vessels coming from the West Indies, or through the atmosphere, like the mysterious cholera, none can tell. When this extraordinary epidemical disease makes its appearance, considerable alarm is excited, inasmuch as it is infectious and contagious in a manner quite different from the annual remittent and intermittent fevers already described. It has, moreover, proved much more fatal than any other disease known on the coast, spreading with fearful rapidity, and sometimes carrying off one half of a whole community. The "yellow fever" is easily distinguished from fevers of the common bilious type, not only by the yellow or jaundice-like complexion which it gives to the sufferer, but especially by the aggravated form of the attack, and by the circumstance that it is invariably attended with the "black vomit," which generally occurs just before the patient expires. It is worthy of remark, however, that this awful pestilence is unknown in the interior of the country; and, we believe, it has never yet made its appearance so far east as the coast of Guinea.

The writer is aware that very different and conflicting accounts have been given by different persons as to the real character of the climate of Western Africa; and he is anxious to present, as far as possible, an impartial view of the subject, without going to either of the extremes into which he conceives some others have been betrayed. It has sometimes occurred that a naval or military officer has visited the coast, in the middle of the dry season, when everything wore the appearance of health and activity; and, being charmed with the natural scenery, he has returned to England, after a brief sojourn, and published an account of his travels, eulogizing the country in the most unqualified terms, and scouting the idea of the unhealthiness of the climate. Had such a transient visitor remained on the coast all the year round, his views might have

been considerably modified. On the other hand, a traveller visits the coast at the most sickly season of the year, and is naturally appalled at the scenes of sickness and death which he beholds. He narrowly escapes with his life, and brings an evil report of the land; declaring that the country is not fit for Europeans to inhabit; and that all the Missions, and even the British settlements themselves, ought to be at once and for ever abandoned. After many years of personal experience in this and other tropical countries, and after having had the fever scores of times, we are of opinion that whilst the climate of Western Africa is undoubtedly one of the worst in the world, it is not so bad as to render hopeless our best efforts to neutralize, in some degree, its baneful influence, and to grapple successfully with the difficulties with which we have to contend in our endeavours to extend the blessings of Christian civilization to this interesting, but long-neglected, country.

The following facts and figures are respectfully submitted, as illustrative of the true character of the climate of Western Africa. In the course of twenty years, from 1804 to 1824, the Church Missionary Society sent out to Sierra Leone eighty-five Missionaries, and during this period fifty-four died, and fourteen returned to England with shattered health. In 1835, there remained on the station only three Missionaries and two Catechists, out of one hundred and nine labourers who had been sent out during the preceding thirty years. The experience of the Wesleyan Missionary Society is not very dissimilar. During twenty years, from 1824 to 1844, this institution sent out to Sierra Leone, Cape Coast, and the Gambia, eighty-six labourers; and during this period forty-two were removed by death, whilst several were compelled to return home on account of the failure of their health. Thus it will be seen that the loss sustained by each of these great Societies in a course of years was above fifty per cent., or rather more than one-half of the whole that were sent out. In 1823, from January to June, seventy-seven Europeans died at Sierra Leone; and in the same colony four Governors died in seven years, from 1825 to 1832.

If we were in a position to give the statistics of the army and navy connected with the coast of Africa, we have reason to

fear that the result would be still more appalling. We have known a large number of raw recruits in the army carried off by fever during the first rainy season after their arrival. Since it was found that such awful mortality occurred among European troops in former years, the plan has been adopted of raising and employing regiments of native soldiers, commanded by European officers: and it seems to answer well, as the officers are in a position to adopt precautionary measures for the preservation of their health which are not always within the reach of privates, to say nothing of the recklessness with which the course of a common soldier is too frequently distinguished.* Sailors on board Her Majesty's ships of war on the coast are seldom allowed to go on shore, and great attention is paid to their health and comfort. British seamen in the mercantile service fare much worse. They are frequently employed in hard labour, loading or unloading their vessels, during the day; and at night they are unable to sleep from the intense heat and the attacks of the mosquitoes. Being often worn out for want of rest, they soon become a prey to fever, and many have sunk to rise no more. We have known the whole of a ship's crew carried off in a few days. When inquiry was made as to the time when a certain vessel would sail for England, that letters might be sent by her, the answer was, "The 'Ann Grant' has been laden for some time, but she cannot come down the river, all hands being dead!" It is not without reason that this country has been called "the white man's grave."

But the question has frequently been put: "Has not the climate of Western Africa improved of late years?" After attentive observation and much thought upon the subject, the writer is of opinion that a decided improvement has taken place; the mortality among European residents being much less,

* From statistical returns which have been published by Government, it appears that, in the year 1824, 283 European troops were sent to Western Africa, making the total number on the coast 346; of whom 301 died the same year. In 1825, 1,154 European troops were sent out, making a total on the coast of 1,193: of these 621 died. In the most favourable years the loss by death in the regiments composed of British soldiers has seldom been less than one half the whole number, whilst in those composed of native troops the deaths have only averaged about one in twenty-six.

in proportion to the number, than formerly. The cause of this improvement is to be found, not in any actual change in the seasons, but in the purer state of the atmosphere, occasioned by the clearing and draining of the ground, which has taken place in the neighbourhood of some of the settlements. It must also be noted that African fevers are now better understood than formerly, and consequently treated with greater skill, and more general success. As experience and observation are further extended, we may hope that still greater improvement will be realized, till a sojourn in Western Africa will no longer be regarded with serious apprehension as to the life or health of those whom it concerns.

When we contemplate the difficulties arising from the unhealthiness of the climate, and are tempted to regard them as calculated to discourage, if not to paralyse, Christian effort on behalf of the country as a whole, we must not forget that hitherto our experience in these matters has been chiefly confined to the coast; and that it is a well authenticated fact that, as we proceed further into the interior, where the land is more elevated and dry, the liability to disease and death is not near so great as in the low swampy districts bordering on the Atlantic. This circumstance would seem to point to the possibility of forming interior stations in high and comparatively healthy situations, to which Missionaries and others might resort, to avoid the fatal influence of the epidemic, which appears in the form of yellow fever, as well as to recruit their strength when worn down by sickness, when a change of air is of so much importance. Thus we see there is no room for despair, but ample reasons why the missionary enterprise should be prosecuted with unabated zeal and earnestness. Perhaps there was never a Missionary sent to Western Africa, who ever regretted for one moment, in life or in death, that he had left his native land in this good work. One noble-minded man, whom we knew, said to his most intimate friend when leaving home, "I go to the land of death; but, if I die, you must come and write my epitaph!" It was asked, "What shall I write?" "Write," said the Missionary, "'*Though a thousand fall*, LET NOT AFRICA BE FORGOTTEN!'" Many have fallen, and have

found a grave in African soil; but the work of evangelizing Africa will never be relinquished. As Abraham took formal possession of Canaan, when he committed to the silent grave the remains of the dear departed ones, so have we, in a sense, taken formal possession of Africa for Christ, by committing to the silent dust the remains of so many of our dear brethren and sisters, who have fallen a sacrifice to the climate. "Precious in the sight of the Lord is the death of His saints."

This chapter may be appropriately concluded with a few practical observations, for the benefit of those who may proceed to Western Africa as Christian Missionaries, or in any other capacity. During the voyage it will be found necessary to resort to the light clothing generally provided for warm climates; and we strongly recommend that flannel be always worn next to the skin. By its absorbing qualities, the flannel vest is the best safeguard against those sudden checks of perspiration, which are so damaging to health in tropical climates. On arriving in Africa, all unnecessary exposure to the night air should be carefully avoided, as the dews and fogs are most pernicious. It may be desirable, also, to take a little aperient medicine on landing; but the best mode of regulating the bowels, and keeping the system cool and regular, is by careful attention to diet. It will be well to observe what agrees best with the stomach, and to avoid as much as possible every thing which is difficult of digestion, heating, or astringent; as pastry, cheese, and pickles, &c. With regard to the beverages which are best adapted to meet the requirements of man, in a country where thirst is such a frequently recurring circumstance, we feel some difficulty as to what is really the best course to pursue. From many years' personal experience of the advantages of total abstinence from all intoxicating drinks, even in tropical climates, and amid arduous labours, we should be inclined to recommend the adoption of this principle fully in Western Africa, did we not call to mind the vile character of the water in that country. We have no hesitation, however, in giving our opinion, that the less of alcoholic mixture is used, even in a medicinal form, to counteract the pernicious effect of bad water, the better. Tea and coffee will be found more refreshing

and less injurious than any kind of intoxicating drink in common use.

To Christian Missionaries going forth to Western Africa, we would say, above all things *guard against fear!* Trust in God, and cherish an unwavering confidence in His ever watchful Providence. A high degree of sanctified moral courage is the best preservative against fever, disease, and death, in all their diversified forms. Many have died, it is true, but many have lived. Prepare for the worst, and hope for the best. Yea, believe for the best; and say, with David, "I shall not die, but live to declare the wonderful works of the Lord."

CHAPTER II.

THE NATIVE POPULATION.

JALLOFFS—Mandingoes — Foolas—Moors—Fellatas—Yarribans—Ashantis—Fantis — Dahomans—Minor Tribes—Government — Penalties—Mumbo Jumbo—Marriages—Polygamy—Houses—Furniture—Food—Dress—Commerce—Currency—Manufactures—Religion—Mohammedanism—Paganism—Superstitions—Greegrees—Fetish—Human Sacrifices—Devil Worship—Cannibalism.

HOWEVER great the pleasure with which we trace the character and natural features of a foreign land, if we have learned to appreciate the blessings of Christian civilization, we shall regard with feelings of still greater interest the condition, habits, and manners of the people by whom the country is inhabited; especially if we cherish, as we ought to do, an earnest desire to aid in extending to them the blessings of the Gospel which we ourselves enjoy.

Western Africa is inhabited by various tribes of the Negro race, resembling each other in many respects, and yet possessing traits of character sufficiently distinctive to render a brief description of each desirable. It would be difficult to describe every nation and tribe of people inhabiting those extensive

regions; for they are very numerous. Whilst resident there, we obtained specimens of thirty different languages spoken in the country; and many more might, no doubt, have been procured. But we shall endeavour to give some account of those only which are most prominent, and then proceed to notice some particulars relating to the manners and customs which may be regarded as common to nearly all the tribes which have come under our observation.

If we spread before us the map of Western Africa, and commence our survey at the north, we first meet with the Jalloffs, a numerous people, inhabiting a considerable portion of the country lying between the Senegal and the Gambia. They are generally tall of stature, but not remarkably robust. They are a hardy, daring, warlike race of men, however; industrious in their habits, sociable in their manners, and more intelligent than most of the other Negro tribes. The Jalloff language is somewhat harsh and gutteral in its tones; but, when brought into the service of the sanctuary by converted natives, as we have had the pleasure of hearing it, it is remarkably pathetic and impressive. Our first translation into this dialect was the Wesleyan Conference First Catechism, which we have heard the Mission School children repeat in a delightful manner.

The next tribe we come to is that of the Mandingoes, who are found on both banks of the Gambia, as well as in the kingdoms of Manding and Bambarra, through which the celebrated Mungo Park travelled in his journeys to the Niger. These people are almost invariably tall, muscular, and well formed, with features somewhat sharper than their neighbours the Jalloffs. Their disposition is generally friendly and hospitable; and, when travelling alone and unprotected among them, we have always been treated with civility and respect, and never felt the slightest fear of molestation. Altogether, we regard the Mandingoes as the noblest specimens of the African race that we have met with; and the few that have been brought under the influence of the Gospel, have been remarkable for their zeal and earnestness in the cause of God. The Mandingo language is peculiarly soft and mellow in its tones; and on hearing it spoken we have been reminded of the Italian. It is said, how-

ever, to be somewhat cramped and confined, when applied to religious purposes. This is not to be wondered at, when it is remembered that, till the arrival of the Missionaries, it had never been reduced to grammatical form, or employed in any way in the service of God. With the aid of some intelligent natives, the Rev. R. M. MacBrair succeeded in translating the Gospel according to St. Matthew into Mandingo, as well as in forming a short Grammar of the language.

In immediate contact with the tribes just mentioned, we have the Pastoral Foolas. As they are found in the regions of Senegambia, these are a simple, inoffensive people. They make no pretentions to a right in the soil, but live by mere sufferance among the Jalloffs and Mandingoes, to whose Kings or Chiefs they pay tribute for the privilege of pasturing their cattle. By these petty despots they are often severely oppressed, and sometimes robbed of all they possess; yet they seldom complain, but travel from place to place with their herds, as occasion requires, subsisting entirely on the milk of their flocks. The Pastoral Foolas have a tradition among themselves, that they originally sprang from a white man, who settled in their country; and, whether there be any real foundation for this tradition or not, it is a remarkable fact that they have a striking resemblance to Europeans, not only in their complexion, which is comparatively fair, but also in their general aspect and features; being destitute of the flat nose, thick lips, and retiring forehead, which distinguish most of the other African tribes. These people never pray, neither are they addicted to many pagan superstitious rites, so common among the Negroes generally; and their highest idea of virtue is to refrain from fighting, and to live in peace with all men. A laudable and well-meant attempt to extend the blessings of Christian civilization to this singular people was made several years ago, which will be noticed in the course of our narrative.

We may here mention the Teucolars and the Loubies, who are generally regarded as petty tribes of Foolas, in consequence of their speaking the same language, though differing entirely in many respects from them. The first-named people resemble the Mandingoes in appearance, character, and prowess. They

are not a wandering people like the Pastoral Foolas, but have established themselves in several powerful states, the principal of which are Foota-Toro, on the south of the Senegal; Foota-Jallon, adjacent to Sierra Leone; Foota-Doo, or Country of the Foolas, Wassela, and Missina. The Teucolars are Mohammedans, and are frequently designated *learned* Foolas. The Loubies are a degenerate race, stunted in growth, and haggard in appearance; and yet they speak the Foola tongue. They possess neither towns nor cattle, but wander about from place to place with wooden bowls and other utensils, which they manufacture at their leisure, and sell to the Mandingoes. From their appearance, character, and habits, the Loubies may be regarded as the Gypsies of Western Africa. The Foola language is somewhat peculiar in its structure, and bears a striking resemblance to the Kaffir of South Africa, with the exception of the clicks, which some think have been borrowed from the Hottentots, in comparatively recent times.* It would be interesting to pursue the subject, if our space and the design of this work permitted us to do so, as there appear to be many circumstances which point to an identity of origin of African tribes so far apart from each other as the Foolas of the West and the Kaffirs of the South. Some learned men are of opinion that both these tribes have had an eastern or Malay origin; but the question seems involved in profound mystery.

* The following are specimens of the languages spoken by the three principal native tribes with which we came in contact on the banks of the Gambia:—

ENGLISH.	JALLOFF.	MANDINGO.	FOOLA.
One	Ben	Kil-ing	Go
Two	Ni-ar	Fu-la	Di-da
Three	Ni-at	Sa-bi	Tut
Four	Ni-an-at	Na-ni	Na-i
Five	Dur-rom	Lu-lu	Je-i
Six	Dur-rom-ben	Uo-ru	Je-ga
Seven	Dur-rom-ni-ar	Uo-ru-la	Je-di
Eight	Dur-rom-ni-at	Se-i	Je-tut
Nine	Dur-rom-ni-an-at	Ko-nun-to	Je-na-i
Ten	Fuk	Tong	Sap-o

We must now direct the attention of the reader to the Moors of Western Africa; for, although this is not their original home, here they are in vast numbers, and in superior power and force. Among these people are to be found the principal native merchants or traders of the country, who travel extensively in the prosecution of their special vocation. They may be seen crossing the sandy deserts in caravans, with their camels laden with merchandise, and driving flocks of poor hapless slaves to the market. Those who are more settled in their habits have established themselves in the far-famed city of Timbuctoo, and other large towns on the banks of the Niger. The Moors are not of pure Negro blood, but a mixture of the Arab and African races. They are rigid Mohammedans, and use the Arabic language in their ordinary intercourse with each other, as well as in their religious exercises. In feature and complexion the Moors have a strong eastern cast, and are generally more intelligent than their neighbours. This superiority they make known in an unmistakeable manner by their acts of cruelty and oppression. Not only have the feebler tribes of Western Africa suffered much from the tyrannical conduct of the Moors; but inoffensive travellers have also been the subject of their treachery. Mungo Park was long kept a prisoner by them, and was not only cruelly treated, but robbed of all that he possessed. Major Houghton met with his death at their hands; and, although Dr. Barth in his recent journey gained access to Timbuctoo, the Moors took care that he should see as little as possible of the place; so that his account of the mysterious city is necessarily brief and imperfect.

On proceeding southward, down the river Niger, we meet with the Fellatas, a numerous and powerful tribe of people, whose locality cannot be accurately defined, as they are perpetually on the move. Some travellers assert that the Fellatas are identical with the Foolas, and that their warlike character and general superiority to that soft and effeminate people is owing entirely to difference of circumstances. Be this as it may, it is evident that the Fellatas on the banks of the Niger have for many years pushed forward in aggressive and successful warfare on the less powerful tribes, till they now occupy an influential

and commanding position in many districts, where their name was formerly unknown. They have carried their victories as far as Yarriba and Borgoo, and established themselves in many important native towns and cities, reducing the people everywhere to a state of abject slavery, after the example of the Moors in the northern districts of the vast continent. In the opinions of the Landers, the Fellata females are generally possessed of peculiar charms, notwithstanding their sable complexion; and, in their intelligence, carriage, and demeanour, they are much superior to those of any other tribe in Western Africa. The same travellers give a favourable report of the men also. When not actually engaged in war, they describe them as "active, intelligent, mild, and humane." The Fellatas entertain a high opinion of their own prowess, and boldly declare that "they could conquer the whole world, if the salt water did not prevent them."

The next people that claim our attention are the Yarribans. This numerous and powerful tribe of native Africans inhabit an extensive plain, the western border of which is within a hundred miles of the coast, and extends eastward nearly to the river Niger. The land is described as remarkably fertile, and tolerably well cultivated, producing Indian corn, millet, yams, rice, cotton, and indigo. The capital of Yarriba is Eyeo, which Clapperton describes as a large and populous city, fifteen miles in circumference, and supplied with seven large markets. But when we read of African towns and cities embracing within their walls such large tracts of ground, it must always be remembered that extensive fields and gardens are generally included in these vast enclosures, to enable the people to endure a long siege in the event of war; so that the amount of population, though frequently large, is not always in proportion to the space occupied by the town in which they live. The King of Eyeo gave to Clapperton a grand reception in his mud-built palace. His sable majesty was seated on a mat, surrounded by his councillors and a host of his wives, which the traveller endeavoured in vain to number. The King inquired how many wives the King of England possessed, with a view to form a proper estimate of his power and greatness; but when informed

that he had only one, the whole company gave themselves up to a long and ungovernable fit of laughter. The Monarch of Yarriba could boast that his wives, linked hand in hand, would reach across his kingdom. Queens in Africa are, however, applied to various uses of which Europeans have little idea. For example: in Yarriba some of them formed a band of body-guards to the King; while others were observed in various parts of the kingdom acting as traders and as porters, bearing on their heads enormous burdens. Hence they might be more properly called slaves than Queens. The Yarribans, like all the other purely Negro tribes that we have met with, are totally unacquainted with letters or writing in any form: they are nevertheless remarkably clever in the composition of extemporaneous songs, which they recite and sing with great spirit on special occasions. They pride themselves in not being addicted to the horrid bloody customs of the neighbouring nations, in putting to death a large number of people in connexion with the funeral ceremonies of departed Chiefs; but they admit that on these solemn occasions it is usual for several councillors and wives of the deceased voluntarily to take poison, that they may accompany the royal personage, and attend upon him in the invisible world.

The most numerous, powerful, and warlike people with which we are acquainted in Western Africa, are the Ashantis. They may be called a nation rather than a tribe; for, although entirely unacquainted with European civilization when they were first brought to our notice, they had attained, by dint of their own native energy, to a position as to arts, agriculture, commerce, and war, far above the most advanced native tribes on the continent. The Ashantis, who, according to the estimate of some travellers, amount to four millions, occupy a vast tract of country in the interior regions of the coast of Guinea, of not less than sixty thousand square miles, commencing at the river Volta, and extending over four degrees of longitude, with an equal breadth inland from the borders of the Fanti territory. The first mention which we find of this remarkable people is early in the last century, when the traveller, Mr. Lucas, whilst at Tripoli, heard of Kumasi, the capital of Ashanti, as the

destination of the caravans which were leaving that city during his sojourn there. Being separated from the maritime districts of the coast of Guinea by Aguambo, Dinkira, and other powerful states, the Ashantis did not come in contact with the European settlements till the commencement of the present century. About this period these tribes were obliged to give way before the growing power of the Ashanti empire, whose mighty host of warriors carried all before them, till they reached the borders of the country occupied by the Fantis, the principal tribe of natives on the Gold Coast. The whole territory having been laid waste by the invaders, the timid Fantis made a stand at Anamabo with nine thousand men; but these were completely vanquished by the King of Ashanti, who came upon them with fifteen thousand of his choice warriors. The Fantis were routed and put to death at the first onset, with the exception of a few who sought protection in the British fort.

It is not our purpose to pursue in detail the history of the Ashanti wars which followed, and in which England figured, alas! too prominently. Suffice it to say, that in one of these contests Sir Charles Macarthy, the esteemed Governor of Cape Coast Castle, lost his life, having under-estimated the strength of the enemy, and rushed into the heat of the battle, hoping to bring it to a speedy conclusion. It was not till the arrival of the British embassy at the capital of Ashanti, to make pacific arrangements with the King, in 1817, that the real character and power of this remarkable people were ascertained. The narratives published by Bowdich, Dupuis, and others, are of fearful interest. These gentlemen were struck with the barbaric pomp and splendour of the sable Monarch. They found his numerous attendants profusely laden with ornaments of gold, whilst the most common articles in daily use were made of the precious metal. They saw the royal executioner with his hatchet on his breast, and the fatal stool stained with blood before him, ready, at the sound of the death-drum, to do his fearful work; and they ascertained that the King had recently immolated on the grave of his mother three hundred victims, two hundred of whom were Fanti prisoners taken in the recent war. At the death of

a late Sovereign, the sacrifices were continued weekly for three months, consisting, each time, of two hundred slaves.

The statements of the British Ambassadors to the King of Ashanti have been amply confirmed by a more intimate acquaintance with the people and the country since the establishment of peace, and the appointment of Christian Missionaries to labour in the capital. And, although no very marked results have as yet followed the benevolent efforts which have been put forth to evangelize these barbarous but interesting people; we cannot but hope for ultimate success, when we remember that the King has been so far impressed in favour of the English, as to send two of his nephews to be educated in this country, one of whom has already returned to his native land as a messenger of the Gospel to his fellow-countrymen.

The Fantis, although far inferior in courage and power to their neighbours the Ashantis, are, nevertheless, a numerous and important tribe of natives, and are supposed to number about one million. They owe their very existence to the kindly influence of the English at Cape Coast Castle, which is situated in their territory; for, had they been left to themselves, they must have perished long ago, as did many other tribes, before their barbarous and powerful enemies. The country occupied by the Fantis extends along the Gold Coast for nearly two hundred miles, and reaches inland to the river Prah, on the southern frontier of the Ashanti country. The land is generally fertile, and in many places well cultivated. Populous and thriving villages are met with in every direction, most of which have of late years been supplied with Christian instruction by the agency of the Wesleyan Missionary Society. A marked improvement in the condition of the people has, in many places, already appeared; and, by means of the fostering care of the British Government, and the zealous labours of the Missionaries, we may reasonably anticipate still greater good in time to come.

Immediately bordering on the countries already mentioned, we find another powerful and important tribe of native Africans, the Dahomans; and for warlike aggression and ferocious cruelty, they may be classed with their still more powerful neighbours

the Ashantis. The savage character of this people was first brought to the notice of Europeans by Mr. Norris, who took a journey through the country, and paid a visit to the King of Dahomi, at Abomi his capital, for the purpose of extending trade and commerce, in the year 1772. This gentleman, as well as Mr. Dalzel and others, who afterwards visited Abomi, describe scenes of cruelty and blood similar to those which were witnessed by the Ambassadors and the Missionaries at Kumasi. Dalzel informs us that the King's body guard consists of a troop of armed women. "Within the walls of the different royal palaces in Dahomi are immured not less than three thousand women; several hundreds of these are trained to the use of arms, under female generals and officers, appointed by the King. These female warriors are regularly exercised, and go through their evolutions with as much expertness as the male soldiers." The King's palace at Abomi is surrounded by a substantial clay wall, about twenty feet high, the top of which is ornamented with human skulls elevated on small wooden stakes.* Access to the interior of the palace is generally denied to Europeans; but Mr. Dalzel once visited the King during illness, and was admitted to his bed-chamber, a detached room surrounded by a low wall, the top of which was ornamented with human jaw-

* Concerning this strange ornamentation of the walls of the palace, we find the following awful incident recorded in Dalzel's "History of Dahomi." "The person to whom the management of this business was committed, having neglected to make a proper calculation of his materials, had proceeded too far in his work when he found that there would not be a sufficient number of skulls to adorn the whole palace. He therefore requested permission to begin the work anew, that he might, by placing them further apart, complete the design in a regular manner. But the King would by no means give his consent to this proposal, observing that he should 'soon find a sufficient number of Badagry heads to render the plan perfectly uniform.' The operator, therefore, proceeded with the work till the skulls were all expended, when the defective part of the wall was measured, and calculation made, by which it appeared that *one hundred and twenty-seven* was the number wanted to finish this extraordinary embellishment. The prisons where the wretched captives had been confined were accordingly thrown open, and the requisite number of victims dragged forth, to be slaughtered in cold blood for this horrid purpose."

bones, and the path which led to the door was paved with human skulls.

The successive Kings of Dahomi have for many years been the chief promoters of the accursed slave trade. By waging perpetual wars, and the practice of kidnapping, they have been enabled to send thousands of their fellow creatures to Whydah every year, for shipment to foreign countries, notwithstanding the vigilance of British cruisers. As the present King of Dahomi has recently permitted Missionaries to visit him, and to introduce Christianity into some parts of the country; and has even hinted that he might be induced to relinquish the slave trade, if he were sure that it would be succeeded by legitimate commerce; we may entertain the hope that these habitations of cruelty will ultimately be visited with the light of the Gospel. Our anticipation of better days for Dahomi has been much encouraged in consequence of the purchase recently made by the British Government of a small territory for a settlement at Lagos, a port and island in the Bight of Benin. By means of this arrangement, a salutary check will be imposed upon the inhuman and warlike propensities of the Dahomans; whilst, at the same time, legitimate commerce and missionary labours will receive protection and encouragement at Abbeokuta, Badagry, Lagos, and other important places on the Slave Coast.

Besides the large and powerful native tribes already mentioned, there are in Western Africa many other separate and independent clans, as the Feloops, Egbas, Cromantees, Timmanees, Loosoos, Sarrawoollies, Sulimas, Kurankoes, Krumen, &c.; a description of which might be interesting, if our prescribed limits allowed the attempt. The people who reside in the immediate neighbourhood of the coast, and have been frequently brought into contact with European traders, are generally marked by superior intelligence; and, we regret to add, that they are too frequently distinguished by the depravity of their morals. They soon pick up a few sentences of broken English, Spanish, or Portuguese; but the first words that they learn are often nothing better than oaths and curses. The prevalence of the slave trade in the Bight of Benin, and indeed along the whole coast, has had a most demoralizing effect upon the

natives; and it is to be feared that those of our countrymen who have been engaged in shipping palm oil, and in other branches of legitimate commerce, have not taken much pains to improve the character of those with whom they have come in contact.

Many amusing incidents might be related of the native Chiefs or Kings, at the principal trading-places on the coast, illustrative of the ready wit and pompous display of these semi-civilized dignitaries. As a specimen, we may give the following from the "West African Herald," of February 8th, 1862, a newspaper printed and edited entirely by native Africans at Cape Coast:—"In our issue of the 24th of October last, we animadverted with some severity on the conduct of Peppel, King of Bonny, who had recently returned to that place in a brig called the 'Beulah,' from England, accompanied by some English ladies and gentlemen, whom he had engaged as secretaries and ladies of honour, &c. All these persons have been under the necessity of finding their way back to England in the best manner they could. There were nine of them altogether; two ladies and seven gentlemen. The Secretary to his Majesty, Mr. Halcome, was to have £1,000 *per annum*, and apartments in the palace; and the others were to receive remuneration for their services in proportion. These unhappy persons, after arriving at Bonny, finding that no preparation had been made for their accommodation, remained on board the 'Beulah' in the river, till the master of the vessel, Captain Le Marquand, declared that he really could not afford to feed them any longer. They then applied to King Peppel for some of their pay, when his Majesty coolly offered them two yams each, saying that this was all he could do for them. As it now became plain that the whole thing was a delusion, these persons proceeded to shift for themselves, in the best way they could. One gentleman, with his wife, found a home with Dr. Ward, agent of Messrs. Percival Brothers. They lived three months with this gentleman, and then left for England in the 'Star of the Seas.' Another gentleman and lady went home per 'Golden Age,' in November. The medical officer, Dr. Munro, went to Fernando Po, in search of occupation; and the rest of the suite, after passing some

weeks in the river, subsisting on charity, have now returned to England by the mail steamer 'Athenian.'"

This strange narrative can scarcely be read without a feeling of surprise at the bold audacity of the sable Monarch in making such arrangements for his mud-built palace, on his recent visit to England; nor less so at the simplicity and ignorance of the parties concerned, in allowing themselves to be thus duped, under the impression that they were securing lucrative situations at an African court. They have no doubt learned a lesson which will teach them to consider well the character of their next engagement.

Such is a brief sketch of a few of the principal tribes of people inhabiting the various countries of Western Africa, united under different Chiefs, and speaking different dialects, and yet possessing many phases of character in common with each other. Many more illustrations might have been given, but perhaps these are sufficient, as specimens of the heterogeneous materials of which the population, as a whole, is composed; broken, divided, and scattered as it has been by frequent wars and dissensions. We now proceed to notice some particulars of interest concerning the people generally.

We may first offer a few remarks respecting the kind of government that generally prevails in Western Africa. The people are in a barbarous state, it is true; but they are not entirely without rule and law of some kind. The whole country being divided into a number of independent states, the government is almost invariably of the most despotic character. The will of the King or Chief is the law of the tribe; and woe to those who dare to thwart or oppose his sable Majesty. But, notwithstanding the absolute despotism which universally prevails, there are forms of law which are sometimes resorted to. Not only has each tribe its Chief, but each town has its Headman or Alcaide, who is empowered to hear and settle cases of minor consequence. Each town has also its *bentang*, or "talking-place." This is a platform of wattled bamboo-cane, raised about two feet high from the ground, and is generally erected under the shade of an umbrageous tree called "the palaver tree." Here the men of the town meet together and lounge, especially

in the evening, to talk over the news of the day. Here, also, the people assemble when cases of dispute or disagreement have to be settled. This is the place of judgment, and answers the purpose of the court-house, or "gate of the city," of eastern countries, as it existed in ancient times. The Chief, or Alcaide, having taken his seat, attended by his councillors, the case is stated in all its particulars, witnesses are cited, and evidence is taken in due form. Then the pleadings commence; when displays of native oratory are sometimes made, which one would hardly expect among such a people, practised hands being employed on each side to conduct the proceedings. When all has been said that can be said upon the subject, the Chief or Alcaide presiding gives his *dictum*, and states in a few words what is to be done. If the case at all affects the interests of the Chief, it may be foreseen how it will terminate; or he may prevent its coming to trial in any form; for, with a word of his mouth, or a nod of his head, he can inflict the severest punishment upon those who have incurred his displeasure, even to the taking away life itself. Indeed, human life is very lightly esteemed by these barbarians. "If a black man had brought me this message," said the King of Ashanti in a rage to the British Ambassadors, "I would have had his head cut off before me." The people are taught to regard the King with profound and superstitious veneration; and not only the common people, but even the Chiefs and Caboceers prostrate themselves in the most abject manner before his Majesty; and, when permitted to do so, actually crawl into his presence upon their hands and feet, throwing handfuls of dust upon their heads. The people often show a spirit of devotion truly Spartan, and worthy of a better cause, even to the sacrifice of life itself. "My head belongs to the King, and not to myself," said one of the Dahoman warriors to Mr. Norris: "if he please to send for it, I am ready to resign it; or if it be shot through in battle, I am satisfied, since it is in his service."

Although we have adverted to courts of law and judicial process, as practised in some parts of Western Africa, it must not be supposed that there exists anything of this kind analogous to what we have in England and other civilized

countries. It is but very occasionally that we meet with anything like rational investigation for the discovery of guilt, with a view to meet the claims of justice. Recourse is more frequently had to witchcraft, and to various superstitious rites and ceremonies, when parties are suspected of crimes. The sickness of a Chief often causes the death of many persons. It is ascribed to magic, and a professed sorcerer is summoned to find out the culprit. This he does by inspecting the inside of a mystic fowl, which has been killed and split into two parts. Blackness or blemish about the wing is supposed to denote treachery in children or kinsmen; in the backbone it convicts mother and grandmother; in the tail it accuses the wives, and in the thighs the concubines: in the shanks or feet it condemns the common slaves. When a class has thus been fixed upon as criminals, its members are collected by the sorcerer or witch-doctor, who, after various incantations, throws up a living fowl, drugged for the occasion, and singles out as the culprit the person on whom it alights. Confession of guilt is extorted by torture, and instant death is the punishment. Men are speared, clubbed, beheaded, or have their heads crushed; and women are generally impaled. If the Chief be long in recovering or in dying, many victims are thus sacrificed, as the "custom" is continued till the crisis arrives. Persons suspected of adultery are required to drink poison water, or to walk with bare feet over plates of red-hot iron; either of which, it is alleged, will prove harmless to the innocent, whilst, if guilty, the parties will be deservedly punished. Minor crimes, as petty thefts and other misdemeanours, are generally punished by heavy fines imposed on persons possessing property, or the loss of personal liberty, if the culprit happens to be poor. To drag a poor fellow creature into perpetual slavery, is the most common mode of demanding atonement for transgression in Western Africa, as it affords the most certain mode of replenishing the coffers of the despot.

On some occasions, however, the people are allowed to take the law into their own hands. This is particularly the case with regard to an institution which we found in existence in the native towns on the banks of the Gambia; and which

appears to be known on various parts of the coast. It is termed Mumbo Jumbo, and is called into operation for the purpose of curing domestic squabbles, and punishing rebellious wives. The Negroes who are in circumstances to do so, being in the habit of multiplying their consorts, are not unacquainted with "family jars;" but when a serious breach of the peace has taken place, and the master of the house has failed to put matters right by friendly remonstrance, Mumbo Jumbo interposes his authority. This is a person unknown, with a mask on his face, a staff in his hand, and robed in a singular dress, made of the bark of a tree. When he is seen entering the village in the dusk of the evening, and approaching the *bentang*, where the people are assembling for their usual amusement, great is the curiosity which is excited as to the parties who may have occasioned the visit of the mysterious personage. There are many palpitations and heart-searchings among the ladies, whose consciences tell them that they have not been remarkably loving, mild, or pacific, in their respective families. At length Mumbo Jumbo, with unerring aim, seizes upon the unfortunate vixen to be punished for her misconduct. He strips her naked, ties her to a post, and severely beats her with his rod, till she cries for mercy, and promises not to offend again; whilst the bystanders of both sexes look on with derisive bursts of laughter, and shouts of savage joy, forgetting that their turn to be punished may soon come. This Mumbo Jumbo may be the husband of the lady thus chastised, or he may be his friend, whose services have been engaged for the occasion. Having executed his office in perfect disguise, he retires, in the darkness of the night, takes off his dress, and hangs it up in a tree near the village, where it remains suspended, *in terrorem*, as a standing warning to unruly wives. Some of the African ladies think there ought to be instituted a Mumbo Jumbo for naughty husbands as well as for disobedient wives!

The sacred ordinance of marriage, as instituted by the Almighty, and as acknowledged in civilized and Christian countries, is unknown among the barbarous tribes of Western Africa. Both Mohammedans and Pagans, so far as we have

observed, are remarkably licentious in their conduct; and indulge their sensual passions without restraint. When a young man desires to take to himself a wife, the first question that occurs to him is,— Has he the means of paying the price that the parents of the damsel on whom he has fixed his eye will expect or demand for their daughter? This having been settled, and a present of the mystic kola nuts presented, a bargain is made with the old people, irrespective of the views and feelings of the young lady on the subject; the day of the wedding is fixed, friends are invited, and a feast is prepared. When the auspicious day arrives, and the wedding guests are assembled, about sunset the bride is introduced, dressed in a white robe; and, having taken her seat in the centre of the hut, a number of old matrons surround her, and give her earnest and serious lectures as to her future behaviour as a wife. In the mean time a number of young girls enter the hut singing and dancing; and finally conduct the timid bride to the hut appointed for her future residence; and the night is spent by the assembly in feasting, drinking, drumming, and dancing, without any legal or religious ceremony whatever.

Polygamy is allowed both by Mohammedans and Pagans, and is generally practised by all the native tribes with which we are acquainted. The Koran does indeed impose some limitation to the number of a man's wives, and requires that they shall not exceed four. But in many professedly Mohammedan countries the principles of the false prophet have such a slender hold on the masses of the people, that this rule is totally disregarded; whilst among the Pagan tribes no restraint whatever is recognised, the only limit to the number of a man's wives being his means to purchase them. We have met with instances in which native Africans have had ten, twenty, or thirty wives, whilst Kings, Chiefs, and Caboceers are known to number them by hundreds and thousands. It is said that the King of Ashanti rejoices in the mystic number of three thousand three hundred and thirty-three wives!

In the present barbarous state of African society, it is unnecessary for the husband to calculate the means of supporting his wife or wives; for, when once procured, they are the prin-

cipal means of supporting him and his children. It is the wives who cultivate the ground, and do all the heavy work and drudgery about the place, in common with the domestic slaves; whilst their lazy lords are lounging at home in their huts or at the *bentang*. The result of this fearful system may be readily imagined. According to Major Gray, "polygamy is the fruitful source of jealousy and distrust; it contracts the parental and filial affections; it weakens and disjoints the ties of kindred, and totally unhinges the frame of society. The father has many wives; the wives have many children; favouritism, in its most odious forms, sets in; jealousy is soon aroused, and revenge unsheaths the sword which deals forth destruction."

The houses or huts of the natives are generally of a rude and simple character. Where the bamboo flourishes, as on the banks of the Gambia, they are made of neat cane wattled work, as are also the fences which enclose the yard or compound of each family. In other places they are built of mud, which rapidly dries in the sun; and when due care is taken in the construction, a substantial dwelling may be erected in this way. In some places the clay or mud is mixed with grass, and forms a strong compact wall called "swish." The usual form of the African huts is circular or beehive-shaped; and being thatched with long grass, they appear at a distance like so many hayricks in a farmyard. It is not unusual, however, to find in some towns, as in Abomi and Kumasi, the dwellings of the more opulent natives built of a square shape; and, whether constructed of mud or wood-work, they are, in these cases, substantially built, and formed with neat verandahs or open sitting-rooms in front; the whole being finished with elaborate carved work. The place for cooking is invariably apart from the main dwelling, as are also the apartments of the wives; hence, when a man has a large family, his domestic establishment presents the appearance of a small village within an enclosure. The domestic wants of the Negroes, in a climate which admits of their spending most of their time out of doors, are few and simple: consequently, we find their huts not encumbered with much furniture. On entering the rude dwelling of the African, you may observe on one side of the

principal apartment a narrow platform of wattled cane-work, covered with mats, and raised about half a yard from the ground. This is the sleeping-place, and answers the purpose of a bedstead. One or two iron or earthenware pots, in which they cook their food, a few wooden bowls and calabashes, in which it is served up, and a wooden mortar and pestle, with which they pound the corn in making cus-cus, with a lamp, and sometimes a copper kettle, complete the list of household utensils required by this simple people.

Having adverted to the domestic arrangements of the Negro race, this may be the proper place to make a few remarks on their mode of living. In every part of Western Africa with which we are acquainted, the natives are in the habit of taking only two meals a day, the one about ten o'clock in the morning, and the other about six o'clock in the evening. These generally consist, with but little variation, of manioc, yams, sweet potatoes, and other roots, pounded corn, called cus-cus, and boiled rice, served up with milk, or with soup, together with fish, flesh, or fowl, according to their means, taste, or fancy. The whole mess, when cooked, is poured into a large calabash or wooden bowl, which is placed in the centre of the hut, around which the whole family assembles to eat: first the lords, and then the ladies and the children; for an African never eats with his wives or little ones. It is a novel sight to a European, this domestic meal of the Negro at his own home, especially when the family is large, as they make use of their hands only, whether the contents of the wooden bowl be solid or liquid; knives, forks, and spoons being out of question. We have sometimes been rather perplexed, when travelling far from the abodes of civilization, to conform to this primitive mode of satisfying the cravings of nature. It is a remarkable circumstance that we never saw bread of any kind made or used in the interior of Western Africa.

In personal appearance the natives are generally far superior to what many would suppose. In some of the tribes, we have found the men tall and athletic, and the women well formed and good-looking; and whether of jet black or bronze complexion, their skins are smooth and shining, being frequently

anointed with palm oil. The dress of those who do dress is very simple, and differs little throughout the country; fashions and modes, as practised by civilized nations, being entirely unknown. The most common garb consists of two oblong cloths of native manufacture, called "pangs," one of which is thrown round the lower, and the other over the upper, part of the person. The men, however, sometimes wear wide pantaloons, and a loose robe reaching down to the feet, over their under garments, and a turban or cotton cap on the head. Ladies of rank, when in full dress, appear with splendid head-dresses, of a conical form, resembling the shape of a sugar loaf; and are frequently laden with ornaments of gold and silver in the form of massive ear-rings, bracelets, manillas, or heavy metallic rings round the wrists and ancles, with a profusion of beads of various kinds and colours. Their favourite domestic slaves, however scanty their clothing, are also frequently adorned with ornaments of gold, the whole of which, as well as the wearers, belong to their owners. All classes, except slaves, wear sandals of stained leather, beautifully ornamented, instead of shoes. But, although we have thus described the usual dress of those who do dress, it must not be forgotten that children of both sexes may be everywhere seen running about entirely destitute of clothing; and that adults, free persons as well as slaves, wear next to nothing when pursuing their daily avocations. There has been an improvement in this respect of late years, both in the European settlements and on the Mission stations. The native females at the Gambia were highly amused when they first saw the Missionary's wife cutting out dresses, and instructing the Negro girls how to make garments. They laughed heartily; declaring English ladies to be the most foolish people in the world for "cutting the cloth into little pieces, and then taking the trouble to sew them together again!"

The people of Africa have everywhere a strong passion for trade and commerce; and a person has no sooner the means at his command, than he engages in some kind of traffic with characteristic earnestness, according to his opportunity. This propensity is manifested by all classes, from the King to the

meanest slave; and fairs and markets have been established in various parts of the country, where thousands of people attend to interchange property, their trade being invariably conducted on the principle of barter. Money coin is unknown among the natives of the interior. That which approaches nearest to it, as a circulating medium, is cowrie shells. These are strung together in hundreds in some districts, and then they are easily counted; but in other places they are put up in bags containing 20,000 each, which have all to be reckoned off separately, which is a very tedious process. Some idea of the cumbrous and inconvenient character of this kind of currency may be formed, when it is stated that so small is the nominal value of the cowrie that 50 of them go to a penny, and 12,000 to a pound sterling. As 100,000 are reckoned a load for a camel, twelve camels would be required to carry £100 in cowries; whilst £2, in this cumbrous African currency, form an ample burden for a man to carry on his head. Although cowries are the most common kind of currency in Western Africa, and will generally serve the purpose of the traveller, when he can procure them, this is not always the case. In some districts bars of iron, bundles of native cloth, or shirts, are recognised as the smaller currency, and slaves or gold as the larger; and without these articles nothing that is required can be procured.

Rude and barbarous as the native Africans are in many respects, they have made a degree of progress in some branches of manufacture which is quite surprising, considering their slender resources. In almost every part of the country, the people are in the habit of weaving a coarse but strong cotton cloth. It is made in very narrow webs of about six or eight inches wide, which are sewed together, so as to form the oblong garments called "pangs," already mentioned. The cotton used in this fabrication is grown on the spot, and is spun into threads for warp and weft with the fingers, without any machinery; whilst the loom for weaving is of a rude and simple construction. The art of dyeing is also generally known. Different colours are used to ornament their garments; but the most common is a permanent blue obtained from indigo, which is an indigenous plant on the banks of the Gambia, and in other places. In

earthenware, they manufacture coarse dishes, pots, and jars; some of which are ornamented with various devices, as are also the calabashes which they prepare and use for various domestic purposes. Mats used for sitting and sleeping on are also staple articles of manufacture in many parts of Western Africa; whilst the art of tanning and working in leather is generally practised: some of the articles thus made, as sandals, greegrees, pouches, &c., are sometimes beautifully ornamented. But the best specimens of native art which we have seen, are those which exist in different kinds of metal. Iron, copper, and gold are found in various parts of the country. These the natives smelt, and work up into a variety of articles with wonderful ingenuity, with tools of the rudest description. The gold rings, chains, and bracelets, which we have seen manufactured in Western Africa, might, in some instances, have been taken for the work of English goldsmiths, so delicate were both the designs and the workmanship.

We would now call the attention of the reader to the moral and religious condition of the numerous tribes inhabiting Western Africa. And here a dark and gloomy picture presents itself to our view; for what can we expect in a land where the Christian's Bible, and Sabbath, and Saviour, are unknown? Truly "darkness covers the earth, and gross darkness the minds of the people."

The entire population of Western Africa was no doubt pagan at no very remote period; but in modern times the religion of the false prophet has extensively prevailed, having been zealously propagated with fire and sword by the northern tribes of Arab descent. But there is not so much difference between the Mohammedanism and the Paganism of the Negroes as many suppose. The distinction is rather nominal than real, so far as the moral conduct of the people is concerned. All profess to believe in the existence of God, if a very confused notion of a higher power may be so designated; but all are entirely ignorant of the character of the Divine Being, and exceedingly superstitious. This is evident from the earnestness with which they resort to their greegrees and fetish, in times of difficulty and danger, and the confidence which they place in their ability to procure for

them every good which they require, and to defend them against every kind of evil. The followers of the false prophet are generally fatalists.

Greegree, or *saphie*, is the name given by Mohammedans to the charms or amulets which they wear upon their persons, and suspend in their dwellings. They generally consist of a few sentences in Arabic, extracted from the Koran, written on slips of paper by the Priest, or Maraboo, who carries on a profitable trade in this branch of his profession; a high price being frequently paid for one of them. When they are to be worn on the person as ornaments, these scraps of writing are enclosed in small pieces of red cloth, or leather, neatly stitched up, and stained in various colours, with thongs attached, with which to suspend them from the neck, or bind them to the arms. One of these greegrees will be worn to preserve the person from being pierced with a spear or musket-ball in battle; another, to prevent drowning, by the upsetting of the canoe; whilst a third will be suspended open, as an inscription, in the hut or store, to secure prosperity in trade, &c. So numerous are the purposes for which these foolish charms are used, that we have frequently seen the superstitious natives almost covered with them from head to foot; and we have witnessed some affecting instances of the implicit confidence which is placed in them on occasions of emergency. To show that the Mohammedan Negroes are not very particular as to the construction of their amulets, and to prove the superstitious regard which they pay to any thing belonging to white men, it may be stated that, on one occasion, on a greegree being cut open, it was found to contain nothing more than a square of white man's soap, with the mark, clear and legible, "Genuine Brown Windsor!"

The little incident just mentioned may serve to show the intimate relationship which exists between the greegree and the fetish, in the confused and ignorant mind of the degraded Negro. Whilst the greegree of the Mohammedan consists of a written charm, as already stated, the fetish of the Pagan is made of almost any thing consecrated by the Priest for the purpose; the stranger the matter employed, the greater confidence appears to be placed in it. The most common articles used in the con-

struction of fetishes, to be worn on the person, or hung up in the house, are the heads, claws, and bones of various kinds of birds, animals, or serpents. These are enclosed in the horns of sheep, deer, or other animals, or encased in cloth or leather, and suspended by thongs, like the Mussulman's greegree. We have known instances in which the Negroes have obtained a lock of a white man's hair, or the parings of his finger-nails, for the purpose of fetish, having a high opinion of their power to preserve them from evil.

In addition to the superstitious confidence which the degraded African exercises in these foolish things, he is in the habit of noting lucky and unlucky days, and of performing numerous silly rites and ceremonies, on going to war, or on commencing a journey, which partake of the nature of witchcraft. When questioned on the subject, we have never known them give any reason for their strange conduct, beyond that which they have always at hand, and which they make use of on almost every occasion; namely, they do so "because their forefathers did so, and they are quite satisfied to tread in the steps of their forefathers."

Some of the superstitious rites and ceremonies of the Negro race partake more of the nature of open idolatry, than any of those which have yet been mentioned. For instance, they pay homage to certain lakes, rivers, and mountains, which they regard as sacred, believing them to be the abode of their gods. They also adore various animals and reptiles, which they consider to be inspired by spiritual beings. At Dix Cove a large crocodile constantly receives Divine honours. It is kept in a large pond, near the fort; and any person going on shore at that place may have a sight of it, at the expense of a white fowl and a bottle of rum. The fetish-man takes the fowl and the spirits, and, proceeding to the pond, makes a peculiar whistling noise with his mouth; on which the crocodile comes forth and receives the fowl as his share of the present, whilst the priest appropriates the liquor to himself. Some years ago, Mr. Hutchinson and Captain Leavens were exposed to considerable risk, on paying a visit to this place; for, the fowl having escaped from the fetish-man into the bush, the crocodile made towards them, and pressed them so closely that, had not a dog crossed

their path, of which the animal made his repast, one of them would most probably have fallen a victim to his rapacity.

But not only does creation, animate and inanimate, furnish objects of adoration to this deluded people; they have also recourse to artificial devices, in the form of rudely carved images, clumps of stones, bundles of sticks, and other things equally absurd. In many places the people avowedly worship the devil himself, declaring that nothing can harm them but Satan, and that if they cultivate friendship with him all will be well.

In common with many other heathen nations, the Africans offer sacrifices to their deities. Fowls, oxen, sheep, goats, and dogs, are slain for this purpose; as the deluded natives are strongly impressed with the idea that their gods delight in blood. But the most awful circumstance which has come under our notice, in connexion with African superstitions, is that of the offering human sacrifices; which prevails to an alarming extent, especially in the kingdoms of Ashanti and Dahomi. If a King or a nobleman wishes to convey a message to a departed friend in the world of spirits, he whispers the message in the ears of a slave, and immediately has his head struck off. And at the death of persons of distinction hundreds and thousands of hapless human beings are cruelly slaughtered, that their spirits may, in the unseen world, attend upon that of the distinguished person deceased, in honour of whom they are slain. On the death of the King of Dahomi, a few years ago, two hundred and eighty of his wives fell victims to the sanguinary superstitions of the country; and still larger numbers have fallen in Ashanti on similar occasions.

This dark account of the African cruelties and superstitions may be appropriately closed by a brief extract from the most recent missionary communications which have reached this country. The Rev. A. Bushnell says: "After visiting the principal Chiefs, I went to see several of their *juju*, or 'devil-houses.' The principal one is a rude, thatch-roofed edifice; upon entering the door of which, I saw grinning at me four or five hundred human skulls, with which the pillars and walls were lined; and, as I crossed the room, I walked upon a pavement of human skulls. The sight was the most ghastly and horrid I

have ever seen. As, with trepidation, I retreated from this habitation of devils, my attention was called to a scaffold eight or ten feet high, in the yard near the door, on which were a large quantity of human bones, some of which seemed fresh and new. Upon inquiry, I learned that these were the bones of enemies taken or killed in war, or for witchcraft; and some of the flesh had been eaten, and the blood drunk, in horrid fetish orgies. To this temple the sick are brought to sleep, and to have incantations performed over them. From this charnel-house I went to call upon Juju Jack, 'the arch-priest,' or 'chief devil-man.' I found him sitting in the porch of his dwelling, with emblems of his craft on either side. He conducted me through a room in which were skulls and fetishes, and through a dark passage, into a back apartment, where I was furnished with a chair, and offered palm wine. He is a fiendish-looking elderly man, and seems capable of any work of cruelty and blood."

From the statements which we have now made with reference to the moral degradation in which the Mohammedan and pagan tribes of Western Africa are involved, the reader is no doubt satisfied that a country where such scenes are witnessed as those which we have described, may with propriety be called a "land of darkness." But we have still a darker shade to give to the picture. To the long list of abominations practised by the people, as wars, slavery, superstition, idolatry, human sacrifices, and devil-worship, we must now add the awful crime of cannibalism. We were long since aware that, in the furious and fiendish triumphs of the battle-field, the Ashanti warriors and other native soldiers were in the habit of drinking the blood and eating the hearts of their vanquished enemies, from a superstitious notion that they would, by doing so, imbibe the courage and warlike spirit of those whom they had slain; but we were not, till recently, prepared to admit that, in any part of the vast continent, Africans could be found who would deliberately slay and devour each other. But from well-authenticated accounts which have lately come to hand, it appears to be even so.

For fearful illustrations of African cannibalism, we might refer the reader to the Travels of Du Chaillu, and other pub-

lications; but the most recent information which we have received on the subject, is that brought by the "Armenian," mail steamer, which arrived at Liverpool on the 13th of March, 1862. When that vessel was in the Bonny River, on the 19th of January, a report was circulated that a cannibal feast was about to be made in the town; but no one gave credit to the rumour. A party went on shore, however, on the 1st of February, and were horrified to see, when walking through the place, no less than five human heads, arranged in the most systematic order on the grass, with a fire close to, and a large pot ready for cooking. At another spot close by, lay arms, legs, &c., in course of being prepared for the pot; while an old black woman was engaged in slicing up a human liver for the "stew!" But we must turn away from the sickening sight, confessing, with feelings of shame for poor degraded human nature, that "the dark places of the earth are" still "full of the habitations of cruelty;" and with an earnest prayer that the light of the glorious Gospel of Christ may soon shine on every portion of that benighted country!

CHAPTER III.

AFRICAN SLAVERY AND THE SLAVE TRADE.

PREVALENCE of Slavery—Sources—War—Famine—Insolvency—Crime—Uses—Condition—Slave Trade—Discovery of America—Portuguese—Spaniards—Abolition Labourers—Friends—Wesley—Sharp—Clarkson—Wilberforce—British Slave Trade abolished—Further Efforts—British Slavery abolished—Slave Trade continued by others—Extent—Cruelty—Mortality—Little Benomê.

IT may be truly said of Western Africa, that it is a land of slaves; and no one acquainted with the state of society in that unhappy country will for a moment doubt the truth of this startling declaration. On this painful subject we have received our own impressions from personal observations on the spot;

but it appears desirable, on this occasion, to advert to the testimony of others, that in the mouth of two or three witnesses every word may be verified. Every traveller who has visited the coast, or passed through the interior, testifies to the general prevalence of slavery. When he appeared before the West African Committee of the House of Commons, Colonel Nicholls said, "I know no other characters in Africa than master and slave." And Mr. M'Queen, on a similar occasion, said, "Slavery and the slave trade form the general law of Africa. These two evils reign acknowledged, sanctioned, known, recognised, and submitted to, by her population of every rank and degree, throughout all her extended borders." According to the computation of Park, three-fourths of the entire population are in a state of bondage. In his first journey to Kanu, Captain Clapperton, estimating its inhabitants at 40,000, records his opinion that at least one-half of the population were slaves. At a subsequent visit to the same place, however, he ascertained that his first impression had been too favourable; for he was now informed that there were no fewer than thirty slaves for every free man. The same traveller incidentally mentions a village in the neighbourhood of Sakatu, where only one in seventy of the inhabitants was free. As illustrative of the number of slaves, and the manner in which they were sometimes employed, Major Denham states that the Sultan of Bornu had, at one time, in his service thirty thousand armed slaves as native soldiers.

The testimonies here given of the prevalence of slavery in Western Africa have a reference chiefly, if not exclusively, to Mohammedan states. Now, when we remember the fact that, according to the laws of the Koran, a Moslem may enslave a Kaffir or unbeliever, but cannot hold in bondage one of his own faith, we are led to infer that in those districts which are purely Pagan, slavery is still more predominant. This inference is fully borne out by a careful examination of the facts of the case. According to Clapperton, the whole population of Yariba may be considered in a state of slavery, either to the King or his Caboceers. And it is said that in Ashanti, Fanti, and Dahomi, in addition to the large numbers kept in bondage by the

respective Kings, each Caboceer or nobleman possesses thousands of slaves, whilst the inferior Chiefs and Captains own a proportionate number. It is therefore highly probable that the estimate of Park is much too low, if applied to Western Africa as a whole; and that there are considerably more than three-fourths of the entire population in a state of bondage.

Let us now glance at the means by which this gigantic evil is sustained, or the sources from which the slaves are supplied. As slavery is everywhere hereditary, all children born in this state are doomed to a life of perpetual bondage. But there are other sources from which the supply is kept up, which are deserving of notice. The principal of these are war, famine, insolvency, and crime.

When the nations or tribes of Western Africa go to war with each other, even on political grounds, the victors invariably reduce the vanquished to a state of slavery, even if they have been free before. This practice has prevailed in other lands; but in Africa we have the fearful spectacle exhibited to our view of wars waged for the avowed purpose of supplying the demand for slaves created by a foreign slave trade, to the enormities of which we shall have occasion to refer hereafter.

People previously in a state of freedom are sometim reduced to slavery by famine. In a country where the soil is remarkably fertile, and the necessaries of life are produced with little labour, it may appear strange to some that famine should ever be known. It must be remembered, however, that the seasons favourable for cultivation are sometimes very irregular, and the people are proverbial for their improvidence and recklessness as to the future; consequently, when the crop has failed, the natives are reduced to great straits, and are induced to sell their children as slaves for food to eat. Park gives an affecting instance of this kind, which came under his own notice after he had left the Gambia. He says, "The scarcity of provisions was felt at this time most severely by the poor people, as the following circumstance most painfully convinced me. Every evening during my stay, I observed five or six women come to the *mansa's* house, and receive each of them a quantity of corn. As I knew how valuable this article was at this juncture, I

inquired of the *mansa* whether he maintained these poor women from pure bounty, or expected a return when the harvest should be gathered in. 'Observe that boy,' said he, pointing to a fine child about five years of age; 'his mother has sold him to me for forty days' provision. I have bought another boy in the same manner.' I could not get this melancholy subject out of my mind; and the next night, when the women returned for their allowance, I desired the boy to point out to me his mother, which he did. She was much emaciated; and when she received her corn, she came and talked to her son with as much cheerfulness as though he had been still under her care."

Another common source of African slavery is insolvency. A Negro trader contracts debts on account of some mercantile speculation, either by purchasing from his neighbours such articles as will sell to advantage in a distant market, or by obtaining goods from the European traders on the coast, with the promise of making payment at a given time. If he succeeds, he gains a large profit on the enterprise; but if he fails, all his remaining property, and his person, his family, and services, are at the disposal of another; for in Western Africa not only the effects of the insolvent, but even the insolvent himself and his children, are sold to satisfy the demands of his creditors. There is, moreover, a modified kind of slavery on the coast, under the name of "pawns," which, we regret to say, has been to a considerable extent sanctioned by British merchants. This subject has attracted the notice of the English Government, who have decided that the system is totally at variance with the Acts of Parliament abolishing slavery and the slave trade throughout the British dominions. To show the real identity of the "pawn system" with the spirit of slavery, we need only remark that in the investigations which were made on the subject, one witness said, "A pawn is a man who runs into debt, and who, in order to discharge the debt, pawns himself until he redeems himself." Another described pawns as persons who had "sold themselves into bondage, from which they can only be emancipated by pecuniary payments; and if not so emancipated, they must live and die in servitude."

This witness acknowledged that he had "known both slaves and pawns sold at public auction."

In addition to the means already mentioned, people in Western Africa are liable to lose their freedom by the commission of crime. Almost every kind of offence, whether theft, witchcraft, adultery, or murder, is punished by the sentence of perpetual bondage. Sometimes, however, the criminal is allowed to redeem himself by offering to the King or the offended party, or both, a certain amount of property, or a number of other slaves.

The enormous extent to which man holds his brother man in bondage, regarding him as *bonâ fide* property, in Africa, will still more fully appear, if we consider the various uses to which slaves are applied in Africa.

Slaves have, in many parts of the country, become the principal articles of barter, and are regarded in the light of "current money with the merchant." Many kinds of merchandise can be purchased with slaves, and with nothing else; other articles of produce, as an equivalent, being positively refused. A poor Negro, who had passed through the hands of several masters on his way to the coast, related in all simplicity how he was first sold for a single hoe, then for some salt, and then again for some cloth, when he finally passed into the hands of the European merchant. Major Denham states that the Sultan of Sakatu received tribute from his dependent states chiefly in slaves.

When the country remains for a time in a comparatively quiet and settled state, the slaves are the artisans and agricultural labourers of Western Africa. Hired servants and persons voluntarily working in any department for pay are unknown; every free man possessing his establishment of domestic slaves. It is quite common to hear an African of consequence summing up the wealth which he possesses, as consisting in "gold, slaves, herds, and horses." Slaves are also the marriage bonus with which he purchases each additional wife, and frequently the only inheritance which he leaves to his children.

Such are some of the uses to which African slavery is applied by the few who are free in their own country, as domestic property; but when they are set apart as offerings, or to be sent to other

lands, their fate is most deplorable. Tens of thousands of poor slaves are collected to be offered up as human sacrifices, in the performance of bloody superstitious rites, as we have already seen; and millions more have been dragged away from the land of their birth, and doomed to wear out their lives in helpless bondage, for the benefit of others, as we shall yet have to relate more particularly.

But we cannot dismiss the subject of slavery in Africa without a few remarks on the condition to which slaves are there reduced, and the treatment which they generally receive at the hands of their masters.

The apologists of Negro slavery have frequently expatiated on the real or supposed instances of kind treatment on the part of slave owners; and we are free to admit that, in the course of our missionary experience, we have met with such cases. Even in Africa itself there is a marked difference between the condition of domestic slaves, that is, those who have been born and brought up in the families of their masters, and those who have been taken in war, or purchased with money. It is the general rule not to sell, or otherwise dispose of, the former; but the latter are regarded as so much stock on hand for the purpose of barter. Domestic slaves are, moreover, usually treated with considerable lenity, and sometimes even advanced to stations of confidence and authority, as was Joseph in Egypt.

But in its mildest form slavery is *slavery;* and wherever it exists, and under whatever circumstances, it exhibits the same moral deformity, and ought to be viewed with detestation, and reprobated with boldness, by every one who bears the Christian name. However mildly treated, it must be remembered that the poor slave has no real property in himself, nor in anything which he may be said to possess. His goods, his wife, his children, his body, bones, flesh, blood, and sinews, are not his own. They belong to his master, and are entirely at his disposal. He lives, and breathes, and moves not for himself, but for the pleasure and profit of a fellow mortal; and is liable to the most unkind and cruel treatment, at the whim and caprice of his owner.

Whilst domestic slaves in Africa are in general exempt from

harsh treatment, it is otherwise with those who are literally held as merchandise for the purpose of traffic. These are not only torn away from everything which is dear to them on earth, —separated from parents, brothers, sisters, and friends,—but they are confined in chains, flogged, driven from place to place, as sheep for the market. Listen to the sorrowful words of one who had himself tasted the bitter cup of bondage. "When we came to that place, I was quite faint, for I had been without food some time. I began to weep, and fell to the ground. My master lifted his hand and knocked me about the head, saying he would kill me and eat me. I thought then all was over. I expected that the dagger would be driven into my bowels every moment." In that land of darkness, cruelty, and blood, a master may take away the life of his slave with impunity; and, what is still worse, in some districts the female part of the slave population are commonly and systematically let out for hire for the purpose of prostitution, and are liable to the grossest abuses to which their savage masters may choose to subject them.

Such is slavery in Western Africa, its own original home; but we have a still darker page to turn over. We have to consider the *slave trade*, properly so called,—the traffic in which Africa was induced to engage with foreign countries for the flesh and blood, the bodies and souls, of her own sons.

Upwards of four hundred years ago several attempts were made by enterprising Portuguese navigators to explore the coast of Africa. At length they succeeded in passing the Canary Islands, Cape Verd, and along the coast of Guinea. The third or fourth of these attempts brought them into contact with the Negroes. As early as 1434, Antonio Gonzales, a Portuguese Captain, landed on the Gold Coast, and carried away with him some Negro boys, whom he sold to one or two Moorish families in the south of Spain. This act seems to have excited some criticism at the time; but from that day it became customary for the Captains of vessels visiting the coast of Africa to carry away a few young Negroes of both sexes. The labour of these Negroes, whether on board the ships which carried them away, or in the ports to which the ships belonged,

being found valuable, the practice soon grew into a regular traffic; and Negroes, instead of being taken away in twos and threes, as mere curiosities, soon came to form a part of the regular cargo, as well as gold, ivory, and gum. The ships no longer went on voyages of discovery, but for valuable cargoes; and the inhabitants of the Negro villages along the coast, delighted with the beads, buttons, knives, and other trinkets which they got in exchange for gold, ivory, and slaves, took care to have these articles ready for the vessels when they arrived. Thus the slave trade was commenced by the Portuguese, but the Spaniards soon after joined them in the infamous traffic.

Perhaps this strange and iniquitous species of mercantile trade would never have become very extensive, had not a circumstance occurred which gave it a great impetus. This was the discovery of America and the West Indies by the celebrated Columbus, in the year 1493. When the Spaniards first took possession of the islands, they employed the natives, or Indians, as they called them, to do all their heavy kinds of work, as cultivating the ground, carrying burdens, and digging for gold. In fact, these Indians, ere long, became the slaves of their Spanish conquerors; and it was customary, in assigning lands to a person, to make over to him at the same time all the natives residing upon them.

It was soon evident, however, that these poor, timid, listless aborigines of the West Indies, accustomed only to hunting and fishing, were not only indisposed, but totally unfit for arduous toil. Under the united influence of hard labour, cruel treatment, and disease introduced by the strangers, they melted away in the presence of their conquerors, with a rapidity truly alarming. In a few years after the arrival of the Spaniards, tens of thousands perished. When Albuquerque entered upon his office as Governor of St. Domingo, in 1515, he found that, whereas in 1508 the natives numbered 60,000, they did not then amount to 14,000; and there appeared nothing in prospect but the ultimate extinction of the entire race of Indians, if the same system of cruelty and oppression should be continued.

Under these circumstances the enterprising but avaricious colonists were led to consider what could be done to meet the

emergency. Labourers must be had from some quarter; and the idea was suggested that African Negroes would be best adapted for the purpose. As early as 1503, a few Negroes had been carried across the Atlantic; and it was found not only that each of these Negroes could do as much work as four Indians, but that, while the Indians were fast becoming extinct, the Africans were thriving wonderfully, and even increasing in number. It was now resolved to import Negroes as fast as possible, which was accordingly done. The old Spanish historian Herrera informs us that, "in the year 1510, the King of Spain ordered fifty Negro slaves to be sent to Hispaniola, to work in the gold mines; the natives being looked upon as a weak people, and unfit for much labour." This was but the beginning of the accursed slave trade; for, notwithstanding the remonstrances of some of the Romish Priests and Cardinals, who felt the wrong that was being inflicted upon the poor Negroes, cargo after cargo was carried in rapid succession to this and other islands of the West Indies. In the records of this dark period we find Charles V. giving one of his Flemish favourites the exclusive right of shipping four thousand Negroes to the New World; but this large number fell far short of meeting the rapidly increasing demand for labourers, and it was soon followed by the importation of tens of thousands into the new colonies.

The African slave trade, thus inaugurated by the Spaniards, was not long left entirely in their hands. At first the Spaniards had all America and the West Indies to themselves; and as it was in these countries that African labourers were in the greatest demand, the Spaniards alone possessed large numbers of Negroes. But other nations soon came to have colonies in the New World; and as Negroes were found to be invaluable in the foundation of a new colony, other nations came to participate in the guilt of this new traffic. The first recognition of the slave trade by the English Government was in 1562, in the reign of Queen Elizabeth, when an Act was passed legalizing the purchase of Negroes. This was to meet the demand anticipated by the planting of the first British colonies on the continent of America. But, these early efforts at colonization being unsuccessful, it was not till 1616 that the first Negroes were

imported into Virginia; and these were brought over, not by an English slave ship, but by a Dutch vessel which touched at the coast, with a cargo of Negroes for the Spanish colonies. After this, however, the English were no longer indebted to foreign ships for this kind of service; but, with a view to the large profits which were to be realized, they launched into the slave trade with characteristic zeal and earnestness, carrying on an extensive trade with the coast of Africa for slaves, gold, ivory, and bees-wax. The French, Dutch, and all other nations of any commercial importance, soon became involved in the traffic; those who had colonies, to supply the demand there; and those who had none, to make money by assisting to supply the demands of other countries. Before the middle of the seventeenth century, the African slave trade was in full vigour; and all Europe was implicated in the buying and selling of Negroes. It is stated by Macpherson, in his "History of Commerce," that "the number of Africans shipped in 1768, by all nations, for America and the West Indies, was estimated at 97,000; that of these the British shipping took 60,000, and the French 23,000; the remainder being divided in small portions among the ships of other nations, the Portuguese at that time only taking 1,700." In succeeding years the slave trade became still more extensive; and it has been estimated that in the course of a single century 2,130,000 Negroes were imported into the British West Indies alone, independent of the vast multitudes enslaved by other nations. As far back as 1732, Liverpool alone, in one year, procured 22,720 slaves; the net profits being £214,617.

The effects produced in Africa itself, by this wholesale traffic in her own children, may be more readily imagined than described. It stamped with a tenfold curse that system of slavery which had previously existed for so many years in that dark benighted land. The demand for slaves was now so great, and the prices offered by the Captains of slave ships, in red cloth, knives, looking glasses, beads, and other trinkets, were so tempting that all kinds of means were adopted to procure the required number of victims. Domestic slaves, who had hitherto been a privileged class, were now frequently sold and sent off

for the most trifling offences. Petty wars were waged for the express purpose of seizing and dragging into hopeless bondage young Negroes of both sexes; the old people and infants being frequently put to death as not available for the purpose. Wicked men were perpetually prowling about with a view to kidnap and carry off those who came within their reach; and it was not an unusual circumstance for a friend, a brother, a sister, or a child, to fall into the hands of the "man-stealer," who thus stood related to his helpless victim by the tenderest ties of nature. This state of strife and enmity, and earnest desire to enslave each other for the sake of paltry gain, was not confined to the immediate neighbourhood of the coast, but extended to the interior of the vast continent. In this way Central Africa came to be the great mother of the slaves required for exportation; and the Negro villages on the coast, under the control of petty interested native Chiefs, were converted into so many nurseries or warehouses, where the Negroes were kept till the ships of the white men came to carry them across the Atlantic.

As the slave trade became fully organized, means were adopted by the European merchants to secure greater constancy and regularity in the supply of Negroes. At first the slave vessels only visited the coast of Africa in a casual way, and bargained with the native Chiefs and head men for such slaves or other produce as they happened to have on hand. But this was found to be an inconvenient and clumsy mode of conducting the business. The ships had to sail along an extensive tract of coast, picking up a little ivory at one place, and a few slaves at another, and were thus often delayed till the sickly season set in, when all hands were prostrated by fever, and many removed by death. As an improvement on this method of trading, the plan was adopted of organizing African trading companies, and of planting a number of European settlements at intervals along the coast, with regular agents, whose business it should be to negotiate with the native traders, stimulate them to activity in their slave hunting expeditions, and purchase slaves and other produce, in order that the cargoes might be ready when the ships arrived at the proper season. These settlements were called *slave factories*. Establishments of this kind were planted all

along the Western Coast of Africa, from Cape Verd to the Equator, by English, Dutch, and Portuguese companies, or individual traders. Their appearance, the character of the men employed in them, their internal arrangements, and their mode of carrying on the traffic, are vividly described by Howison, in his book on "European Colonies," and by other writers who were engaged in the controversial discussion of African affairs about the beginning of the present century; but into these particulars we cannot here enter.

The junior factors, who are spoken of as penetrating into the interior, and forming branch establishments for the carrying on of the slave trade, exerted a fearfully demoralizing influence upon the people. To say nothing of the lives of dissipation and sensuality which they led, and the example which they set before the natives, they were the direct means of calling into existence a vast number of slave markets in various parts of the country; and of giving to the abominable traffic a character of horror and cruelty unknown before. To recite the testimonies of individual travellers who occasionally visited the country, and to dwell on the instances of suffering which they witnessed, as the poor Negroes were being driven from the land of their birth, would be to tell a tale of woe which might well arouse the feelings of the most obdurate heart. Hence we are not surprised that, in process of time, attention should have been directed to the enormities of this wholesale system of man-stealing and murder; or that, in highly favoured England, even in an age of comparative darkness, means should have been devised to put an end to it.

Having thus briefly traced the rise, progress, extent, and character of the African slave trade, we would now direct the attention of the reader to the circumstances which led to its nominal abolition, and to the real state of the question as it exists at the present day.

As early as the year 1512,—when the importation of Negroes to the West Indies began to assume the character of a regular trade, to supply the place of the poor Indians, who were fast passing away,—Cardinal Ximenes protested against the thing as a sin against God and man; but such was the cupidity

of the parties interested that his pious remonstrance was disregarded. In the middle of the seventeenth century, the Rev. Morgan Godwyn, an English Clergyman, who had himself witnessed the horrors of slavery in the island of Barbadoes, broached the subject by writing upon it in a book called "The Negro and Indian's Advocate;" and about a century later John Woolman and Anthony Benezet, two members of the Society of Friends in America, were fully possessed with the abolition spirit. Woolman travelled far and near among the people of his own persuation, trying to get them to relinquish all connexion with the traffic in Negroes; and Benezet founded and taught a Negro school in Philadelphia, whilst at the same time he denounced the slave trade in various publications. So powerful was the effect produced by the united labours of these two men, especially upon the religious community to which they belonged, that in the year 1754 the "Friends," in America came to a resolution, declaring "that, to live in ease and plenty by the toil of those whom fraud and violence had put into their power, was consistent neither with Christianity nor with common justice." This declaration was followed up by the abolition of slave labour among the "Friends,"—the penalty of keeping a slave being excommunication from the Society. From this time the Society of Friends, as a religious community, distinguished themselves by unwearied efforts to ameliorate the condition of the poor Negro; and the first petition ever presented to the British Parliament on the subject of slavery emanated from them.

A committee of benevolent gentlemen was at length organized, for the express purpose of procuring the abolition of the African slave trade, and public feeling was aroused to a state of great excitement on the subject. Several talented and powerful writers also appeared on the stage of action, at an early period, as the friends and advocates of the Negro race. Amongst these may be mentioned Richard Baxter, Bishop Porteus, James Ramsay, Joseph Woods, George Whitefield, and John Wesley. Some of these honoured Ministers of the Gospel were able to speak and write from experience, having witnessed the abominations of slavery in America and the West Indies. Mr.

Wesley, especially, took up the subject with characteristic zeal and earnestness. In his masterly tractate, entitled "Thoughts on Slavery," he denounced the traffic in human beings as the "sum of all villanies," and placed the subject, in all its bearings, in a most convincing and impressive light before the British public. The interest of the venerable founder of Methodism in the oppressed Negro race continued unabated to the end of his useful life; and it is an interesting fact that the last letter that he ever wrote was addressed to Mr. Wilberforce on the subject a few days before his death, urging the philanthropist to proceed in his "glorious enterprise" of seeking the entire abolition of the accursed traffic. "Go on," he writes, "in the name of God, and in the power of His might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it."

In every historical sketch of the anti-slavery movement in England, however brief, honourable mention must be made of three other noble-minded and philanthropic gentlemen who took a prominent part in the political struggle with which it was attended. We allude to Granville Sharp, Thomas Clarkson, and William Wilberforce. These were the three brightest stars of the moral hemisphere, during the age in which they lived, around which other labourers in the cause of emancipation revolved as mere satellites.

About the year 1765, the case of a poor Negro, whom his master had cast adrift in a state of disease in London, attracted the notice of the benevolent Mr. Sharp, and induced him to espouse the cause of the suffering Negroes in general. He persevered in exposing every case of sale or seizure of slaves in England; and finally, by an action at law, to prevent a Negro named Somerset from being forcibly taken away by his master, procured from the bench, in 1772, that famous decision that, "when a slave puts his foot on English ground, he is free." It was this circumstance which elicited from Cowper the following beautiful lines:—

> "Slaves cannot breathe in England: if their lungs
> Imbibe our air, that moment they are free:
> They touch our country, and their shackles fall.
> That's noble, and bespeaks a nation proud

> And jealous of the blessing. Spread on, then,
> And let it circulate through every vein
> Of all our empire: that where Britain's power
> Is felt, mankind may feel her mercy too."

In 1785 the Vice-Chancellor of the University of Cambridge proposed "the slave trade," as the subject of a prize essay. This prize was gained by the philanthropic Mr. Clarkson, then a young man of twenty-four. The study of the subject, in connexion with the preparation of his Essay, made such a powerful impression upon the mind of the young student that he was induced, from that time, to consecrate all his powers of body and mind to the cause of abolition. He visited every person that he could find, in and around London, who had been in Africa or the West Indies, or in any situation which gave them an insight into the slave trade. He boarded vessels that had been engaged in the traffic, and inspected the wretched apartments in which the slaves had been confined during their passage across the Atlantic. In one word, he devoted his whole life to waging an implacable war against slavery and the slave trade in all their horrid forms.

The evidence collected by Clarkson on the subject of the slave trade, attracted the attention of Wilberforce, and secured his valuable co-operation. On Sunday, the 28th of October, 1787, Mr. Wilberforce made this striking entry in his Journal: "God Almighty has placed before me two great objects,—the suppression of the slave trade, and the reformation of manners." The reformation of manners he did not accomplish, but the suppression of the slave trade he did; and just before he passed away from this world, he was cheered with the delightful intelligence that the royal assent had been given to the Bill entirely abolishing slavery from the British dominions. This was the result of a long and arduous struggle, however; and it required the united and constant efforts of Wilberforce, Clarkson, and Sharp, together with others of the powerful confederacy which they organized to carry on the campaign.

For twenty years did this noble band of Christian philanthropists labour, before the first great object at which they aimed was fully accomplished. Information on the extent and abomi-

nations of the slave trade was carefully collected and zealously circulated; Parliament was urged by petitions to interpose on behalf of the poor Negroes: but, although some minor measures were adopted, professedly to abate some of the cruelties of the traffic, for seven years in succession was Mr. Wilberforce's annual motion for its abolition thrown out. Such was the result of the influence exercised by interested parties both in England and in the colonies. Still the friends of freedom persevered in their noble work; and, by the blessing of God, their efforts were at length crowned with complete success. The Bill for the total abolition of the British slave trade, on and after the 1st of January, 1808, passed both Houses of Parliament, received the royal assent, and was left to take its course accordingly.

Perhaps it may be necessary here to remind the reader of the difference between the slave trade and slavery. By the first we are to understand traffic in human beings, when they are torn away from their country and their homes; and by the second is meant that state of servitude and bondage to which they are thereby reduced. The slave trade, so far as England was concerned, was now abolished by law; and it was made criminal for any one to purchase and take away slaves from the coast of Africa, or from any other country. But notwithstanding the achievement of this great object, slavery itself still continued in the British colonies with unabated rigour, and the accounts which were received from time to time of the sufferings of the Negroes were truly appalling.

The friends of the oppressed Negro race, encouraged by the result of their past labours, now re-organized their forces, and commenced a vigorous crusade against slavery itself, as they had before done against the slave trade. They openly avowed their intention to agitate without ceasing, till slavery should be utterly abolished from the British empire. They nobly kept their word; but it was not till after another twenty-six years of arduous toil that their object was fully gained. This interval is crowded with the most interesting incidents connected with this philanthropic movement; but our limited space will only admit of a very brief outline.

As years rolled on, several of the earlier labourers in the cause of emancipation were removed by death; but their places were supplied by others who were raised up in the order of Divine providence. The venerable Wilberforce himself felt the influence of age and debility creeping upon him; and being less able than formerly to plead the cause of the oppressed, both in and out of Parliament, he began to look around for some one who would be able and willing to take his place as the acknowledged leader of the movement. His eye fell upon the late Sir Fowell Buxton, then in the prime of life; and he solemnly urged him to come to his aid, and to take his place when his strength should fail. After mature deliberation the weighty charge was accepted; and henceforth the name of Buxton became prominently identified with the struggle for the entire abolition of slavery.

The Anti-Slavery Society was now formed; and the most strenuous efforts were made to procure and circulate authentic information on the treatment of the Negroes, and other matters connected with the question at issue, as well as in holding public meetings in various parts of the country, to bring the subject fully before the people of the United Kingdom. The effect produced by these measures upon the planting interest at home and abroad, may be readily imagined. A strong feeling of hostility and opposition was excited against all who professed to be the friends of freedom, and especially against the Missionaries in the West Indies, who were very improperly considered as identified with the Abolition movement in England. These unoffending servants of the Lord Jesus were cruelly persecuted. In many instances, they were maltreated and imprisoned; and their dwellings and places of worship were laid in ruins by ruthless mobs, who knew not what they did. These apparently untoward circumstances were overruled for good. They tended to arouse the nation to a feeling of righteous indignation against a system which was capable of such atrocities; for it was well understood that slavery was at the root of all these things.

At length the nation arose *en masse*, and demanded of the Government that the slaves should be emancipated. In the

year 1831, upwards of five thousand petitions were presented to Parliament; and two years subsequently, after the most animated debates upon the subject, a Bill was passed, by an overwhelming majority, securing the freedom of all the slaves in the British empire, on the 1st of August, 1834; and awarding *twenty millions of pounds sterling* to be divided among their proprietors, as compensation for the loss which they were supposed to sustain by the arrangement. It was stipulated, however, that only the children of six years of age, and under, were to be fully free at once. Domestic slaves were to serve an "apprenticeship" for four years, and field Negroes for six years, professedly to prepare them for entire freedom. This was a great mistake, as the apprenticeship turned out to be nothing better than a modified form of slavery, and was attended with many peculiarly aggravating circumstances. But time passed away; and at the end of four years the slaves were found to be so well prepared for the boon of freedom, and the apprenticeship was working so badly for all parties, that the respective local legislatures resolved to remit the remaining two years of servitude to the field labourers, and all were fully emancipated on the 1st of August, 1838. Thus were 800,000 poor slaves delivered from the galling yoke of bondage in the British colonies, by the united efforts of Christian philanthropists and Christian Missionaries, by whose unwearied labours they were raised to the position of men and brethren. The day of freedom was everywhere observed with solemn religious services, and thanksgiving to God; and the writer will never forget with what earnestness the assembled thousands sang the praises of Jehovah in His sanctuary, and with what attention they listened to the exhortations and counsels which were given them, in reference to their future conduct, on the memorable occasion.

After this brief sketch of the early history of the slave trade, its abolition by the British Government, and the abolition of slavery itself throughout the British empire, the question may be very properly asked, "Has the African slave trade, then, ceased to exist?" Would to God we could answer in the affirmative! But, alas! this is not the case. We grieve to say

that although England has washed her hands from the foul stain of being connected with the accursed traffic in human beings, it is still carried on by people of other nations to as great an extent, if not greater, than ever.

The efforts made by the British Government to put a final termination to the African slave trade, are deserving of all praise. By mutual treaties, and diplomatic influence, other nations were not only induced to join in the general protest against the nefarious traffic, but they also agreed to punish as pirates all who might henceforth be found engaging in it. England has, moreover, spent hundreds of thousands of pounds in well-meant endeavours to prevent this crying evil, in addition to the twenty millions of compensation money paid to the planters, when slavery itself was finally abolished in the British colonies. A large number of armed vessels have been kept for many years cruising off the coast of Africa, and in other seas, with a view to intercept slavers, to liberate the poor slaves, and to bring to justice the incorrigible offenders. But, notwithstanding the severity of the penalty, and the vigilance of British cruisers, such are the inducements offered, in the shape of large profits, that scores of vessels are still employed in carrying on a smuggling traffic in slaves. These smugglers employ fast-sailing vessels of small tonnage; and, watching their opportunity, steal off with a cargo of slaves when they think there is no man-of-war near at the time. Occasionally, these daring adventurers are overtaken and captured; but for this the slave dealers do not care much, because they calculate that if they can get clear away with two cargoes out of every three which they take on board, the traffic will pay very well.

With regard to the extent to which the slave trade still prevails, we would merely observe that competent persons, with ample means of information within their reach, have estimated the number of Africans annually torn away from their homes into abject slavery, at the astonishing number of 500,000. Of these it is calculated that 300,000 perish on their march down to the coast, on the fearful middle passage, and during their seasoning in the land of bondage to which they are taken.

It is, moreover, a melancholy fact that since rigorous means

have been adopted to prevent the slave trade, its horrors have been increased tenfold. The space allowed for the Negroes on board the slave vessels is so limited, and the number put on board is so large, that they are literally packed in the hold like bales of goods; which circumstance, together with ill treatment and deficiency of food, is the cause of the fearful mortality which generally takes place.

In bringing to a close his observations on this painful subject, so intimately connected with the weal or woe of Western Africa, the writer wishes he could enlist the kindly feelings of his readers on behalf of the long oppressed Negro race. If they could only have seen for themselves what he has witnessed of the abominations of slavery in both hemispheres of the globe, surely they would not be wanting in sympathy, prayer, and effort, on behalf of the still oppressed and down-trodden sable sons of Ham.

From a long list of instances which have come under our own observation, showing the cruelties of slavery on the one hand, and the capabilities of the Negro children to receive instruction on the other, we select the case of little Benomê, one of our own domestic servants for several years in the West Indies. When this little Negro girl was first placed under our care, she had been but recently rescued from the hold of a slave ship; and was, consequently, very ignorant, and somewhat timid in her disposition. She had not been long with us, however, before she became more open and confiding. She would sometimes sit down on the floor by the side of her mistress, who was teaching her the use of her needle; and when questioned about her country, and the history of her capture, with tears starting in her eyes, she would tell her affecting story, which was, in substance, as follows:—

Little Benomê was born in the interior of Africa, at a place called Radda; and when she was about seven years of age, a report was brought that a neighbouring village had just been attacked by a slave-hunting party, and the inhabitants carried off into bondage. The people of Radda, knowing what to expect, fled into the woods; and, during the night, they saw their own village in flames. Early the next morning the

fugitives were overtaken in their retreat, when little Benomê, with her mother, a brother, and an elder sister, and several others, were captured, tied together two and two, and marched towards the coast, like a flock of sheep for the market; whilst nothing was heard but weeping, mourning, lamentation, and woe. On coming to a large river which crossed their path, the sister of Benomê was the last to ford the stream, being occupied by a child which she carried in her arms. Annoyed at the delay, the cruel monster in charge of the slaves snatched the infant from the arms of its mother, and threw it into the jungle, where it was left to perish, and urged the poor captives onwards in their march! Having travelled for several weeks, they at length came in sight of "the great salt water," which they beheld with trembling awe, knowing that they were to be carried across the foaming billows. After remaining for a length of time at Abbeokuta, Badagry, and other places, a slave ship arrived at the coast; and the poor slaves were taken on board, and left their native land for ever.

Long before the period of embarkation arrived, little Benomê had been separated from her mother, her sister, and her brother, whom she was never again permitted to behold in this world; and the account which she gave of the last glance which she obtained of her dear mother, as she was driven past the slave barracoon, of the number of slaves that were drowned as they were being taken on board, and of the horrors of the middle passage, was truly heartrending. When the slaver had been at sea about three weeks, they heard one night a tremendous noise on deck, the trampling of feet, and the firing of guns; and, when the hatches were removed next morning, the slaves looked up and saw several strangers, "gentlemen with fine coats and caps, shining with gold." These were the officers of a British man-of-war, which had captured the slaver after a severe contest, and who now called upon the poor Negroes to come up on deck, assuring them that they were now free! On ascending from the hold of the vessel, they beheld the deck covered with blood; and the captain and sailors belonging to the slaver sitting side by side, bound in irons. There had been a dreadful struggle, but victory was on the side

of mercy. The cargo of Africans thus captured by British valour were brought to the island of Trinidad for emancipation. The adults were employed as free labourers; and the little people were placed under the care of such persons as were willing to engage with the Government by indenture, to train them up in habits of industry, and in religious knowledge; and under this arrangement little Benomê came into the family of the writer in the manner already mentioned.

This little Negro girl lived with us for nine years, and grew up to be a fine, intelligent young woman. Having been duly instructed in the knowledge of God, and of His Son Jesus Christ, and having given evidence of a work of grace upon her heart, she was solemnly baptized into the Christian faith, and voluntarily united herself in church fellowship with the people of God. She soon learned to read the Scriptures with considerable fluency, and became a valuable, industrious, and attached domestic servant. Her temper was naturally violent; but she struggled against it in the strength of the Lord, and the grace of God was triumphant. On our first removal from Trinidad, feeling reluctant to take Benomê away from the few friends she had, whom she called her "ship sisters," from their having been brought from Africa in the same slaver, and her "class sisters," united with her in church fellowship, we obtained for her a comfortable situation, and left her behind; but, a few weeks afterwards, she actually engaged a passage in a vessel bound for Grenada, where we then resided, and, to our surprise, presented herself one morning at the door of the Mission house, declaring that she could not live without us. After this she continued with us till our departure for England, when she manifested the most genuine and heartfelt grief at our separation from her.

Thirteen years afterwards, we received a letter from this liberated African girl, a brief extract from which may serve to show the strength of her affection, and the injustice of the disparaging assertions which have often been made with reference to the Negro race:—"I have been so overjoyed from hearing of you, that I actually cannot keep my eyes from tears. You are constantly in my thoughts, and I am often speaking of

your kindness to me. Putting aside my complexion, you treated me as your child, and brought me up in the fear and love of God; and in the same path I have endeavoured to walk, since your departure. I am now married to a respectable and pious young man, one of my own country people, and the precentor at the chapel. We have three children, Jane, William, and Samuel. The first and second are named after my dear master and mistress. We live in our own house, and have a small portion of land; for which we feel indebted to your kindness, as we purchased them with the money I received from you. O how I wish you were near to me! Still remember me at your family altar. If you should receive this letter, I trust I may be spared to hear from you again. My endeavour is to live to the glory of God; and I trust, if we never meet here on earth again, we may meet in heaven, to part no more for ever. This is the prayer, dear master and mistress, of your true and loving servant." Such is a specimen of the gratitude, affection, and piety, which we have found to characterize hundreds of poor Africans, who have been rescued from the horrors of slavery by British liberality; and who have also been brought into "the glorious liberty of the children of God," through the instrumentality of Christian Missions.

CHAPTER IV.

EUROPEAN AND AMERICAN SETTLEMENTS.

Early Discoveries—Portuguese—Dutch—French—English—Travellers—Mungo Park—Settlements—St. Paul de Loando—Fernando Po—Baptist Missions—Christianburg—Basle Missionary Society—Elmina—Senegal—Goree—Liberia—Methodist Episcopal Church.

From a very early period, Northern Africa has figured on the page of history; the Mediterranean, by which it is bounded, being the Great Sea of the ancients, by means of which a con-

stant intercourse was kept up between the flourishing states of Greece, Rome, Egypt, and Carthage. Herodotus, the earliest and the best of the Greek historians, gives an interesting account of the principal cities and states of Northern Africa, which appear in his time to have advanced to a pleasing point of civilization. But this was not the case with Western Africa. Between the two countries lies the Great Sahara, a vast sandy desert, which can only be passed by several weeks of toilsome travelling, with caravans of patient camels, scarcely a blade of grass or a drop of water being found for days together. This circumstance may serve to explain the reason why Western Africa derived so little benefit from that portion of the continent so highly favoured and celebrated in times of old.

The earliest European discoveries on the Western coast of Africa were made by the Portuguese navigators, Fernandez and Lancelot; the first of whom ascended the river Senegal in the year 1447, and explored the surrounding country to a considerable extent. From this place, a Jalloff Prince, named Bemoy, was taken to Lisbon, where he was received with much enthusiasm, both by the King and the people. He was partially instructed in the Christian religion, and baptized with solemn ceremony; but, on the voyage back to his own country, some altercation took place between Bemoy and the commander of the ship in which he sailed, when the latter stabbed the Negro Prince on board his vessel. It is doubtful whether the Portuguese formed any permanent settlement on the Senegal at this early period; but, in the year 1471, we find they had pushed their discoveries as far as the Gold Coast, where they built Elmina, and made it their capital in those parts. They also took formal possession of several other places; the principal of which was Congo, where they formed a settlement, and introduced Roman Catholic Missionaries, with a view to convert the natives to their form of Christianity. But, although it is stated that one old Friar baptized 700,000 Africans, and another 300,000, the new religion seems to have made but little impression upon the people generally. We do not know at what period the Portuguese Missionaries were expelled, or abandoned their work at the Congo; but we can trace their connexion with

the country for upwards of two hundred years. During this long period, a profession of Christianity existed; but it was in a form little better than heathenism itself; and for many years past not a vestige of the "holy Catholic faith" has been found on the banks of the Zaire, or in any part of the Coast of Guinea.

In the course of time, the Portuguese were superseded, in a great measure, by the Dutch; who, having become a powerful maritime people, took possession of Elmina, and other important places on the Western Coast of Africa. But the Dutch did not long continue masters of the sea, or the sole possessors of settlements in this part of the world. They soon found powerful rivals in the English and the French, who now began to be more than ever alive to the profitable nature of the African trade in slaves, gold, and ivory. The most flattering and extravagant accounts reached Europe of the extent of the gold trade carried on in the interior, and a spirit of mercantile enterprise was awakened, such as had never been known before. There was a general desire to penetrate at once to the source of the amazing wealth which was said to exist; and, if possible, to get access to the gold mines, which were supposed to be in the neighbourhood of Timbuctoo, and the mysterious Niger.

In the year 1618, a Company was formed in England, for the purpose of exploring the River Gambia, with a view to the objects we have just named. They sent out the same year Richard Thompson, a person of considerable spirit and enterprise. He was put in charge of a vessel called the "Catherine," of a hundred and twenty tons' burden, with a cargo of merchandise, of the value of £2,000, that he might trade with the natives in the course of his expedition. In the month of December he entered the river, and proceeded, with little difficulty, as far as Kassan, a considerable native town, about two hundred and fifty miles from the sea. Here he left a party in charge of his ship, and pushed on, with a few men, in open boats, to explore the Upper Gambia. The Portuguese, who were still numerous in this part of Africa, being filled with rage and jealousy at the arrival of the British strangers, fell upon Thompson's men, in his absence, and massacred a considerable

number of them. Although unable, with his remaining force, to avenge this outrage, our adventurer maintained his courage, and sent home a flattering account of his prospects. The Company was induced, by his representations, to dispatch another vessel to join him; but unfortunately she arrived at the most unhealthy season of the year, and lost most of her men by fever, soon after she entered the river. Still the Company was not discouraged by this disaster; but immediately fitted out a third and larger expedition, consisting of two vessels, the "Sion," of two hundred tons, and the "St. John," of fifty. The command of the whole was given to Richard Jobson, who engaged in the enterprise with becoming zeal and earnestness. We are indebted to this gentleman for the earliest and the best accounts of the river districts of Western Africa.

Jobson and his party entered the Gambia in November, 1620; but, to their surprise and dismay, they soon heard that Thompson had perished by the hands of his own men. As if the dangers arising from the character of the climate, the hostility of the natives, and the enmity of the Portuguese was not sufficient, these hardened wretches mutinied against their commander, and put him to death, for what cause does not appear; and thus fell the first of many victims in the cause of African discovery. The enterprising Jobson, having recovered in some measure from the shock occasioned by the melancholy fate of his predecessor, proceeded to Kassan. Most of the Portuguese had fled before his arrival; and the few who remained professed entire ignorance and great horror at the massacre of Thompson, already noticed. The commander, however, gave little credit to their professions; for he had reason to believe that they were already secretly endeavouring to stir up the natives against him. With some difficulty, Jobson procured a pilot, and pursued his course up the river as far as the Falls of Baraconda; but above this point he found the navigation, even with boats, almost impracticable, at this season of the year. In addition to the impediment occasioned by the strong downward current of the stream, the channel was found to be frequently interrupted by hidden rocks and sand-banks. It was sometimes necessary to drag the boats along the banks of the river, for a mile or two, to avoid

the shoals and the rapids, and then to launch them again in deep water. Notwithstanding every difficulty, the expedition pushed on to Tenda, where it arrived in January, 1621. Here they met with Buckar Sano, the chief native merchant on the Gambia, who introduced them to the King. His sable Majesty was highly pleased with the presents which were spread before him, and allowed the strangers to remain in his country, to trade with his people, as long as they pleased. They might have carried on their traffic on a large and profitable scale, had they not neglected to take with them a sufficient supply of salt, an article always in great demand in the interior of Africa.*

As the dry season advanced, the stream became more and more shallow, so that our voyager found it impossible to proceed any further up the river. He returned with the full intention of renewing his attempt to explore the country when the season should be more favourable. His purpose was never accomplished, however; for both he and the Company with which he was connected became involved in quarrels with the Gambia merchants, which resulted in the breaking up of the expedition, and the cause of African discovery again languished.

The next attempt to explore the interior of Africa by way of the Gambia was made in the year 1723, when the African Company was organized under the directorship of the Duke of Chandos and other gentlemen of rank and influence. Captain Sibbs was the person intrusted with the command of this expedition; and being furnished with the usual means of navigating the river, on the 7th of October in the same year, he arrived at James' Island, situated about thirty miles from the sea, on which had been previously formed a small English settlement. On finding that Mr. Willy, the Governor, was from home, on a voyage up

* The natives of Africa will eat salt with as great a relish as children in England will eat sugar; and it is usual for Negroes of some respectability to carry pieces of rock-salt in leathern pouches suspended from the neck, to be constantly at hand when required. When two persons meet, who are thus provided with the precious article, they will offer each other their piece of salt to suck, whilst they hold a conversation; just in the same way that persons in civilized countries will produce the box, and offer each other a pinch of snuff or a piece of tobacco. Such is the etiquette of Western Africa.

the river, Sibbs wrote to him; but, before any arrangements could be made, intelligence was received of the Governor's death, and his body was brought down for interment in the fort. With a crew of eighteen white men and thirty Negroes, the Captain began to ascend the river. The natives were everywhere friendly; but he experienced the same difficulties in navigating the stream as his predecessors. On the 22nd of February he found himself sixty miles above the Falls of Baraconda; and, the season being unfavourable, he was unable to proceed to Tenda, the point which Jobson had reached before him. Disappointed with the general appearance of the country, and fully convinced that the Company was proceeding in error in their attempts to find the far-famed land of gold, Captain Sibbs abandoned the undertaking; and no other attempt was made to explore this part of the African continent for several years.

Whilst the English were thus engaged in exploring the Gambia, the French had been directing their attention to the Senegal, a similar river, to the north; which was, according to their geographers, one of the mouths of the Niger, and the stream which was to lead them to Timbuctoo and the regions of gold. The respective expeditions of the French resulted in the same disappointment which had attended the efforts of the English, and were, consequently, productive of no permanent good.

After slumbering again for nearly a century, the cause of African discovery was once more revived by the organization of the "African Association." Lord Rawden, Sir Joseph Banks, the Bishop of Landaff, Mr. Beaufoy, and Mr. Stewart, were nominated managers of this institution; the object of which was to explore the interior of Africa, not by means of large maritime expeditions, but by equipping and sending forth individual travellers. With this view they raised subscriptions, and looked out for proper persons to employ in their service; and it is a remarkable fact that, notwithstanding the hazardous nature of the undertaking, a larger number of candidates presented themselves than was required, although the Association only offered to pay their travelling expenses.

A number of courageous and intrepid travellers now went forth in rapid succession, to explore the interior of Africa in

various directions. We may mention the names of Ledyard, Lucas, Houghton, Clapperton, Park, the brothers Lander, Horneman, Nicholls, Peddie, Campbell, Gray, Laing, Warrington, Laird, Oldfield, Ritchie, and Lyon. Several of these daring adventurers fell a sacrifice to the climate before they had been long in Africa; whilst others were spared to return to their native land, and to favour the public with interesting accounts of their travels.

Perhaps the most favoured and successful of these early African travellers was the celebrated Mungo Park; and having been personally acquainted with several places which he visited on the banks of the Gambia, the writer has pleasure in bearing his testimony to the general accuracy and truthfulness of the descriptions given by him, in his interesting volumes, of the country through which he passed, and of the manners and habits of the respective native tribes with which he came in contact. This circumstance must be our apology for a brief notice of this distinguished and lamented individual.

On hearing of the death of Major Houghton, the African Association accepted of the services of Mr. Mungo Park, a native of Scotland, educated for the medical profession, and just returned from a voyage to India. He sailed from Portsmouth on the 22nd of May, 1795, for the Gambia; up which river he proceeded to Pisania.* From this point he pushed forward

* It was on this journey that Park met with the following affecting incident, so truly characteristic of Negro hospitality. Having reached an African village late in the evening of a stormy day, weary and hungry, he sat down under a tree. An old woman, returning from the labours of the field, cast an eye of compassion on the lonely stranger, and desired him to follow her. She led him to her hut, procured a fine fish, and cooked it for his supper, and spread a mat on the floor, on which he might recline his weary head for the night. Her maidens were busily engaged spinning cotton; and, as usual, they accompanied their labour with a song, which must have been composed *impromptu* for the occasion, as the traveller observed that it had reference to himself. It said, in strains of affecting simplicity,—

"The winds blew, and the rain fell:
The poor white man, faint and weary,
Came and sat under our tree.
He has no mother to bring him milk,
Nor wife to grind his corn.

into the interior; and, after passing through unparalleled difficulties and sufferings, during the two years and a half occupied by his travels, he returned to England in December, 1797; and surprised and delighted the people with a thrilling narrative of his journey, and his discovery of the source and character of the mighty Niger. About seven years afterwards, Mr. Park again engaged in African exploration. This time he went out at the head of a large expedition, supported by Government, which left Portsmouth on the 30th of January, 1805. The traveller pursued the same route as before, touching at Goree on his way to the Gambia. Before the expedition had penetrated far into the interior, it was overtaken by the rainy season; and most of the men, as well as the animals, perished in the wilderness. Park pushed on, however, through every difficulty; and, at length, accompanied by Mr. Anderson, his brother-in-law, and two or three others who still survived, he reached the banks of the Niger. With amazing labour they built a small vessel, and launched it on the mighty river, hoping to reach the Atlantic, and thus prove the truth of the theory which Park had espoused. All went well till they came to a place called Boussa, where they were attacked by a party of natives, and the remnant of the expedition perished; with the exception of a Negro, who by some means escaped, and who, a long time afterwards, succeeded in reaching the coast with the sad tidings of the disaster.

Having thus briefly traced the progress of the earliest attempts which were made to explore the interior of Western Africa, we would now direct the attention of the reader to the permanent settlements which have been formed by European and other nations on various parts of the coast. We are the more anxious to do this, because most of these establishments have been connected with philanthropic and praiseworthy efforts to civilize and evangelize the long oppressed and neglected inhabitants of the African continent.

Many changes have taken place since the Western Coast of

> *Chorus.* Let us pity the poor white man:
> No mother has he to bring him milk,
> Nor wife to grind his corn."

Africa was first visited by the vessels of different European nations. Some of those powers, which were once so potent, have, by degrees, dwindled down to a mere nominal existence; whilst others have risen to a position of proud pre-eminence. The only colonial possessions with which we are acquainted, are those of the Portuguese, the Spaniards, the Danes, the Dutch, the French, the Americans, and the English.

The Portuguese settlements are chiefly confined to Benguela, Angola, and Congo; the capital of their possessions in these parts being St. Paul de Loando. But these places being situated on that part of the continent which may properly be denominated the South-Western Coast of Africa, they scarcely belong to the portion of country now under consideration. Nothing is being done, so far as we know, in connexion with these colonies, for the civilization of the native tribes in their vicinity; the attention of the colonists being confined almost exclusively to mercantile pursuits. Many private establishments, belonging to individual Portuguese merchants, may be found on other parts of the coast; but these are generally formed on lands belonging to the native Chiefs, and exist for the avowed purpose of carrying on, by stealth, the infamous slave trade. This being the case, they cannot be acknowledged and protected by the Portuguese Government, with whom the English have formed a compact, disallowing the traffic in human beings.

The Spanish possessions in Western Africa are limited to Fernando Po, a small island in the Gulf of Guinea, about ten miles from the main land, in lat. 3° 6′ north, and long. 7° 30′ east. The island is about thirty miles long, and twenty broad; and, rising to a considerable elevation in the centre, it is highly esteemed for the comparative salubrity of its climate. It has a native population of its own, of a wild and barbarous character, called Boobees, besides a number of Negroes belonging to different tribes on the continent, who have been drawn thither by the profitable employment afforded by the ships which frequently put in to the harbour. The principal town was formerly called Clarence, but now is styled Santa Isabel, and is situated on the east side of the island. During a long course of years, Fernando Po was held by the English, under a special agree-

ment with the Government of Spain; but, a few years ago, this arrangement terminated, when the Spaniards resumed possession of it, and proceeded to form a permanent settlement.*

Whilst Fernando Po was in the possession of the English, the Baptist Missionary Society commenced a Mission in the island, for the benefit of the native population of all classes. Having surmounted most of the difficulties incident to the formation of a new station among a heathen people, the Missionaries were soon favoured with a pleasing measure of success. A small Christian church was organized, of the few natives who had been hopefully converted to God, and every thing wore a promising aspect, when the establishment was entirely broken up by the stringent and persecuting measures adopted by the Spanish Government, on resuming possession of the place. The Governor required the whole of the population, without exception, to conform to the Roman Catholic religion; and every thing like toleration was totally ignored. The Mission-

* The following item of intelligence, recently received from Fernando Po, may serve to illustrate the state of society in that place, and the feelings which exist between the natives and the colonists:—"On Sunday, the 1st of September, 1861, Mr. Thomas B. Lee, formerly Secretary to the British Consul at Fernando Po, and lately in the employ of Mr. Lynslager, the principal merchant of that island, went out for a walk in the direction of the interior, starting from Santa Isabel, the capital. He seems to have lost his way, and to have fallen in with some of the aborigines of the place. These entertain hostile feelings towards the Spaniards, to whom the island belongs; and probably mistaking Mr. Lee for one of the Spanish officials, they led him to a bye-path, and there seized him, and made him take off his clothes. Mr. Lee implored them to spare his life, promising them a handsome reward if they would conduct him safely to the town. But the ruffians had resolved to sacrifice to one of their gods, named Oumorh, some Spaniard, as they believed that their deities refused to send rain on account of the presence of these Europeans. They bound Mr. Lee, and murdered him in the most horrible manner. His remains, frightfully disfigured, were discovered a few days afterwards, in a lonely spot by the sea-side, between three stones, his clothes being found near the same place. On the 30th of September, the Chiefs of the principal Boobee towns were sent for to Santa Isabel, and brought the supposed murderer with them; who, on being questioned, on his oath, as to whether he was guilty or not, and replying in the negative, was allowed to go free by the Spanish authorities."—"West African Herald," October 25th, 1861.

aries were therefore obliged to remove to the continent, with such of their people as were able to accompany them; where, after a considerable period of trial and suffering, from the unhealthiness of the climate and other difficulties, they were again blessed with fruit to their labours. The loss to the Society, both temporal and spiritual, occasioned by these untoward circumstances, was very serious; and it was not till several years afterwards, when the British Government had interfered, that some compensation was awarded by the Spaniards for the buildings and other property, which were necessarily sacrificed, on the breaking up of the Mission.

The Danes established themselves at an early period in Western Africa; and they still possess several small settlements on the coast of Guinea. The principal of these is Christianburg, or Danish Akra; situated in lat. 37° 5′ north, and long. 15° 5′ east, close to the sea shore. Besides the castle or fortress in which the Governor and principal officials reside, the town does not contain many houses of consequence. There are a number of Negro huts, however, and a considerable mixed population.

In the year 1828, encouraged by the Danish Government, the Basle Missionary Society sent out five Missionaries to Christianburg; but they soon experienced the debilitating and fatal influence of the climate. Mr. Wulf died shortly after his arrival; Mr. Hegele, suffering from a dangerous illness, returned to Germany, and Mr. Sessing accompanied him; whilst Mr. Handt, having had repeated attacks of fever, was a wreck both in body and mind. Mr. Kipling alone remained effective, and he accepted the office of Colonial Chaplain; so that the Mission to the natives was for a time virtually relinquished. In 1832, Mr. Sessing returned to Christianburg, accompanied by three new Missionaries, the whole of whom were called away by death, soon after they landed on the shores of Africa. Mr. Kipling and Mr. Sessing had soon afterwards to leave for Europe, with their health completely shattered; and the colony was once more left without a Christian teacher.

When the Basle Missionary Society re-commenced its labours on the coast of Africa, a new station was formed, at a place

called Akropong, a few miles to the north-east of Akra; but no improvement in the climate seems to have been experienced. In 1835, we find Mr. Rus left a solitary labourer at this place; the two Missionaries who had gone out with him—one of whom was a medical man—having both died shortly after their arrival in the country. Several other Missionaries followed in rapid succession, none of whom survived long enough to allow of their engaging in active labour. In 1843, a small colony of twenty-four Christian Negroes were brought from Jamaica by Mr. Rus, and his colleague, Mr. Wildman, with a view to aid in the work of evangelization, and to give the natives a specimen of living Christianity, in the family, the workshop, and the field. These colonists soon gave the Missionaries more anxiety than the natives, being evidently dissatisfied with their lot, and desirous of returning to the West Indies. Notwithstanding the fearful mortality among their agents, and other difficulties, the Society still persevered in their labours; and it would appear that a measure of success has crowned their endeavours, as they have now three principal stations on the Gold Coast, namely, Christianburg, Akropong, and Ussu.

The Dutch possessions in Western Africa, once so numerous and influential, are now limited to Elmina, or Dutch Akra, in latitude 5° 10′ north, and longitude 2° 30′ west. This place was built by the Portuguese in 1481, and taken from them by the Dutch in 1637, and afterwards secured to them by treaty. Elmina stands on a peninsula, formed by a small river, which runs for some distance almost parallel with the sea. The castle is a respectable edifice, and has two approaches; one from the town, where it is strengthened by a double ditch, over which are draw-bridges; the other adjoining the river, where there is a small gate, at an elevation of twelve feet, to which an ascent is formed by a steep ladder. A fort is also built on an adjoining eminence; so that the place is well defended against an enemy. In 1781, it repulsed a respectable English force; but this was attributed to a want of concert between the British commanders. The town is large, but dirty and unwholesome; and the river, though small, is navigable for vessels of one hundred tons' burden at high water. The population is estimated at 15,000, and consists of merchants, artizans, and

fishermen; many of whom are respectable persons of colour, and possessed of considerable wealth. The standard of morality at Elmina, as at most of the settlements on the Western Coast of Africa, is said to be very low; and we are not aware of any efforts made in connexion with this colony for the evangelization of the natives.

The French have several small settlements in Western Africa, the principal of which are situated on the river Senegal. On a small island, called St. Louis, in latitude 16° north, and longitude 16° east, about thirty miles from the sea, stands the capital of their possessions. The town consists of a fort, a hospital, a Roman Catholic church, and about thirty dwelling houses, built of brick, with a large number of Negro huts. The population is estimated at 10,000, and the principal trade is in gold, ivory, gum, and bees'-wax. Although convenient for traffic with the native tribes of the interior, the settlement is rendered difficult of access by a shifting bar of sand at the mouth of the river, which requires the greatest care and skill on the part of the pilot in charge of the vessel bound for St. Louis. For the distance of seventy-five miles, the river Senegal is separated from the sea, with which it runs nearly parallel, only by a ridge of sand, when it takes a sudden turn towards the interior of the country. This, like most of the other settlements on the coast, has passed through various vicissitudes. In 1758, it was taken by the English; and, although it was confirmed to them by the treaty of peace in 1763, it was restored to the French, by mutual agreement, in 1783; from which period it has ever since remained in their possession.

The island of Goree also belongs to the French. This is a romantic little island, about eighty miles to the north of the mouth of the Gambia, and only about a league from the shore of Cape Verd. Its chief importance is derived from its commanding situation as a place of resort and protection for the commerce of the neighbouring coast. On a sandy point of land, at the foot of a rocky eminence, stands the town, which contains some good buildings, including, as usual, a hospital and a Romish church. Towering above the whole may be seen the Fort of St. Michael, ready to open its fire upon any enemy which

may dare to approach. The population is estimated at seven thousand, six thousand of the inhabitants being slaves at the time of emancipation. A considerable trade is carried on with the natives on the mainland, who give hides, gold, ivory, and bees'-wax for various articles of European manufacture. In the year 1800, Goree was surrendered to the British; but it was retaken by the French in January, 1804, who were obliged to surrender it again in March following. It was finally restored to the French, however, at the general peace of 1814.

In addition to the settlements already mentioned, the French claimed, and held for many years, a small trading establishment on the northern bank of the river Gambia, called Albreda, which seems to have been reserved by them at the time that St. Mary's was given up to the English, and Goree ceded to the French. It was always a subject of annoyance to the English merchants trading on the Gambia, as a spirit of jealousy and rivalry was constantly maintained. This difficulty was finally settled, however, a few years ago, by a mutual arrangement between the two Governments. In 1857, Queen Victoria and the Emperor of the French concluded a treaty to prevent misunderstandings with regard to trade in Western Africa. By this treaty the Queen relinquished the right, hitherto enjoyed by her subjects, of trading along that part of the coast which extends from the mouth of the river St. John to the bay and port of Portendic, inclusively; and the French Emperor ceded to her Britannic Majesty the French factory at Albreda, on the river Gambia, together with all possessions and rights pertaining to the said factory.

We now come to notice those settlements which have been formed on the Western Coast of Africa, not merely for the prosecution of trade and commerce, but avowedly for philanthropic and religious objects,—to promote the civilization and the evangelization of the deeply injured and neglected native tribes.

LIBERIA.

This is the name given to a district on the coast of Guinea, in consequence of its having first been colonized by

liberated slaves and free people of colour from America. It embraces an extent of about six hundred miles, from Grand Cape Mount to the Gulf of Guinea; the capital of the settlement being situated in latitude 6° north, and longitude 10° west. Under the auspices of the "American Colonization Society," the first settlers proceeded to Africa in 1822, when a tract of land was purchased from the natives, including Cape Mesurado and the neighbouring plains. The plan of a town, called Monrovia, was now formed, and dwelling houses of various kinds, according to the means of the colonists, began to rise in rapid succession. As fresh emigrants arrived, from year to year, additional lands were secured from the neighbouring native tribes, to the extent already mentioned. The greater part of the early settlers were men of decided piety, who sought, in the land of their forefathers, a refuge from the indignities to which they were exposed in America on account of their complexion. By their just, humane, and benevolent policy, they have gained an astonishing influence over their heathen neighbours, which, it is to be hoped, may ultimately result in an extensive dissemination of the Gospel of Christ.

When we contemplate the American settlement of Liberia as a grand experiment in Christian colonization, we must bear in mind the fact that it is not a colony dependent upon, and governed by, the parent states; but a distinct and separate commonwealth. The people elect their own Presidents and Representatives in Congress, according to a regular constitution, framed on republican principles; and display a degree of intelligence in managing their affairs highly creditable to their ability, and calculated to rebut the insinuations which have sometimes been put forth by the enemies of freedom, as to the supposed mental inferiority of persons of African descent. Many difficulties had to be encountered on the first commencement of the settlement; but most of these have now been surmounted, and the infant republic bids fair to answer the benevolent designs of its founders. In Monrovia a number of good substantial buildings have been erected, including the Government house, Court house, and churches and schools belonging to different denominations of Christians. Other towns have also been

erected in different parts of the country, and a large quantity of land has been brought under profitable cultivation. The land is said to be remarkably fertile, and well adapted for all kinds of tropical produce. The sugar-cane, as well as the coffee plant, thrives well here; and there is a fair prospect of a good supply of cotton, specimens of which have recently been sent to England, and pronounced of fine quality by the Manchester Chamber of Commerce. There are, moreover, exported every year from this place considerable quantities of palm oil, ivory, tortoise-shell, dye woods, gold, hides, and wax; whilst the imports consist of the manufactures and products of the four quarters of the world. Mechanics of nearly every trade may be seen carrying on their respective professions; and, altogether, the new little Christian empire wears an aspect of industry and progress which may well encourage the brightest anticipations of the genuine philanthropist.

It is a pleasing fact that the spiritual interests of the colonists and of the neighbouring native tribes have not been neglected. The American Board of Missions, the Episcopalians, the Baptists, and the Methodist Episcopal Church, have all formed Mission stations in different parts of Liberia; and the results of their united labours, in establishing Christian schools and evangelizing the people, have, on the whole, been encouraging. The Missionary Committee of the Methodist Episcopal Church have organized their stations in Liberia into a separate Conference, and ordained a coloured Minister as Bishop, to preside over the work, which is said to be in a pleasing state of prosperity. This body now numbers about twenty ordained Ministers, two thousand church members, and three thousand scholars in the respective Mission schools.

In common with other similar philanthropic enterprises, the settlement of Liberia has had its enemies. It was inaugurated in the midst of a fiery controversy, which raged for a length of time in the United States of America, in the course of which its founders were charged with entertaining sentiments directly at variance with the best interests of the Negro race; and the members of the American Colonization Society were denounced as the friends of slavery. But the prosperity of the infant

commonwealth has long since silenced these slanderous insinuations; and the whole undertaking has been proved to be in favour of freedom.

From the Reports which have been published of the said Colonization Society, it appears that the expenditure involved in the purchase of land, and the sending of emigrants to Liberia, from 1820 to 1850, was about 1,250,000 dollars. With this comparatively small sum, six hundred miles of sea-coast have been redeemed from slavery and the slave trade; and a flourishing Christian state founded, with a population of about 150,000, chiefly natives, who seem willing to conform to the arrangements of their more enlightened brethren who have come from America. The total number of emigrants sent to Liberia, by the Free Colonization Society, and its respective auxiliaries, during the period above named, was 6,816. Of the whole number sent from America, 2,315 were born free, 165 purchased their own freedom, and 3,636 were emancipated, with the view of their going to Liberia. The expense of sending each colonist, and supporting him for six months after his arrival, together with a homestead of five acres of land, is from sixty to eighty dollars. The Colonization Society gives the passage, furnishes provisions and medical aid, with a comfortable house, for the first six months, to each emigrant going to Liberia, besides the gift of the homestead.

It is impossible to say what effect the conclusion of the civil war in America, and the general emancipation of the slaves, will have upon the future history of Liberia. If a considerable number of the recently freed men of the United States should wish to go out and join their brethren in Africa, they will now have facilities for doing so which they never possessed before; and may be the means of strengthening the settlement, if they prove to be emigrants of sober, industrious, steady habits. Whatever events may occur in the future, the genuine Christian philanthropist must feel interested in the welfare of a settlement which is so intimately connected with the cause of freedom, and with the general welfare of the Western Coast of Africa.

CHAPTER V.

ENGLISH SETTLEMENTS AND MISSIONS.

England's true Glory—Sierra Leone—Design of the Settlement—Early Difficulties—Commencement of Missions—Great Mortality—Progress of the Work—Blessed Results—Cape Coast Settlement—The Castle—War with Native Tribes—Missionary Labours—Death of Missionaries—Difficulties overcome—Native Assistants—Present State of the Work—The Gambia—Description of St. Mary's—Commencement of the Mission—Discouragements—Native Converts—Death of Missionaries.

Every enlightened and patriotic Briton must rejoice in the contemplation of England's true glory. We refer not now to England's mighty army, her powerful navy, or her extensive commerce, but to England's Christianity. It is a grand thought, that the sun never sets on Queen Victoria's vast dominions, that the British flag floats in every sea; but it is a grander thought still, that the name of England is everywhere associated with liberty, justice, and humanity; and that she stands first among the nations in her efforts to extend the blessings of Christian civilization to other lands less favoured than herself.

We have seen how the British Government acted in the matter of slavery and the slave trade; and how individual philanthropists, as well as associations of Christian men, exerted themselves to wipe away the stain which so long marred the fair fame of our national character, in common with that of other countries. We are now to contemplate the philanthropic labours of England and English associations, on behalf of the long enslaved and down-trodden sons and daughters of Ham, as they have been developed in the permanent settlements and Christian Missions which have been

established on the Western Coast of Africa. We are aware that these institutions have had their enemies and slanderers; but we feel persuaded that if their beneficial influence could have been witnessed by all as we have seen it, all would be constrained to acknowledge that they are well calculated to disseminate the blessings of spiritual light, and knowledge, and liberty, throughout the length and breadth of the vast continent which has been, alas! so long involved in midnight darkness.

SIERRA LEONE.

The first British settlement formed on the Western Coast of Africa, the avowed object of which was the suppression of the slave trade, and the religious and moral improvement of the natives, received the name of Sierra Leone from a river so called, on the southern bank of which the first town was built, in latitude 8° 30′ north, and longitude 11° 10′ west. For hundreds of miles on either hand, the coast is generally low and swampy; but here the land rises into mountains of considerable altitude, and there is a bold peninsula stretching out into the sea, and forming an excellent natural harbour for shipping in the mouth of the river, which is navigable for vessels of moderate burden to a considerable distance up the country. These natural advantages soon attracted the attention of Europeans; and as early as 1463, the Portuguese established themselves for a time at this place. The notorious Sir J. Hawkins, the first Englishman who embarked in the African slave trade, also landed here; and made unsparing use of fire and sword in capturing the poor natives, to drag them into hopeless slavery. But the time came when this locality was to be the scene of a very different enterprise; and when the long degraded Negro race were to know that there were white men who felt for them as men and brethren.

On the 21st of July, 1783, Dr. Smeatham, who had spent several years on the coast of Africa, addressed a letter to Dr. Knowles, suggesting the idea of a free Negro settlement at Sierra Leone, for the purpose of checking and putting down the

slave trade, and of diffusing the principles of the Christian religion among the natives. The same subject seems to have been occupying the mind of the benevolent Mr. Sharp at the very same time; for on the 1st of August of the same year, he sketched the outline of the plan of such a settlement, which, he observes in the first paragraph, "will deserve all encouragement, if the settlers are absolutely prohibited from holding any kind of *property in the persons of men as slaves*, and selling either man, woman, or child." The necessity for such a settlement was rendered the more urgent, in consequence of a large number of Negroes having obtained their freedom by deserting from their masters, and joining the British in the American war; and for whom it was necessary to provide a permanent home. Some of these had been sent to Nova Scotia, others to the Bahama islands, and many more had come to England with the British army at the close of the war. Those who crowded the streets of the metropolis were in a wretched condition of misery and starvation. As many as four hundred applied to Mr. Sharp and other benevolent gentlemen at one time; and it was found necessary to organize a Committee for relieving the black poor.

The number of Negro mendicants in and about London being now so large, they were regarded as a public nuisance; and the Government interfered, by providing temporary relief for the poor sufferers, and by furnishing transports to take out as many as were willing to go to the coast of Africa; at the same time engaging to provide rations for the settlers during the first six months after their arrival. Everything being arranged, at length the little fleet sailed under convoy of the "Nautilus" sloop of war, on the 8th of April, 1787; having on board upwards of four hundred Negroes and sixty Europeans, chiefly women of very doubtful character.

On the arrival of the vessels at Sierra Leone, Captain Thompson, who had been placed at the head of the expedition, purchased from the paramount native Chief of the country a fine tract of land about twenty miles square, well watered, and in every respect suitable for the purpose of a settlement. He then fixed upon a beautiful eminence on the southern bank of the

river for the site of the new township. About three hundred and sixty town lots of one acre each were marked out in streets; and the lots were drawn for and appropriated on the 12th of June, 1787. But, notwithstanding these favourable circumstances, the commencement of the settlement was extremely inauspicious. The Negroes had become thoroughly demoralized during their residence in London; and, if possible, still more so during the passage out,—a large quantity of ardent spirits having been consumed on board the ships. They, moreover, arrived at Sierra Leone at the most sickly season of the year, in a spirit of general murmuring and discontent, and the mortality from the commencement was fearful. When the "Nautilus" left the settlement, about three months after the arrival of the fleet, there remained in the colony only two hundred and seventy-six persons: so that, by desertions and deaths, the settlers had been reduced in this short space of time to little more than one half the original number. In March, 1788, the Rev. Mr. Fraser, who had gone out as colonial Chaplain, was obliged to return to England, on account of illness; and, at the time of his departure, the number of colonists had been reduced to one hundred and thirty. Apprehensive that the infant settlement might become entirely extinct, Mr. Sharp hastened to its relief, by sending out the brig "Myro," laden with stores, and conveying thirty-nine additional settlers, including two medical men and other persons of respectable character. This timely relief encouraged the few surviving colonists; but now they were doomed to experience another sad calamity. A neighbouring African Chief, feeling aggrieved by the conduct of some of the settlers, first gave notice of his intention, and then came down with his warriors, and burnt the town to ashes.

In the year 1791 another Association was formed for the management of the settlement; by whose efforts a few of the dispersed colonists, to the number of sixty-four, were again collected, and encouraged to make another attempt to form a permanent establishment. About the same time twelve hundred of the free Negroes, before alluded to, were brought over in sixteen vessels from Nova Scotia, and also one hundred Europeans from England; who arrived just in time to put down a party of

rebellious Negroes. With this large reinforcement of settlers, a fresh commencement was made, and a new town began rapidly to rise on a better site than the former one, which, by the instructions of the Directors, was called Free Town. During the following two or three years the infant colony made rapid advancement; but in 1794 the town was entirely destroyed by a French squadron. By this untoward circumstance a large amount of private property was sacrificed, and the loss of the Company was estimated at £50,000.

Disappointed and discouraged by the frequent reverses which they had experienced, in 1808 the Company transferred the entire settlement to the British Government. From that period it has continued to prosper, notwithstanding the difficulties which it has had to encounter from the unhealthiness of the climate, and the political enemies by whom it has frequently been assailed. Most of the slaves liberated by the British cruisers stationed along the coast for the suppression of the slave trade, having been brought to Sierra Leone, the population has rapidly increased, and is now estimated at upwards of fifty thousand, including about one hundred Europeans, some of whom are engaged in public offices, and others in mercantile speculations. Many of the liberated Africans have arisen to a position of intelligence and wealth; and carry on business on an extensive scale, importing their merchandise direct from wholesale houses in England.

Free Town, the capital of the colony, is beautifully situated on the south side of the river or estuary, on a gentle slope at the foot of a hill, about six miles distant from the point of the peninsula, in latitude 8° 30′ north, and longitude 13° 30′ west. It presents a charming aspect, when viewed from the sea; many of the buildings being of a substantial character, and interspersed with cocoa nut and other umbrageous trees of the freshest green. The Government House, barracks, hospital, and the Wesleyan Mission-House and chapel, are prominent objects in the landscape, in consequence of the elevated positions which they occupy in the rear of the town. There are also many other towns and villages in different parts of the

colony, some of which are situated among the mountains, and others by the sea shore, surrounded by native farms and gardens. The principal of these are Wilberforce, Wellington, Waterloo, York, Regent, Kissey, Kent, Charlotte, Leicester, Gloucester, Bathurst, Allen Town, and Grassfield. In these places the liberated Africans are located, and may be seen engaged in various industrial pursuits; some as agriculturists, and others as merchants or mechanics. Having been originally stolen from various parts of the vast continent, they speak a great variety of dialects among themselves; but they soon learn English, and become, with proper instruction, intelligent and useful members of society. Altogether, the settlement wears a pleasing aspect; and bids fair to fulfil the most sanguine expectations of its friends and patrons. The population of Free Town is estimated at 15,000, and that of the whole colony at 50,000.

The most pleasing feature in the colony of Sierra Leone is, however, its rapid advancement in religion and morals. At an early period of the settlement, colonial Chaplains were appointed, several of whom were pious and devoted men: some of these were soon removed by death, whilst others had to return to Europe on account of the failure of their health. The agents of the Church Missionary Society have also laboured with indefatigable zeal and considerable success, notwithstanding the difficulties with which they have had to contend. They commenced their operations in this country in the year 1804; and although the Missionaries and teachers employed were chiefly Germans, and of strong constitution, and inured to hardship, in the course of fifteen years thirty of them fell a sacrifice to the climate. In 1816, the Mission was favoured with a visit from the Rev. Edward Bickersteth, as a deputation from the parent Society, whose wise counsels and judicious arrangements gave a new impulse to the work. From that time to the present, the cause of God has continued to advance; and the churches which have been erected, and the schools which have been established, in connexion with this Institution, not only in the colony, but beyond its boundary, have been made a general blessing to the people.

The Baptist Missionary Society sent out two Missionaries to Sierra Leone in the year 1795; but owing to indiscretion on the part of one, and the failure of health on the part of the other, the Mission was speedily abandoned. In the following year a united attempt was made by the Scottish, the Glasgow, and the London Missionary Societies, to form a station; but, owing to sickness and dissension among the agents, this effort was attended by no better success.

We would now direct attention more especially to the labours of the Wesleyan Missionary Society in this part of the Lord's vineyard. As early as 1769, the venerable Dr. Coke, the father of Wesleyan Missions, devised a scheme for the civilization of the Foolas, in the neighbourhood of Sierra Leone. This undertaking, which originated in motives so purely benevolent, proved an entire failure, chiefly from the want of adaptation in the agents employed. The persons sent forth by the good Doctor on this important Mission were a band of mechanics, with a surgeon at their head, who were intended to teach the Foolas the arts of civilized life. On arriving in the colony, they became discontented, and were soon dispersed. Some died, others absconded, and the rest returned home, without having reached the scene of their intended labours in the interior of the country.

The next attempt made by the Wesleyans to benefit this deeply degraded people was based upon more judicious and evangelical principles. In the year 1811, the Rev. G. Warren and three school teachers were sent out to Sierra Leone, for the express purpose of preaching the Gospel, and establishing schools for the training up of the rising generation in the knowledge of the truth. They opened their commission under the most promising circumstances, and were favoured by the great Head of the Church with almost immediate fruit to their labours. On the arrival of this first real missionary party of Wesleyan labourers in the colony, on the 12th of November, they found about a hundred persons who were in the habit of meeting together for religious worship, and who called themselves "Methodists." These were chiefly free blacks from Nova-Scotia, who had received the Gospel from the Missionaries

there, and who had thus brought with them a knowledge of the good news of salvation to the land of their adoption. They had already built a chapel, and written to England for a Missionary. By these simple-hearted people the Missionary was received with the liveliest feelings of gratitude and joy, and his public ministrations were made a blessing to their souls. His labours were also blessed to other classes of the community. The very afflictions through which the liberated Africans had passed, in being torn away from their homes into slavery, before they were taken from their oppressors by the British cruisers, seemed to have humbled their minds, and, in some degree, to have prepared them for the reception of the Gospel.

The missionary career of Mr. Warren, so auspiciously commenced, was but of short duration. He finished his course on the 23rd of July, 1812, about eight months after his arrival in the colony; being the first of the large number of Wesleyan labourers who have fallen a sacrifice to the climate of Western Africa. For more than two years the station had remained vacant for want of a suitable Missionary to occupy the post of danger, when the Rev. William Davies and his wife were sent out, and arrived safely in Sierra Leone on the 13th of February, 1815. The following rainy season was unusually severe; and among those who were carried off by fever was the Captain of the "Wilding," the vessel by which Mr. and Mrs. Davies had sailed to Africa; but the Missionary and his wife passed through their "seasoning" favourably, and pursued their useful labours with gratitude and joy. Towards the close of the year, however, both the Missionary and his wife were prostrated by fever at the same time; and on the 15th of December, ten months after her arrival in Africa, Mrs. Davies breathed her last. On the morning of the day on which she expired, Mr. Davies, being very ill himself, "crawled to see her," and was much affected at the change which had passed upon her emaciated frame; but, in answer to the question, "Is Jesus precious?" she, with a faint voice and a gentle pressure of the hand, said, "Yes, yes!" soon after which her redeemed and sanctified spirit passed away to be for ever with the Lord. This was the first female labourer

that fell; and the striking motto on her tombstone is, "NOT LOST, BUT GONE BEFORE!"

The lonely Missionary, on recovering from his illness, was soon found at the post of duty, being encouraged and comforted by his beloved brethren of the Church Missionary Society, as well as by his Excellency the Governor, Sir Charles Macarthy, who never failed to sympathize with the afflicted and bereaved. Mr. Davies laboured with much success during the following year; and, on the 26th of December, 1816, he had the pleasure of receiving the Rev. Samuel and Mrs. Brown, who were sent out by the parent Society to his aid, or to relieve him, if necessary. Mrs. Brown had only lived in Africa seven months and two days, when she was cut down in the prime of life, and in the midst of her useful labours. She died in the Lord on the 28th of July, 1817. The two Missionaries, thus bereaved, toiled on together in the work of their Divine Master, encouraged by His presence and blessing till the end of the year; but repeated attacks of fever rendered it necessary for Mr. Davies to embark for England early in 1818, and Mr. Brown was left entirely alone.

The next reinforcement consisted of the Rev. Messrs. Baker and Gillison, two single young men, who were sent out to relieve Mr. Brown, who, in consequence of failure of health and the loss of his wife, needed a change. The new Missionaries landed in Sierra Leone on the morning of the 14th of February, 1819. It was the holy Sabbath day, and they proceeded from the ship to the chapel, where they opened their commission without delay; one of them preaching in the morning, and the other in the evening, to crowded and delighted congregations. Soon after the arrival of the new brethren, Mr. Brown embarked for England; but, before his departure, he thus gives expression to his feelings in a letter to the Missionary Committee, alluding to the prosperity with which it had pleased the Lord to bless his labours, one hundred new members having been added to the society during the year: "I have sown in tears, but now we reap in joy. Thank God! this is an ample recompense for every sigh, every tear, every shaking ague, every burning fever, every bereavement, every restless and sleepless night, I have

had to endure since I came to Africa. This makes me very reluctant to leave. I feel willing to spend and be spent for the welfare of the Church and the honour of my adorable Redeemer." *

In the mean time, the brethren Baker and Gillison had entered upon their work in the true spirit of their Lord and Master; but they were soon to experience the truth of that saying: "Then shall two be in the field; the one shall be taken, and the other left." (Matt. xxiv. 40.) Mr. Gillison had not been in Africa quite six months when he was carried off by the fever peculiar to the country, on the 10th of August, 1819. Mr. Baker was himself ill at the time that his beloved colleague died; but as soon as he was a little better, he preached the funeral sermon of his dear departed brother, and endeavoured to nerve himself for his important work, in which he was both happy and useful. He thus expresses his sentiments, when writing to the Committee in the month of November following: "I can assure my dear fathers, notwithstanding these trying dispensations of Providence, I feel happy in my work, and am satisfied I am in my providential place. The Lord makes me happy by the continual manifestation of His favour, and many of these dear people make me happy by their unblamable life and conversation. Glory be to God! unworthy as I am of such an honour, he is pleased to make me useful."

During the year 1820, a gracious outpouring of the Holy Spirit was experienced at Sierra Leone; and, as the result of the revival, upwards of two hundred new members were added to the Society, making the total number four hundred and seventy. With reference to the genuineness of this work, Mr.

* On leaving Western Africa, the Rev. Samuel Brown was appointed to the West Indies, where he continued four years. He subsequently laboured in seventeen different Circuits in England, till the year 1851, when failing health obliged him to retire as a Supernumerary. In 1857, notwithstanding his age and infirmity, he felt it upon his heart to re-visit the scenes of his earliest missionary efforts, and he went out to Sierra Leone forthwith, of his own accord. There he spent three years, assisting the Missionaries in their work, as his strength would permit; and then returned to Liverpool, where he died in peace on the 5th of October, 1861,—a noble instance of true devotedness to the great missionary enterprise.

Baker says: "I do not hesitate to say, of nearly all those who have been added, I have no more doubt of their conversion than of my own. The work has produced a general reformation." On the 8th of November, just one week after these delightful sentiments were penned, the Rev. John and Mrs. Huddleston arrived from England, and were much pleased with the kind reception which they received, as well as with the state and prosperity of the Mission. They were soon joined by Mr. Lane, who sailed for Sierra Leone in January, 1821; and now Mr. Barker was at liberty to proceed to the river Gambia, to commence a new Mission, to which service he had been appointed by the preceding Conference.

Messrs. Huddleston and Lane had laboured together in harmony and love for several months, when the latter was called to the Gambia, to supply the place of a deceased Missionary. He returned to Sierra Leone, however, in the course of the following year; but never fully recovered from a severe attack of fever which he had at the Gambia. He died in peace at Free Town, on the 16th of April, 1823. The loss of Mr. Lane was severely felt by Mr. and Mrs. Huddleston, as well as by the members of society and other friends; but, painful as this bereavement was, it was soon followed by another mysterious dispensation of Divine Providence. Scarcely had three months passed away, when Mr. Huddleston himself was called to pass through the valley of the shadow of death. He died of yellow fever on the 20th of July, 1823, having laboured successfully for nearly three years, with little interruption from sickness till the time that he was attacked with the fatal malady. Mrs. Huddleston embarked for England soon after this painful bereavement; and the members of the Society at Sierra Leone were once more left as sheep without a shepherd.

But the station was not long left vacant. Two noble-minded and heroic young men, who "counted not their lives dear unto them" in comparison with the salvation of souls, volunteered their services for this post of danger and of honour. These were the Rev. Messrs. Piggott and Harte, who, after a passage of five weeks, landed in Sierra Leone on the 19th of March, 1824. The new Missionaries were received as the angels of

God, and commenced their evangelical labours in excellent health and spirits; but they were destined soon to be separated. Mr. Harte sickened and died, of the "country fever," on the 18th of December, after a sojourn in Africa of only nine months; and his colleague was left to proceed with his work alone. On the 26th of May, 1826, the Rev. Samuel and Mrs. Dawson landed at Sierra Leone, on their way to the Gambia, their appointed station; but, before an opportunity offered for proceeding to that place, they were both seized with the African fever; and Mrs. Dawson died on the 1st of August, only two months and five days after her arrival. Mr. Dawson himself was mercifully raised from the verge of the grave; and, after labouring at Sierra Leone for some time, he proceeded to his appointment at the Gambia, with a heavy heart, but fully resolved to spend and be spent in the service of God. He was accompanied by his friend Mr. Piggott, who now returned to England by this route, having been relieved by the arrival of the Rev. Messrs. Courties and May, who reached Sierra Leone on the 28th of November, 1826. These two brethren pursued their beloved work for two years without much interruption from sickness, preaching the Gospel of Christ in the respective towns and villages of the colony with great success. The term of their appointment having expired, the Rev. Messrs. Munro and Peck were sent out to relieve them; and the hope was entertained that they would reach England in safety, and be long spared to labour in other parts of the Mission field. But, alas! it was otherwise ordained by Him whose "wisdom is unsearchable, and whose ways are past finding out." The two new Missionaries arrived in Sierra Leone on the 16th of November, 1828; and the first intelligence which they received from the pilot, before they landed, was, that Mr. May had died of fever on the 4th of October, whilst in the midst of his preparations for his expected voyage to England. Mr. Courties was also frequently prostrated by fever; and when he embarked for Europe, he was so weak that his brethren had to support him to the boat which was to convey him to the ship. The Captain seemed confident that he would speedily rally when they got out to sea. But it was not so. The poor Missionary became weaker and

weaker, and finished his course three days after the ship left the coast of Africa. His body was committed to the great deep, till that day when the "sea shall give up her dead." The Lord, no doubt, took His servant from the evil to come; for the vessel in which he sailed was wrecked six days after his death, when every thing on board was lost, the Captain and crew saving their lives with great difficulty. In the mean time, Messrs. Munro and Peck continued to labour with zeal and diligence, till they were both cut down by an epidemic fever which visited the colony. Mr. Peck died on the 3rd, and Mr. Munro on the 8th, of July, 1829. The intelligence of this afflictive and mysterious dispensation of Divine Providence was communicated to the Committee by the Missionaries of the Church Society, who manifested the greatest sympathy and kindness towards their beloved brethren in their dying hours. The Wesleyan Societies and Congregations in Sierra Leone were now once more left without a single Missionary to minister to them the word of life.

The sudden removal of Messrs. Munro and Peck, so soon after the death of Messrs. May and Courties, produced a deep and gloomy impression, not only on the minds of their personal relatives, but upon the minds of the friends of Missions generally. Some went so far as to question the propriety of continuing to send European Missionaries to a country so unfriendly to health. It is a pleasing fact, however, that, although the Wesleyan Missionary Committee send to Western Africa only such as freely volunteer their services for that post of danger, they have never long wanted suitable men to fill up the vacancies which have so frequently occurred. It was so in this case. No sooner had the melancholy intelligence reached England of the painful bereavement which the Sierra Leone Mission had suffered, than a personal friend of Mr. Peck offered himself as his successor. The Rev. John Keightley embarked for Africa before the end of the year, and landed in Free Town on the 27th of January, 1830. On the 18th of March in the following year he was joined by the Rev. William Ritchie.* These

* The name of this honoured servant of Christ recalls to the memory of the writer many affecting incidents of missionary life. We were personally acquainted with each other from the commencement of our eventful course;

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honoured and devoted Missionaries laboured in Sierra Leone for upwards of two years with much success; and they both lived to return home, and to serve the church efficiently for many years, both in the West Indies and in England. Mr. Keightley, who still survives, is the only Missionary that we have ever heard of, who laboured in Western Africa for three years without ever having a regular attack of the country fever.

Before leaving Sierra Leone, early in 1833, Mr. Ritchie had the pleasure of receiving the Rev. Edward Maer, who had been sent out as his successor; and, towards the close of the same year, Mr. Maer was joined by the Rev. Isaac Clarke. These two brethren laboured together earnestly and successfully, extending their visits to several villages which had not been reached by former Missionaries. Their labours were soon interrupted, however; for Mr. Clarke, whose lungs were affected before he left England, never fully recovered from the effects of his seasoning fever, and died in peace, of pulmonary consumption, on the 4th of November, 1834, about twelve months after his arrival in the colony. The Rev. Benjamin Crosby had embarked for Africa before the intelligence of Mr. Clarke's death had reached England, and on his arrival in Sierra Leone he united with Mr. Maer in the work of the Mission with all his heart. These two faithful Ministers of Christ did good service in Western Africa; but they never saw their native land again. Mr. Maer, having continued at Sierra Leone longer than the appointed time, embarked for England on a visit, fully intending to return; but he died at sea three days after leaving the

and after several years of affectionate correspondence in Western Africa and other countries, we were favoured to labour together as colleagues in the same Circuit in the West Indies. A more affectionate, kind-hearted, generous, and devoted Missionary never crossed the sea than William Ritchie. After twenty-five years of faithful ministerial labour, chiefly in Africa and the West Indies, he died in peace at Ashby-de-la-Zouch, on the 29th of May, 1857. He had come to England a few weeks before, in hope of recruiting his health, which had been much impaired by his long residence in tropical climates. But his Master saw fit to release him from his labour and suffering before he could return to his family and his flock in the West Indies.

shores of Africa, on the 27th of March, 1837; and Mr. Crosby finished his useful course of labour at Sierra Leone on the 24th of the following month. The Rev. William Sanders had set out in the interim to strengthen the Mission. He arrived in Free Town on the 4th of December, 1835; and, having laboured with success for more than two years, he was spared to return to England early in the year 1838, and to be afterwards usefully employed in the home work. The Rev. James and Mrs. Patterson were also sent out the year following, and landed in Sierra Leone on the 10th of October, 1836; but Mr. Patterson was carried off by fever, on the 21st of May, 1837, before he had been in the colony eight months; and his bereaved widow soon afterwards returned to England. This year was remarkably unhealthy on the whole coast, the yellow fever being very prevalent. The Wesleyan Missionary Society lost by death, on their respective stations, six Missionaries and two excellent wives of Missionaries in less than nine months.

This unprecedented mortality on the Western Coast of Africa did not damp the spirit of missionary zeal which animated the hearts of those who felt interested in the welfare of the poor Negroes. Hence it appears, that before Mr. Sanders left Sierra Leone he was cheered by the arrival of the Rev. Thomas and Mrs. Dove, and the Rev. Henry Badger, on the 19th of November, 1837. Mr. and Mrs. Dove had previously spent three years at the Gambia, and were considered in some measure inured to the climate. But notwithstanding this advantage, Mrs. Dove was cut down by fever on the 7th of June, 1840. Mr. Dove and Mr. Badger pursued their useful labours for more than four years, and were spared to return to England together in the month of May, 1842, other brethren having been sent out to relieve them. This interval, however, had not been a period of uninterrupted health to the Mission families. The Rev. Thomas Edwards, who arrived at Sierra Leone on the 15th of December, 1838, had been brought to the verge of the grave, and obliged to return to England in June, 1840. The Rev. Henry Fleet, who arrived in Free Town on the 7th of January, 1839, finished his course on the 30th of May following; having lost his beloved wife by death on board the ship three days

before he reached the shores of Africa. The Rev. David Jehu, who had reached Sierra Leone on the 23rd of December, 1839, had also been called away by death on the 2nd of July, 1840. Thus severely was the Mission afflicted.

For some time after this eventful period the good work at Sierra Leone was less frequently interrupted by the inroads of death among the Missionaries. The Rev. Messrs. Raston and Annear arrived in January, 1842, and both were mercifully spared to return to England for a season; Mr. Annear in May, 1843, and Mr. Raston in February, 1845. The Rev. William A. and Mrs. Quick and the Rev. Richard Amos arrived at Sierra Leone in February, 1843; and the entire party were spared to return home in due season; Mr. and Mrs. Quick in May, 1844, and Mr. Amos in September, 1845. The Rev. Messrs. Dove and Badger, with their excellent wives, returned to Sierra Leone in July, 1843. Mr. and Mrs. Dove were spared to return home in May, 1846; Mr. Dove having been connected with the Missions in Western Africa for nearly thirteen years. Mrs. Badger died on the 28th of January, 1844; but Mr. Badger continued his useful labours some time longer, notwithstanding his bereavement, and was favoured to return to England in May, 1848. On the 1st of December, 1845, the Mission at Sierra Leone was reinforced by the arrival of the Rev. Thomas and Mrs. Raston, and the Rev. Messrs. Wayte and Griffiths, after a perilous voyage. Mrs. Raston was called away by death on the 27th of December, 1845; and Mr. Wayte finished his course a few weeks afterwards, on the 16th of January, 1846. Mr. Raston returned to England in March, 1847; and Mr. Griffiths followed him in the month of September in the same year, having been relieved by the arrival of other Missionaries. On the 7th of December, 1846, the Rev. Richard and Mrs. Wrench, and the Rev. John Lewis, arrived in Sierra Leone, but Mr. and Mrs. Wrench returned in the month of June, 1847, on account of the failure of their health. Mr. Lewis continued his labours for some years longer, and was spared to return to England in May, 1850.

In tracing the history of missionary operations in Sierra Leone, and in contemplating the painful afflictions and bereave-

ments which present themselves to our view, it is pleasing to find that several devoted Missionaries who had laboured there were willing to return to the scene of their former labours so soon as their health was recruited. We have a striking instance of this in the case of Mr. Raston, who, with Mrs. Raston, landed in Free Town, for the third time, on the 8th of December, 1847, accompanied by Messrs. Hart and Purslow. Mr. Purslow's race was soon run. He died triumphantly happy in God on the 2nd of October, 1848; but the rest of the party were spared to return to England after fulfilling their appointed period of service in Western Africa. They afterwards sailed for Australia, where they have since laboured with acceptance and success. In 1849, the Rev. Walter P. Garry, a native of the West Indies, having finished his studies at Richmond College, was sent out to Sierra Leone, where he laboured for three years, and on his return to England received an appointment to the West Indies, where he has since been usefully employed in different islands.

The next Mission party sent out to Sierra Leone consisted of the Rev. James and Mrs. Edney, Mr. Gilbert, and Mr. Fletcher, towards the close of 1850, all of whom were mercifully spared to labour successfully for several years; and on their return to England were appointed to West India stations. For a few years about this period the sickness and mortality among the Missionaries were much less than formerly; and several Native Ministers were raised up to take a part in the good work. In 1852, the Rev. Lionel D. Reay was appointed to Sierra Leone; and in 1854 he was joined by the Rev. Messrs. Teal and Dillon, all of whom were spared to return to England, after labouring in Africa for more than three years. This was not the case, however, with the Rev. William Barrowclough, who died of the country fever at Free Town, on the 3rd of April, 1856, three months after his arrival on the coast.

On the return to England of the Rev. Mr. and Mrs. Edney in 1857, the Rev. John and Mrs. Weatherston were appointed to Sierra Leone. Mrs. Weatherston soon sank under the influence of the climate; and her bereaved husband afterwards returned home. The Rev. Messrs. Champness and Coe were

sent out in the interim, towards the latter end of 1858, and were both spared to return to their native country, where they continue to labour with acceptance and success. In 1859 the Rev. John and Mrs. Bridgart, who had laboured successfully for several years at the Gambia, proceeded, by direction of the Committee, from that station to Sierra Leone, where they were soon afterwards joined by the Rev. James J. and Mrs. Wray, and Mr. Hulbert, from England, and thus the Mission was once more efficiently reinforced. But this noble band of labourers was soon broken by sickness and death. Mrs. Bridgart and Mr. Hulbert were both removed, after short periods of illness, to their heavenly rest, whilst Mr. and Mrs. Wray were obliged to return to England on account of affliction. Mr. Bridgart also embarked for Europe after his painful bereavement; but his health and constitution were so completely shattered by what he had passed through, that he sank before the voyage was completed, and never saw his native land again. The number of labourers was thus reduced, when the Rev. Messrs. Berry and Blanshard arrived in Sierra Leone in January, 1860, both of whom were spared to return to England. These excellent brethren were joined by the Rev. James W. Berrie on the 10th of November, 1861, who returned home in 1865; the Rev. Joseph Hall having gone out in the interim to strengthen the Mission. For several years after the removal of the Rev. James Edney to the West Indies, the Sierra Leone District had been left without a General Superintendent, when, in 1864, the Rev. Benjamin Tregaskis was appointed to that important office, having nobly offered his services for Western Africa, after labouring in the West Indies for nearly thirty years.

Notwithstanding the interruptions occasioned by the sickness and death of so many of the Missionaries, it is delightful to contemplate the rapid progress of the Sierra Leone Mission. Several substantial chapels have been erected, both in the capital of the colony and in the country towns and villages, which are crowded with attentive hearers on the Sabbath. A number of schools are in active operation for the training up of the rising generation, and a Theological Institution has been established for the education of young men as teachers and

Preachers, which has already been productive of much good.* Since the Mission was commenced a large number of Africans, chiefly liberated slaves, have been brought to a saving knowledge of the truth, many of whom have died in the faith and hope of the Gospel; and there are now about six thousand church members on the respective stations, and upwards of four thousand scholars under instruction in the Mission schools, whilst eight Missionaries are usefully employed in the work, five of whom are native African Ministers, themselves the fruit of missionary labour. On the occasion of the celebration of the Jubilee, the largest chapel was crowded, and the contributions promised amounted to more than four hundred pounds.

CAPE COAST SETTLEMENT.

This place is situated in that part of Guinea called the Gold Coast, in latitude 5° 6′ north, and in longitude 1° 10′ west. It is chiefly remarkable for its castle, an extensive and strong fortress, which was erected by the African Company for the protection of their trade, at an early period of their organization. The castle stands upon an elevated point of land, about twenty feet above the level of the sea, and forms a striking object, as seen from the ships at anchor in the roads. It is not only of sufficient magnitude to afford accommodation for the troops, but it also includes within its massive walls the residences of the Governor and other public functionaries; and the whole

* Dr. Pool, a Clergyman of the Church of England, bears the following testimony to the excellent character of the Wesleyan Institution for the training of native Missionaries and teachers at King Tom's Point, Sierra Leone:—"It has a good library, and the pupils are boarded and lodged in the Institution. The education is not confined to theological subjects, but embraces general knowledge. I know that the lectures delivered to these young people are extremely creditable to those who have to prepare them; and that every care is taken by the Tutors and Ministers to fulfil their duties efficiently. No place could have been selected better adapted to the purpose of such an establishment. The situation itself,—close upon the sea,—at a short distance, scarcely a mile, from the town, is everything that could be desired. The buildings afford ample accommodation, and are enclosed within extensive grounds."—Pool's Narrative.

British population have taken refuge in it when attacked by an invading foe. The town is situated behind the fort, and consists of a few good stone buildings, belonging to about a dozen European merchants and respectable natives. The rest of the houses are built of "swish," a composition of mud and grass, which is durable so long as it is protected from the rain by a projecting roof. The population is estimated at five thousand, and is of that mixed character which is so common in all the West African settlements.

The promontory on which Cape Coast Castle stands was originally settled by the Portuguese; but the Dutch dispossessed them in a few years, and took great care to strengthen the fortifications as much as possible. Admiral Holmes captured it in 1661, since which time it has remained in the possession of Great Britain, having been confirmed to us by the treaty of Breda. There are several other minor forts on the line of coast included within the boundaries of the settlement, which are the centres of a considerable trade, carried on by the natives, in gold dust, ivory, palm oil, dye woods, and ground nuts, for which are given articles of European manufacture. In former times, this settlement used frequently to be at war with the neighbouring tribes; and it was in a sanguinary contest with the Ashantis that Sir Charles Macarthy lost his life. A better understanding had existed for many years, when another rupture took place between the British authorities and the King of Ashanti, in 1864, which is much to be deplored, as the whole country was beginning to feel the benign influence of Christianity.

Although the English have been so long dominant on this part of the coast, comparatively little was done till a few years ago for the moral elevation of the natives. As early as 1751, a Clergyman of the Church of England, in connexion with the Society for the Propagation of the Gospel in Foreign Parts, was appointed to labour at Cape Coast Castle. He continued in the capacity of Colonial Chaplain for four years; but very little impression seems to have been made on the minds of the natives. His health failing, he returned to England, and took with him three native boys for education. One of these, named

Quaque, was afterwards sent to the University of Oxford; and being subsequently ordained to the sacred office, he was appointed Chaplain to Cape Coast Castle. This post he continued to occupy for more than fifty years; but it does not appear that he was instrumental in turning any of his fellow-countrymen to the faith of the Gospel. Nor is this matter of surprise, when it is known that, on his death-bed, he had at least as much confidence in the influence of the Fetish as in the power of Christianity. Several English Chaplains, who were sent out after the death of Quaque, successively died soon after their arrival in the settlement, and the country was left in a state of fearful moral destitution for many years.

It was not till the year 1834 that the Wesleyan Missionary Society commenced its labours at Cape Coast. The way was opened for this enterprise by a particular providence. A few native youths had learned to read the Bible in the Government school established at that place, and their minds became so deeply impressed with the contents of the sacred volume, that they formed themselves into a society, for the more careful reading and study of the Holy Scriptures. As their supply of the precious book was very limited, they agreed to send to England for a number of copies of the New Testament. They made their case known to Captain Potter, the master of a merchant vessel from Bristol. The heart of this noble-minded man was so impressed in their favour, that he not only procured the necessary supply of Scriptures, but also called at the Wesleyan Mission House, in London, and generously offered to take out a Missionary to Cape Coast free of expense to the Society, engaging, at the same time, to bring him back to England, if the attempt to introduce the Gospel should prove a failure.

The Society gladly availed themselves of this benevolent offer, recognising the hand of God in the whole affair; and the Rev. Joseph Dunwell was appointed to commence the Mission on the Gold Coast. He accordingly sailed, with Captain Potter, towards the close of the year, and landed at Cape Coast Castle on the 1st of January, 1835. He was received with every mark of kindness by his Excellency Governor M'Lean, and with feelings of rapture by the native youths who were so anxious to

be instructed in the knowledge of the sacred Scriptures. The young Missionary opened his commission to preach the Gospel in Africa under circumstances peculiarly encouraging, and was soon favoured with evident tokens of the Divine presence and blessing, not only in Cape Coast Town, but in other places in the settlement which he visited, to make known the glad tidings of salvation. His career, however, was soon terminated. He was cut down by fever on the 24th of June, 1835, in the midst of his usefulness; and thus rested from his labours, in less than six months after his arrival in the country.

Some time after the lamented death of Mr. Dunwell, two other Missionaries and their wives, the Rev. George O. and Mrs. Wrigley, and the Rev. Peter and Mrs. Harrop, were sent out to occupy the vacant station; the party first named arriving in Africa on the 15th of September, 1836, and the others on the 15th of January, 1837. They laboured with great success during the short time they were permitted to live; but within the short space of fifteen months the whole of this noble band were numbered with the dead, having, like many others, fallen a sacrifice to the climate. Indeed, both Mr. and Mrs. Harrop died in three weeks after their arrival! They finished their course, and were called to their reward, in the following order:—Mrs. Harrop on the 5th of February, Mr. Harrop and Mrs. Wrigley on the 8th of February, and Mr. Wrigley on the 16th of November, 1837. We may imagine the feelings of the poor afflicted and bereaved Missionary, Mr. Wrigley, the last survivor of the four, when he was called to close the eyes of his beloved wife and those of his dear colleague in the same hour, and that within three days of the death of the first victim. In writing to the Committee shortly afterwards, he says, "Life, indeed, in my circumstances, has no charms; nor could I support myself beneath the weight of such a stroke, were it not for the hope of ere long joining the glorified spirit of my devoted partner, and, in the mean time, of following up those victories of the cross of our Emmanuel, which together we have been enabled to achieve to His glory since we arrived on these inhospitable shores." This hope of meeting in heaven the glorified spirits of the departed was soon realized; but the

members of the infant church were left in the wilderness, as sheep without a shepherd.

Notwithstanding this mysterious and afflictive dispensation of Divine Providence, the Society could not reconcile the idea of relinquishing such an important Mission with a sense of duty, so long as willing labourers were found to occupy the post of danger; and towards the close of the same year the Rev. T. B. and Mrs. Freeman were sent out to supply the vacant station. They arrived at Cape Coast on the 3rd of January, 1838; and on the 20th of February following Mrs. Freeman was cut down by fever, after a few hours' illness. On the 13th of January, 1840, the Rev. Mr. and Mrs. Mycock and Mr. Brooking arrived at Cape Coast to reinforce the Mission, and to enable Mr. Freeman to visit England. This party were all mercifully spared to return home, after fulfilling different periods of service in Africa. Early in the year 1841, Mr. Freeman with Mrs. Freeman (second) returned to the Gold Coast, accompanied by Mr. and Mrs. Hesk, Mr. and Mrs. Shipman, and Messrs. Watson, Thackwray, and Walden; but Mrs. Freeman died on the 25th of August following, and Mrs. Hesk was called to her reward three days afterwards. Two of the brethren belonging to this party were also called to rest from their labours soon after their arrival; Mr. Thackwray on the 4th of May, and Mr. Walden on the 29th of July. Thus four out of the nine died within seven months after the date of their landing on the shores of Africa; and the fifth, Mr. Shipman, finished his course on the 22nd of February, 1843, after labouring with success for two years. Mr. Hesk and Mrs. Shipman returned to England almost immediately after their respective bereavements; and Mr. Watson was also spared to return home, after fulfilling his appointed period of service in Western Africa. In January, 1842, the Rev. William Allen arrived at Cape Coast, and was spared to return to England, after labouring efficiently for two years. This was not the case, however, with the Rev. Messrs. Wyatt and Rowlands, who arrived a few weeks afterwards. Mr. Wyatt died on the 6th of April, when he had only been about three months in the country; and Mr. Rowlands was called away on the 10th of

July, after a residence of about six months. On the 23rd of January, 1843, the Rev. Mr. and Mrs. Watkins, and the Rev. Mr. Chapman, landed at Cape Coast, to strengthen the Mission; but Mrs. Watkins only lived thirty-nine days after her arrival, being called away on the 1st of March, after a short but painful illness. About thirteen months afterwards she was followed to a better world by her beloved husband, who finished his earthly course on the 7th of February, 1844. Mr. Chapman was spared to return to England, and was afterwards usefully employed as a Missionary in South Africa.

The next Missionary party sent out to the Gold Coast consisted of the Rev. Mr. and Mrs. Annear, who had previously laboured at Sierra Leone, and the Rev. Messrs. Martin and Greaves. They arrived on the 12th of December, 1843. Mr. and Mrs. Annear and Mr. Martin were spared to return to England; but Mr. Greaves fell a sacrifice to the climate, on the 14th of July, 1844, about seven months after his arrival. On the 20th of March, 1844, the Rev. R. Brooking landed at Cape Coast Castle, for the second time, accompanied by Mrs. Brooking. They were both spared to return to England, and were afterwards usefully employed in Canada and the Hudson's Bay Territories.

On the 23rd of June, 1845, the Rev. T. B. Freeman returned to Cape Coast, for the third time, accompanied by the Rev. Henry Wharton, a native of the West Indies, and himself the fruit of missionary toil, who still continues to labour efficiently in Western Africa.* On the 30th of December, in

* The writer would here record his gratitude to almighty God for His mercy and goodness in the preservation of this zealous Missionary for so many years. He had the honour of directing Mr. Wharton's studies in early life, and of recommending him for the Christian ministry; and when fully engaged in the work, Mr. Wharton was his colleague on a West India station for two years, up to the time of his nobly offering himself for Western Africa. From this period, he had faithfully laboured on the Gold Coast for nineteen years, without ever being absent from his post of duty, when in 1864 he paid a pleasant visit to England, the incidents of which will long be remembered. To show the character of the work in which Mr. Wharton was engaged immediately on his arrival in Africa, we here quote a sentence or two from a letter received from him, dated Kumasi, capital of

the same year, the Rev. William Allen arrived at Cape Coast, for the second time, accompanied by Mrs. Allen, and the Rev. Messrs. Findlay and Addison. They were spared to return to England, after labouring efficiently for two or three years, with the exception of Mr. Findlay. This pious young Missionary fell a sacrifice to the climate on the 10th of March, 1846, about eight weeks after his arrival. On the 7th of January, 1847, the Rev. Messrs. Thomas, Harrop, and Hillard arrived at Cape Coast, and were all spared to return to England, after labouring successfully for two and three years respectively. In the month of March, 1849, the Rev. F. Hart arrived at Cape Coast, and towards the close of the year 1850 he was followed by the Rev. Messrs. Gardener and Richards. Messrs. Hart and Richards were obliged to return to England at an early period, on account of the failure of their health; but Mr. Gardener continued to labour on different stations in the Gold Coast District, with

Ashanti, August 1st, 1846:—"On the occasion of my being presented to the King, there could not have been an assemblage of less than 9,000 or 10,000 souls, all immersed in the grossest ignorance and superstition, literally 'without God and without hope in the world.' One incident I must not omit to mention; and being the first of the kind I had ever witnessed, I shall not easily forget it. Whilst waiting to pay my respects to the King and his Councillors, two men, about to be sacrificed, were marched along near where I sat. They were in a state of complete nudity. Their arms were closely tied behind their backs. Long spear-knives were thrust through their cheeks, from which the blood flowed copiously, and curdled on their breasts. The moans of one of the victims in particular were heart-rending. Never till that moment did I fully realize my position as a Missionary in miserable, degraded, pitiless Africa. Eight human beings fell under the sacrificial knife, in honour of the deceased Queen of Jabin, in Kumasi alone. The number slaughtered in Jabin itself must have been immense. I have since seen a Captain from there, who was present at the custom, and who informed me that upwards of 300 were sacrificed in that town. Human sacrifices are almost of daily occurrence in Kumasi. I have witnessed several decapitations already, and I have seen as many as twelve headless human bodies scattered along the public streets. The constantly witnessing such cold-blooded murders has almost paralysed my efforts; and I am sometimes led to think that human sacrifices will never be done away in Kumasi. Then, again, my gloomy thoughts are dispelled, when I remember what has been done in other lands by the regenerating power of the Gospel."

great acceptance and efficiency, for the long term of nine years; and since his return to England he has been usefully employed in the home work.

Several Native Ministers having been raised up to take a part in the good work, some years now elapsed before any more Missionaries were sent from England. Towards the close of 1856, however, the Rev. William and Mrs. West, who had long and usefully laboured in the West Indies, proceeded to Cape Coast, where they arrived on the 18th of November. The Mission was further strengthened, in the following year, by the arrival of the Rev. John A. Gurney from the Gambia. In the interim, the circumstances of the Cape Coast District appearing to require such a measure, the Committee sent out the Rev. Daniel West as a special deputation to examine into the state of the work; and, had he lived to report, in person, the result of his observations, the benefit to the future operations of the Missions would, no doubt, have been considerable; but, in the order of Divine Providence, he was not permitted to see his native land again. He died at the Gambia, where he had called on his homeward passage, on the 24th of February, 1857.

The next Missionary sent out to the Cape Coast was the Rev. William H. Milward in 1859; but he was soon obliged to return on account of the failure of his health. Mr. and Mrs. West, and Mr. Gurney, also returned this year, having more than completed the term of their appointment. After these departures, there was not one European Missionary remaining in the District. The labourers were generally natives of Western Africa, with Mr. Wharton, a native of the West Indies, at their head. In 1860, however, the Rev. Thomas and Mrs. Champness, who had previously laboured at Sierra Leone, and the Rev. Messrs. Morris and Sharp, were sent out to the Gold Coast District, where they arrived in the month of December; but Mr. Morris was soon obliged to return home, in consequence of the failure of his health; and he was succeeded by the Rev. Alfred Taylor, who arrived at Cape Coast on the 18th of January, 1862, accompanied by the Rev. W. West, who now went out to Western Africa, as General Superintendent, for the second time. In 1863, the Gold Coast Mission was reinforced

by the appointment of the Rev. Messrs. Davis, Gardiner, and Sykes; the Rev. Mr. Champness having been obliged to return to England, in consequence of the failure of his health, and the loss of his beloved wife at Abbeokuta. The number of Missionaries necessary for the efficient working of this extensive District having been reduced by the return to England of the Rev. Messrs. Gardiner, Taylor, and Sharp, the Rev. Messrs. Richmond, Robinson, and Cuthbert were sent out in 1864; but Mr. Cuthbert was cut down by fever at Lagos, a few weeks after his arrival. The Mission also suffered a serious loss, this year, in the death of the Rev. Edward Bickersteth, an excellent and useful Native Minister.

Amid the various changes and privations through which the Missions on the Gold Coast and in other parts of Guinea have had to pass, they have been favoured by a measure of prosperity which is really astonishing. The work has not only taken deep root in Cape Coast Town; but it has also been extended to Dix Cove, Elmina, Anamabu, Domonasi, James Town, (Akrah,) Winnibah, Lagos, Badagry, Whydah, Abbeokuta, and other places; including Kumasi, the blood-stained capital of Ashanti. In these places Christian congregations have been gathered, Mission schools established, and a large amount of real spiritual good effected. It is pleasing to record that in the Gold Coast District the Wesleyan Missionary Society has *eighteen chapels*, *fourteen Missionaries*, (*nine of whom are natives of Africa*,) nearly *three thousand church members*, and about *fifteen hundred children in the Mission schools*, whilst upwards of *eight thousand* natives have been brought under the sound of the Gospel.

THE GAMBIA.

ALTHOUGH the navigation of the river Gambia had been left, for many years, almost entirely to the English, it was not till after the restoration of the Senegal and Goree to the French in 1816, that a permanent settlement was formed for the encouragement of legitimate commerce, and the suppression of the slave trade. The place selected for this purpose was an island called St. Mary's, four miles long, and one broad, situated about ten miles from the mouth of the river, and separated from

the main land towards the south by a narrow creek called the "Oyster Creek." The island is generally low and swampy; but it was considered the most eligible place for a settlement from its commanding position, and the excellent anchorage which the river affords, at this point, for vessels of almost any burden. The principal town is Bathurst, which stands on the northern side of the island, facing the main branch of the river, in latitude 13° north, and longitude 17° west. It contains a number of excellent houses, among which may be noted the Government House, the Wesleyan Mission-House and chapel, the barracks, the hospital, and the prison. The town is laid out with wide streets at right angles; and the one which runs parallel with the river contains a number of excellent stone buildings, with verandahs in front, which not only afford a most delightful prospect to the inhabitants, but give to the place a beautiful appearance when viewed from the shipping in the harbour. The back part of the town is occupied chiefly with native huts, formed of wattled cane, thatched with long grass, and neatly plastered and whitewashed. Soldiers' Town, Melville Town, Goderich Town, Jollar Town, and Moka Town, are mere villages in different parts of the island. The population of the colony may be estimated at about fifty Europeans, and three thousand natives; of whom a more particular account will afterwards be given.

No provision had been made for the moral and religious instruction of the colonists, or of the native tribes of this part of Africa, when the Wesleyan Missionary Society commenced its labours in the year 1821. The first Missionary sent out was the Rev. John Morgan, who arrived at St. Mary's on the 8th of February. He was soon afterwards joined by the Rev. John Baker from Sierra Leone, when the two devoted brethren began to look about for the most eligible site for a Mission station. Their object being chiefly to benefit the surrounding native tribes, they were anxious, if possible, to establish themselves on the main land; and Tentabar having been recommended as a suitable place, Mr. Morgan went there alone on a visit of observation, as Mr. Baker was suffering from indisposition. The King of that part of the country readily granted permission

for the Missionaries to settle on his land, but signified his inability to afford them protection in case they should be molested by the people; so the idea of going there was relinquished. On the partial recovery of Mr. Baker, the Missionaries went together on a visit to the King of Combo, on the southern bank of the Gambia. Having offered their presents, they were graciously received by his sable Majesty, who signified his consent for the strangers to settle in any part of the country which they might select. They ultimately fixed upon a place called Mandanaree, about eight miles from St. Mary's, and commenced, soon afterwards, to fell the trees, and to build a house to live in, which they completed in a few weeks, with the help of the natives. During the erection and subsequently, the Missionaries alternately visited St. Mary's once a week to preach to the people, and sometimes they went together. On the 14th of June, their temporary dwelling house was so far advanced as to admit of their occupying it, which they found a great relief, having hitherto lodged with a Negro in his hut amid many discomforts. Although considerably elevated, the place selected for a Mission station at Mandanaree was far from healthy; and when the rainy season commenced, both the Missionaries were prostrated with fever, and were obliged to be removed to St. Mary's, where they could have medical aid. Before the end of the year, however, Mr. Baker proceeded to the West Indies, by direction of the Committee, his health being so impaired, by his long-continued labours on the coast of Africa, as to require a change.

Mr. Morgan had recovered from his first attack of fever, and was proceeding in his beloved work, when he had the pleasure of receiving the Rev. Mr. Bell on the 28th of January, 1822, who had been sent from England to his assistance. This devoted young Missionary appeared well adapted for the enterprise in which he had embarked; but he was soon called away to a better country. He died of fever at St. Mary's, on the 15th of March, forty-six days after his arrival. Mr. Morgan was thus left once more alone; and the brethren at Sierra Leone, being aware of his circumstances, sent the Rev. Mr. Lane to his assistance. This arrangement, though well-meant,

was not of much advantage to the Gambia, as the young Missionary was soon disabled from active duty by affliction, and obliged to return to Sierra Leone, where he soon afterwards rested from his labour. On hearing of the loss which the Mission had sustained, the Committee sent out the Rev. Robert and Mrs Hawkins, who arrived at St. Mary's on the 14th of April, 1824. This valuable accession to the strength of the Mission enabled Mr. Morgan to undertake a voyage to Macarthy's Island, about three hundred miles up the Gambia, with a view to commence a Mission there. He had visited this place the year before, in company with Major Grant, the Governor, when it was selected as a suitable locality for a settlement; and he had ever since cherished the hope of planting the standard of the cross on that advanced post in the interior. The enterprising Missionary embarked accordingly; and reached Macarthy's Island on the 28th of April: but he found the difficulties so numerous, the heat so intense, and his state of health so feeble, that he was obliged to return to St. Mary's without having organized a Mission station, which he so much desired. In the early part of 1825, Mr. Morgan was under the necessity of returning to England, with his health and constitution much impaired, having diligently and successfully laboured at the Gambia upwards of four years.

Mr. and Mrs. Hawkins had the seasoning fever very severely; but were mercifully restored to a moderate state of health in a short time, and proceeded in their beloved work with evident tokens of the Divine presence and blessing. The attempt to establish a station at Mandanaree had now been entirely relinquished, and the labours of the Missionary were confined to St. Mary's, where there was abundance of work, and a much better prospect of success. The first Missionaries had not preached many times in Bathurst, when they were encouraged by witnessing two or three clear instances of conversion. These first-fruits, with other inquirers, were gathered into a class, for further instruction; and a small Native Christian Church was formed at an early period, which was constantly receiving accessions to its number of members. A Mission school had also been established; and now the girls as well as the female members of society had the advantage of the oversight and

care of the Missionary's excellent wife. The religious services were at first conducted in the open air, and afterwards in a hired house; but now a substantial stone building had been erected, which answered the double purpose of chapel and school-room, with arrangements also for a Mission-House, the Missionary's residence being on the second floor, and the meeting-house in the basement story. Thus was the Mission fairly established on a permanent basis; and the good work progressed in a very pleasing manner.

In 1826 the Rev. Samuel and Mrs. Dawson were sent out from England, to relieve Mr. and Mrs. Hawkins, who had fulfilled the term of their appointment; but as no opportunity offered for the Gambia direct, they embarked for Sierra Leone. Whilst they were detained in that colony, they had their seasoning fever, under which Mrs. Dawson sank, as already stated; and her bereaved husband, on his recovery, had to proceed to his appointment at the Gambia alone, where he only arrived on the 12th of February in the following year. In the month of May Mr. and Mrs. Hawkins embarked for England, where they arrived in safety, after a short and pleasant passage; and were subsequently appointed to the West Indies, where they laboured long and successfully in the work of the Lord.

The next Missionary to the Gambia was the Rev. Richard Marshall, who, with Mrs. Marshall, arrived at St. Mary's on the 18th of November, 1828; and Mr. Dawson, being thus relieved, was spared to return to England, having fulfilled his appointed period of service in Western Africa. The following rainy season was one of peculiar sickness and mortality all along the coast; but the newly arrived Missionary and his wife at the Gambia passed through their seasoning fever as well as they could have expected, having taken a voyage to Goree for a change of air in the mean time, and were thus spared to prosecute their work with comfort and success. This was not the case, however, the following year. Mr. Marshall was suddenly cut down by malignant fever, after five days' illness, on the 19th of August, 1830.* Two days after her

* The reader will find an interesting memoir of the Rev. Richard Marshall, by the Rev. J. E. Coulson, in the Wesleyan Methodist Magazine, for 1833, page 1.

painful bereavement Mrs. Marshall embarked for England, with her infant son, and an African nurse. She arrived in Bristol on the 1st of October, in a state of great mental and bodily suffering; and, being seized with convulsions, she expired about forty-eight hours after she landed, and before she had an opportunity of seeing any of her friends.

It was under these painful and afflictive circumstances that the writer and his dear partner were appointed to St. Mary's on the river Gambia, as the successors of Mr. and Mrs. Marshall, who were so mysteriously called to a better world, in the midst of their usefulness. In the preceding pages we have been obliged to confine ourselves to a mere outline of the respective stations which have passed under review; but in the following chapters we propose to give a personal narrative of missionary labour at the river Gambia, detailing such facts and incidents as appear likely to give the reader a correct idea of the character of our work in Western Africa.

CHAPTER VI.

COMMENCEMENT OF PERSONAL LABOURS.

THE Providence of God—Missionary Orphan Boy—Appointment to Africa—Farewell to England—Reception by the Natives—Interview with the Governor—First Sabbath—Arrangement of Labour—Preaching—Schools—Juvenile Prayer-Meeting—Marriage Ceremonies—Birth of Children—Funeral Rites—Burial Ground—Mohammedan Training—Native Labourers—John Cupidon—Pierre Sallah.

THE doctrine of a particular providence is frequently recognised by the humble Christian, in his own experience; and, speaking of the Almighty, an inspired writer has said, "In all thy ways acknowledge Him, and He shall direct thy paths." (Prov. iii. 6.) We sometimes find, that the most important events of our lives depend upon incidents and circumstances which in themselves appear trifling and insignificant. This I

have frequently observed, and regard it as very important for all, and especially for young persons, on commencing the journey of life, that they should watch for the "moving of the cloud" before they advance, and seek for Divine direction, by earnest prayer, in every step they take. On reviewing the past, and retracing all the way in which the Lord has led me these many years in the wilderness, I cannot but regard my appointment to labour as a Christian Missionary among the sable sons of Ham, as peculiarly providential.

Having been brought to a knowledge of the truth in early life, chiefly through the instrumentality of pious parents, and Sabbath-school instruction, I soon felt it upon my heart to proclaim the Gospel of Christ to my perishing fellow men, as the Lord enabled me. For some time I was employed as a Local Preacher in the neighbourhood of my native place; and, from the success which attended these humble efforts, and the longing desire which I felt to promote the interests of the Redeemer's kingdom, I was induced to believe that the Lord had a still greater work for me to do in His vineyard. At length the way seemed to open; and, urged by my spiritual advisers, and constrained by "the love of Christ," I was led to offer myself as a candidate for the Christian ministry, having for some time previously pursued a course of study, with a view to a more full preparation for the sacred office; the responsibilities of which, even in prospect, pressed heavily upon my spirits. After passing the usual examinations, I was cordially received as a probationer for the Christian ministry by the Wesleyan Conference of 1830. Believing, however, that I was more particularly called to preach the Gospel in heathen lands, I gave expression to this feeling at the District Meeting, and was soon afterwards directed to proceed to London for a further examination before the Missionary Committee, with reference to adaptation to the foreign department of the work. Here I met with several young men who had come up to the great metropolis for the same purpose, and with whom I formed an agreeable acquaintance, and whose names are still dear to me, although I may never be permitted to meet them again in this world. Having, with several others, been fully

accepted for foreign missionary service, we were pursuing our studies under the direction of the celebrated Richard Watson, and prayerfully awaiting our appointments, when circumstances occurred which soon fixed the sphere of my future labours.

It was on a cold morning in the month of October, 1830, that a Negro girl presented herself at the door of the old Mission-House in Hatton Garden, carrying in her arms a poor sickly-looking white child. This little infant was the orphan son of the late Rev. Richard Marshall, who had died at the river Gambia, in Western Africa, of malignant fever, on the 19th of August in the same year, as stated in the last chapter. Mrs. Marshall embraced the first opportunity which presented itself, and embarked for England two days after the funeral of her dear husband, bringing with her their infant son, and the African girl Sally, to take care of them during the passage. When they arrived in Bristol, Mrs. Marshall found herself in a state of great bodily weakness, as well as extreme mental suffering; and being otherwise in a peculiar condition, she was anxious to proceed at once to her friends at Newcastle-upon-Tyne. But, in the order of Divine Providence, this was denied her. She became worse, being seized with convulsions; all hope of life now vanished, and she expired, about forty-eight hours after she had landed on the shores of her native country, leaving her helpless orphan and his African nurse as "strangers in a strange land." Sally had been faithful to her precious charge; and having proceeded to London immediately after the funeral of her beloved mistress, they both now appeared before us.*

This little incident was peculiarly affecting to the missionary candidates, who were expecting soon to leave their native land. We all felt deeply interested in the Missionary's orphan boy, and we were delighted to observe the mutual attachment which subsisted between him and his African nurse. Sally's love for little Richard seemed excessive; and whilst she carefully folded him in her sable arms, and bedewed him with her tears, she would tell of her country, and of her master and mistress, with

* The pious Negro girl Sally returned to Africa, after she had taken little Richard to the friends of his parents in Newcastle-upon-Tyne; and she died happy in God at St. Mary's, in the year 1836.

an energy and pathos that were truly affecting, and especially so to a number of ardent young men in our circumstances.

It was stated by the Missionary Committee that a Missionary was required immediately to succeed the late Mr. Marshall at the Gambia station; and many inquiries were made among the young men as to who felt disposed to engage in such a perilous enterprise. In consequence of the great mortality among the Missionaries in Western Africa for several years past, the Society had resolved in future to send none but those who voluntarily offered their services for that arduous and dangerous sphere of labour. I had felt disposed from the first to offer myself for Western Africa; but still more so when the General Secretaries directed my attention to that department of the Mission field, from an impression that my type of constitution was well adapted for the climate. After sincere prayer to Almighty God for Divine direction, and consulting with my friends on the subject, I felt it upon my heart to make the voluntary offer which was required, and to say with the prophet, "Here am I, send me;" and I was at once appointed to St. Mary's, on the river Gambia, as the successor of the lamented Mr. Marshall.

Then came the painful hour of separation. On those scenes of sorrow I dare not dwell, though they left upon my memory an impression never to be effaced. To be severed from the companions of our childhood, and the friends of our riper years, who have become entwined around our hearts by the tenderest ties of affection; to say farewell to those with whom we have taken "sweet counsel, and walked to the house of God in company;" and to bid adieu, perhaps for ever, to parents, brothers, sisters, home, and country, are trials of no ordinary character, and must ever be accompanied with feelings of the tenderest emotion. The inward conflict which is experienced by a sensitive mind on such occasions can be fully understood by those only who have endured the painful struggle, and who have literally "left all to follow Christ," in embarking for foreign unhealthy climes, to carry the glad tidings of salvation to the perishing heathen. Under such circumstances, how necessary to feel assured that we are in the path of duty, and that our

motives are pure; so that we may realize the fulfilment of that gracious promise, "As thy days, so shall thy strength be."

Having been solemnly ordained and set apart for the great work of the Christian ministry, and also united in marriage to one who was willing to share with me the dangers and toils of missionary life, we left London Bridge for Gravesend, in a steamboat, on Saturday, the 12th of February, 1831, accompanied by our dear friend, the Rev. Elijah Hoole, D.D. It was with peculiar feelings that we took leave of this gentleman, and of the Revs. T. Edwards, J. James, R. Watson, Dr. Townley, and their respective families, who had showed us no small kindness during our stay in the great metropolis, at a time when kindness and sympathy were most required. As the vessel in which we were to sail had not yet come down the river, we spent the Sabbath at Gravesend. At the request of the Rev. W. Hinson, the resident minister, who was suffering from indisposition, I preached both morning and evening to good congregations; and I felt it a great privilege to be thus engaged on the last Sabbath that I expected to spend in my native land. In the afternoon I conducted a lovefeast, at which several of the members spoke with much feeling; and many fervent prayers were offered to God for His blessing both on us and our Mission. Such was the gracious influence that attended the services of this day, that we felt as if we were baptized afresh with the Holy Spirit for our important work; and we were not only encouraged, but stimulated, to go forward in the strength of our Divine Master.

On Monday morning, the 14th, we embarked on board the brig "Amelia," commanded by Captain M'Taggart. We were accompanied to the vessel by Mr. Hinson, Miss Hinson, and Mrs. Redman, of Gravesend. After these dear friends had left us, we weighed anchor, and proceeded on our eventful voyage. A gentle breeze springing up, and the tide being in our favour, we proceeded rapidly down the river; but, on reaching the Downs, the breeze had stiffened into a gale, and we were tossed about for several hours on the restless waves. Although blowing rather strong, the wind was favourable, and we had ultimately a fine run down the Channel; and I shall never forget

with what feelings I gazed upon the distant blue mountains of dear old England, as they now appeared to be rapidly receding from our view. From the peculiar nature of our Mission, and the character of the country to which we were going, we could scarcely indulge the hope of ever again beholding our native land. But our confidence was in God; and dear to us as were our country and friends, the cause of Christ was dearer still. The following lines, written by the late Rev. Robert Newstead, and handed to me by my honoured father just before I left home, are expressive of my feelings at that trying moment:—

FAREWELL TO ENGLAND.

"ENGLAND, farewell! a happier land than thee
I have not seen, nor e'er expect to see;
So fair thy beauties, and thy faults so few;
So sweet thy comforts, and thy sons so true.
There mighty rivers roll their ample tide,
There fruitful rills adorn the green vale side;
Majestic rocks, for ornament and shield,
And graceful furrows, which full plenty yield.
Thou fairest land of my nativity,
I bless the Hand that cast my lot in thee.
I love thy *temples*, and thy *God* adore,
Who made my cup of bliss in thee run o'er.
I love thy happy myriads who embrace
The joyful tidings of a Saviour's grace;
And thou hast those who twine around my heart,
From whom 't was only less than death to part.
But *God* has called, and I must speed away,
In other lands to point the *living way*,
Which leads to *fairer climes*, to *heaven's* eternal day."

We soon found ourselves tossing on the wide ocean, endeavouring to trust in Him who said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you alway, even unto the end of the world.*" (Matt. xxviii. 19, 20.

We were favoured with a "prosperous voyage by the will of God;" and when we had become in some measure accustomed to the sea, we enjoyed the fine weather with which we were

favoured, and especially the beautiful moonlight nights, during which we paced the deck of the vessel for many an hour, contemplating not only the grandeur of the ocean, but the great work which was before us, and lifting up our hearts in prayer to God for His guidance and blessing. On the evening of the 16th, we beheld the distant blue mountains of Portugal, gilded by the departing rays of the setting sun; and on the 3rd of March we had a fine view of the celebrated Peak of Teneriffe, rearing its lofty head above the clouds which floated around it. On the 9th we passed Cape Verd and the island of Goree, which we saw at a distance; and on the morning of Thursday, the 10th, we took a Negro pilot on board from Bird Island, entered the mouth of the Gambia, and in a few hours came to anchor off St. Mary's, with the coast of Africa stretching itself before our view.

It was on the afternoon of a beautiful day for the tropics, although the sun poured down his fiery rays upon us, that we stood upon the deck of the "Amelia," as she rode at anchor before the neat little town of Bathurst, on the island of St. Mary. While the sailors were preparing the boats for our landing, I observed a number of Negroes assembling on the beach, and watching our movements with apparent interest. These were natives connected with the Mission, who had heard that a Missionary and his wife were on board the brig from England; and such was their anxiety to welcome our arrival, that several of them actually plunged into the water to meet the boat as it approached the land; and they carried us on shore in triumph in their arms. This they did to express their joy at our arrival, as well as to save us from being wet with the surge which was dashing violently against the sandy beach. We had no sooner set our feet on the shores of Africa than we were surrounded with a large concourse of natives, some of whom had received the Gospel at the hands of former Missionaries,—those dear men of God, some of whom had fallen a sacrifice to the climate at an early period of their labours. The people wept for joy at our arrival. They kissed our hands again and again; and, bedewing them with their tears, exclaimed, "Tank God! Tank God! Mr. Marshall die; but God

send us nuder Minister." With some difficulty we passed through the crowd, and were conducted to the residence of Charles Grant, Esq.,* a respectable merchant, to whom we had letters of introduction from the Rev. Dr. Townley, one of our General Secretaries. Mr. Grant received us with much cordiality and kindness, and at once invited us to make his house our home till the Mission-House should be prepared for our reception. After dinner we had an opportunity, at family worship, of returning our sincere thanks to Almighty God for having brought us in peace and safety across the mighty deep to the appointed scene of our missionary labours.

On the morning after our arrival in Africa we were surprised and delighted with all we beheld; scenes of great variety and interest constantly arresting our attention. Every thing appeared strange and new, and totally unlike what we had been accustomed to in our native land. The houses, having no glass windows, and constructed without either fire-places or chimneys; black servants, who were bustling about with apparent intelligence, and in great numbers; the frail texture and peculiar shape of the native huts,—were all objects of singular curiosity; while the beautiful scenery, enriched by the luxuriant branches of the majestic palm and cocoa-nut trees, gracefully waving in the wind, excited our admiration, and prompted us to lift our hearts in gratitude and praise to that Being whose power and beneficence were so profusely displayed in the works of nature around us.

After breakfast we gladly accepted the kind offer of Mr. Grant to walk with us as far as the Mission-House. As we passed along the outskirts of the town new objects arrested our atten-

* This kind-hearted Christian gentleman was for many years connected with the Gambia settlements; and every surviving Missionary who laboured there during that period will unite with me in a respectful tribute to his memory as the *Missionary's friend*. His counsel and his kindness, in times of trial and affliction, were above all praise. Never shall I forget the kind attentions of dear Mr. Grant to me and mine, and his patient watchings over the bed of sickness, when almost all hope of life was taken away, and the comfort which it afforded in a land of strangers. Finding his health much impaired by the climate, he returned to Europe, and peacefully finished his course in Scotland, in the year 1848.

tion at every turn; the most striking of which was an African market. Under a large thatched shed, which served to screen them from the piercing rays of the sun, were squatted upon the ground two or three hundred natives, men, women, and children, half naked, engaged in various kinds of traffic. Fruit and vegetables, in great variety, were exposed for sale; among which I observed rice, corn, yams, oranges, bananas, papaws, mango-plums, and ground-nuts, besides beef, pork, fowls, and eggs. These articles were arranged in small lots with considerable taste, and placed on mats spread upon the ground. The adjoining beach was covered with canoes, chiefly belonging to the Mandingo traders, who had brought many of these commodities across the river from the main land. People from the town were constantly coming and going; and the noise occasioned by the loud and boisterous conversation of the natives was literally deafening. The scene altogether baffles description. It forcibly reminded me of the confusion of tongues at the building of the tower of Babel; for I was informed that the persons comprising this heterogeneous mass of human beings were actually conversing in more than a dozen different languages.

On turning the corner, from the square in front of the barracks, to enter one of the streets in the back part of the town, Mrs. Moister observed, "The house before us, with the verandah in front, surrounded by native huts, stands in a nice situation. "I am glad you think so," said Mr. Grant; "for it is to be your residence; it is the Mission-House." We soon entered the yard, and at the foot of the steps leading to the dwelling grew a beautiful wild flower, a kind of jessamine. "There," said I, "that little flower seems to smile upon us, and to welcome our arrival. If I were inclined to be superstitious, I should say it is a good omen." "Let us take it for a good omen, at any rate," said Mrs. Moister; "but let us not forget, at the same time, that its very situation shows that the hand of death has been here; for had not the house been unoccupied for several months, the pretty little intruder could not have retained its place overhanging the steps." In the interior of the house every thing wore a gloomy aspect, and we were naturally led to

speak of the fate of poor Mr. and Mrs. Marshall. While thus engaged, a feeling of sadness stole over our spirits at the thought that we also might soon be laid in the silent dust by the side of those dear servants of God who had so nobly fallen in the work of their Divine Master in this unhealthy climate. We strove to suppress this melancholy train of thought, changed the subject of conversation, and lifted up our hearts in silent prayer to God for His protection and blessing. After giving directions to the persons engaged in cleaning and whitewashing the house, we returned with Mr. Grant to his residence, where we spent the remainder of the day.

Having called upon Lieutenant-Governor Rendal, to pay our respects, and to show my credentials, his Excellency not only received us most cordially, but kindly invited us to dine with him in the evening, in company with a select party of merchants and officers. Considering all the circumstances of the case, we felt it to be our duty to comply with this invitation. On arriving at the Government-House, at the appointed time, we met with a cordial welcome from all present; and whilst surrounded with much that was not altogether congenial to our tastes and feelings, we were careful not to lose sight of our character and position. In the course of the evening, when required to acknowledge some compliment paid to myself and to the Missionary Society with which I was connected, I embraced the opportunity of announcing, most distinctly, the object of my Mission, and of soliciting the co-operation of all who felt an interest in the welfare of Africa. After a few hours spent in rational and interesting conversation, we retired early; and I thus obtained a vantage ground in civil society at St. Mary's, which, by the blessing of God, I never sacrificed. It may be proper to add here that, although I had frequently occasion to speak in the language of admonition and reproof, from the low state of morals which prevailed in the colony, the European residents at the Gambia always contributed liberally towards the support of the Mission, and regarded us personally with marked consideration and respect, during the entire period of our residence among them.

The first Sabbath we spent in Africa was a day never to be

forgotten. At morning dawn the native prayer-meeting was held, in which public thanks were presented to Almighty God for our safe arrival, and His special blessing was implored upon our future labours. In the forenoon I read prayers, and opened my commission by preaching from that delightful text, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." (1 Tim. i. 15.) The people heard with marked attention, and the appearance of the congregation was truly pleasing. It afforded an interesting proof that the labours of my revered predecessors had not been in vain, though some of them had been called hence at an early period after their arrival. The Negroes who had been brought to a knowledge of the truth, both male and female, together with their children, appeared in the house of God neatly clothed, and, in their general aspect, they presented a striking contrast to their sable brethren who still remained in heathen darkness. They sang the praises of God most delightfully, and the impression made upon our minds by the first public service in which we worshipped with this people, was of a very pleasing character. Another service in the evening, conducted partly in the language of the natives, by the aid of an interpreter, and partly in English, closed the exercises of this memorable day.

On examining into the state of the Mission, I was happy to find that the few members who had been united in church-fellowship, about forty in number, had been kept together by the native Exhorters, since the death of Mr. Marshall; and that whilst they had been left as sheep without a shepherd, their meetings for prayer and supplication had been regularly held in the chapel from week to week, in confident expectation that God in His providence would remember them in mercy, and dispose their friends in England to send them another Missionary.

On becoming in some measure settled in our new and interesting sphere of labour, the arrangement for our weekly services in the chapel at Bathurst was nearly as follows:—Every Sabbath morning I read prayers and preached in English, for the benefit of the European residents and intelligent persons of colour, who used to attend our chapel in considerable numbers. In the

afternoon we held a Sabbath school for both children and adults. On the Sabbath evening I delivered a short discourse in English, which was afterwards repeated in Jalloff by one of the native exhorters. For this purpose we generally fixed upon a subject beforehand, and made it a matter of special conversation and study. On Wednesday night I preached by an interpreter, every sentence being rendered into Jalloff as it was advanced. On other evenings of the week we had prayer-meetings and class-meetings, in which the English, Jalloff, or Mandingo language was used, according to circumstances. The congregations were generally good, and a Divine influence frequently rested upon the people.

I had not laboured long before several natives were awakened to a sense of their danger, and brought to a saving knowledge of the truth. Two new classes were formed, and the number of members united in church-fellowship was more than doubled. I have sometimes observed the Negroes, while passing the chapel on the Sabbath, with loads on their heads, attracted by the singing; some of whom have halted, put down their burdens, listened, entered, and ultimately embraced the Gospel with all their hearts. At an early period of our residence in Africa, we were moreover much encouraged by witnessing the happy and triumphant death of two or three of the converted natives, who died in the faith and hope of the Gospel. Thus were we cheered and graciously supported in the prosecution of our beloved work, having good reason to hope that our labour was not in vain in the Lord.

But the most delightful and interesting part of our missionary labour was that of training up the children in the knowledge and love of God. From the beginning we had felt the importance of this department of the work, and we had not been many days in Africa before we set about it in good earnest, though we had many difficulties to contend with.

There had formerly been a Mission school at St. Mary's; but it was given up on the death of the Missionary; and the coloured young man who had been engaged as teacher had obtained other employment. I was about to secure his services again, however, when a messenger came and said, "Robert is

sick." I went to see him. He was in a high fever, but in a happy state of mind. The next day the messenger came again, and said, "Robert is dead!" So uncertain is human life in Western Africa! As there was no other person in the colony suitable for a teacher, whose services were available, we were obliged to undertake the instruction of the children ourselves, in addition to our other duties; but this did not discourage us, as we were yet young and in good health, and had gone out expecting and intending to labour with all our might. We therefore collected the children, and opened the school at once. I took charge of the boys, and Mrs. Moister taught the girls. The bell was rung every morning at six o'clock, and the school continued, with a short interval for breakfast, till two in the afternoon. By this arrangement, we got something done before the heat of the day was fairly set in, which we soon found rendered both scholars and teachers incapable of close application.

I rejoice to say, that our humble labours among these dear African children were not in vain. Notwithstanding the statements which we had sometimes heard to their disparagement, we found them capable of receiving instruction; and many of them learned to read, write, and cipher very nicely. They could also sing many beautiful little hymns, and repeat the "Conference Catechisms," both in English and in Jalloff; for we had by this time succeeded in translating this excellent little work into the native language of the people, as well as some portions of the sacred Scriptures. When they first entered the school, many of the children were totally destitute of raiment; but we clothed them with the garments which our friends in England had given us for the purpose. Several of the girls soon learned to sew, as well as to read and write; and the school shortly presented a most interesting appearance, being attended by nearly a hundred little black children.

From the beginning, the grand object we uniformly sought to accomplish, in reference to these dear little ones, was to lead them to Christ; and we were therefore delighted beyond measure to observe evidences of a work of grace on the hearts of several of our youthful charge. This was more particularly

the case with five or six boys and girls, whom we had taken to live with us at the Mission-House. Some of these were poor orphans, and they were all more or less destitute. They were employed in various domestic duties in the intervals of school hours; and they required the constant exercise of patience and perseverance on our part; but, on the whole, they gave us great satisfaction.

One night, some time after we had retired to rest, we heard a noise in the children's room, which was some distance from our own. We approached the door, and listened; and with peculiar feelings ascertained that it was the voice of prayer. These dear African children were holding their own little prayer-meeting before they retired to rest. The eldest girl, whose name was Matty, appeared to be conducting the exercises. She first prayed herself in broken English, and then called upon John, who said, "Matty, me no sabby pray English." "Then pray in Jalloff," said Matty; "God knows every language." He prayed in Jalloff. She then called upon Petty, who also prayed in Jalloff. The next boy on whom she called was Gabriel, who replied, "Matty, me no sabby pray English; me no sabby pray Jalloff." "Then," said Matty, "say, 'Our Father.'" The poor boy repeated the Lord's Prayer in a solemn tone, after which the juvenile prayer-meeting was concluded; and we returned to our room unobserved, thanking God in our hearts that He had thus begun to work upon the minds of our dear Negro children; for they were evidently sincere in what they did.

Our adult school on Sabbath afternoons also afforded us great encouragement. It was a most interesting sight to behold a number of converted natives, and others far advanced in life, poring over the sacred volume; and, with considerable difficulty, spelling out words whereby they might be saved. Some, of course, entirely failed in their attempts, complaining that their "mouths were now too hard," and resolving to be more than ever careful to afford their children an opportunity of learning while their "mouths were soft," and able to pronounce the difficult English words. Others succeeded admirably, and had cause to bless God in the evening of life that they were

able to peruse, for themselves, the records of eternal truth. Among these was a poor old Negro woman, with a head as white as wool, who learned to read easy portions of Scriptures when she was upwards of sixty years of age. I shall never forget how she rejoiced when she first made out the word "JESUS." With a countenance radiant with holy joy she exclaimed, "O my dear Minister, I can read the name of my Saviour!"

The various rites and ceremonies of the people among whom our lot was cast, soon became matters of curious observation and inquiry. We had not been long in Africa, when our attention was attracted by a large concourse of people passing the Mission-House with singing and music. We were informed, on inquiry, that it was a marriage procession. A Mandingo or Jalloff young man, after paying the stipulated price of his bride to her parents, conducts her to his own hut, accompanied by a number of their friends, with music, singing, dancing, clapping of hands, &c., where the night is spent in drinking, feasting, and revelling, without any religious service whatever. What a painful exhibition of human depravity is here presented to our view! On witnessing the barbarous and iniquitous practices of these deluded heathens, how powerfully were our minds impressed with the fact, that "God is not in all their thoughts!"

The birth of a child in an African family is an event attended not only with much merriment and great rejoicing, but by the observance of various superstitious rites and ceremonies. Instead of being carefully nursed, and nicely dressed, as in England, the poor little stranger is first held up by the feet and severely shaken, to make it "stand good," as they say; and then laid upon a goat's skin spread upon the floor, with a piece of native cloth thrown lightly over it, to preserve it from the stings of the mosquitoes. Among most of the tribes, when the infant is a few weeks old, it has to undergo the cruel and painful operation of tattooing, in which deep incisions are made in the flesh with a knife, generally on both cheeks, and on each side of the forehead. The scars thus made continue through life; and clearly denote, by their number and form, the parti-

cular tribe to which the individual belongs. While young, the children are generally carried on the back of the mother or nurse, and scarcely ever in the arms. It is quite common to see women pursuing their ordinary work about the house, or in the field, with their children tied on their backs; and, owing to this careless method of nursing, the poor little creatures frequently receive such injuries in their legs, that they remain crippled as long as they live. But the worst feature in the circumstances of African children is their bondage. Most of them are born slaves; and those who are nominally free when they come into the world, are always liable to be torn from their friends and home; and doomed to drag out a miserable existence as slaves about the establishment of their masters, or in a foreign land, without any hope of freedom, or probability of escape.

One day we witnessed a native funeral. As the procession, if such it may be designated, was passing the Mission-House, I called Mrs. Moister to come and see the strange spectacle. No coffin concealed the loathsome corpse. It was merely laid upon a few pieces of bamboo cane, fastened together in the form of a bier, partially covered with a piece of native cloth, leaving the head and feet entirely exposed, and the outline of the whole body distinctly visible. The bearers carried the corpse shoulder high, and proceeded towards the place of burial at a running pace. A considerable number of people followed, without the least attention to order or regularity; some of whom carried muskets, which they fired into the air at intervals, to drive away wicked spirits, which they suppose to be hovering about on these occasions. As soon as any one dies, the people light a fire in the hut, with the same object in view, having a strange notion that evil spirits cannot endure smoke; and that if Satan comes in search of the soul of the departed, he will thus be foiled in his attempts to seize upon his prey. Several persons, chiefly females, attend native funerals for the purpose of mourning and lamentation. They sometimes howl in a most dreadful manner; and chant, in a doleful tone, the supposed excellencies of the dead. On returning from the funeral they make a great feast, sometimes killing and cooking an ox; and then spend the

whole night in drinking, feasting, drumming, and dancing, in a manner shocking to contemplate. They have also a custom of making feasts for the dead, long after the funeral ceremonies have terminated. On these occasions, they carry portions of food to the grave of the deceased; and leave them there with the foolish idea that the departed spirit returns, in the night, to partake of them. Foolish and ridiculous as these practices may appear, they are innocent and harmless compared with the horrid funeral rites and ceremonies observed by the pagan tribes farther down the coast. There, as observed in another chapter, hundreds of human beings are sometimes sacrificed in honour of distinguished individuals, when they die, from a strange notion that, in the world of spirits, they will be attended by all who are thus cruelly put to death.

It is a pleasing fact, however, that the converted natives, in connexion with our Mission stations in Western Africa, soon learn the forms and usages of civilized life. They conduct their funerals with a solemnity and seriousness suited to the occasion. They not only make use of coffins, and proceed with the remains of their departed friends to the "house appointed for all living," with order and decorum; but they also listen with devout attention to any address which may be given, and to the funeral service, which we invariably read on such occasions. The native Africans are, nevertheless, remarkable for excessive grief, when bereaved of their friends; and I have frequently had occasion to remonstrate with them on this subject, and to remind them of that eternity of bliss which awaits those who die in the faith of the Gospel, and that Christian people should sorrow not as those who have no hope.

Soon after our arrival in Africa, I was called upon to officiate at the funeral of one of our own people; and I had thus an opportunity for the first time of visiting the burial-ground. The cemetery of St. Mary's is situated about a mile from the town of Bathurst, adjoining an extensive sandy beach, which is washed by the waters of the Gambia. The place was in a wild and neglected state, being without any kind of fence or railing, and all grown over with weeds and bushes. The grave of my revered predecessor was pointed out to me. It was distin-

guished by a plain pile of brick and mortar, without any stone or inscription. I sought in vain, however, for the graves of Mr. Bell and others, there being no person present acquainted with their locality. I saw some splendid monuments which had been erected to perpetuate the fame of Governors, Captains, and merchants, who had found a grave in African soil; and I could not but regret that no tablet had been put up to preserve the names, and show the resting place, of those who had fallen in the service of the "King of kings, and Lord of lords." But I remembered with pleasure that these dear departed servants of Christ had more enduring monuments of their zeal and fidelity, in the persons of those who had been brought to a knowledge of the truth through their instrumentality. I thought also of the probability that I myself might soon find a resting-place in this desolate spot; and after musing for some time, in a somewhat melancholy train of reflection, I endeavoured to lift up my heart in prayer to God for His protection and blessing; and returned home fully resolved to "work while it is day; for the night cometh when no man can work."

Among the pagan and Mohammedan tribes around us we could find nothing deserving the name of education for the young; the only children taught to read being those intended for the priesthood. The teacher is generally himself a Priest or a *Marabo*; and if he has to travel a journey, he takes his school with him. The very idea of a travelling school will, no doubt, be somewhat amusing to the youthful reader; but such is the fact. I remember once having a visit from a school of this kind. It consisted of about ten or twelve fine little black boys, at the head of whom was a learned Maraboo, their teacher. They had travelled a distance of several hundred miles; and as they moved forward by short stages, they had been six weeks on the road, learning their Arabic lessons at intervals every day. Their object in visiting the colony, they said, was to see white men and their houses, which they had never before beheld, and to purchase a supply of writing paper. Both teacher and scholars were much interested with every thing they saw on our station. They were surprised and delighted with a view of my library, as well as with a musical box, an alarum clock, and

other articles of European manufacture which we showed them. Again and again they clapped their hands in joyful astonishment, exclaiming, "White man has got a good head; white man knows everything." When we had talked to them about the great God that made them, and Jesus Christ who came into the world to save sinners, and made them a few trifling presents, they left the Mission-House, apparently well pleased with their visit.

Amidst the numerous difficulties under which the first Missionaries to the river Gambia pursued their useful labours, it is a pleasing fact that, as already stated, many were brought to a knowledge of the truth through their instrumentality. Among these were a few who ultimately rendered important services to the Mission by taking a part in the instruction of their fellow countrymen in the things pertaining to their peace. As two of these, John Cupidon and Pierre Sallah, were employed in the work, under my direction, at an early period of our labours, a brief account of their early life and conversion to God may be interesting to the reader; especially as these may be regarded as specimens of the manner in which hundreds of others have been turned "from darkness to light, and from the power of Satan unto God."

John Cupidon was born in the island of Goree, near Cape Verd. His parents were slaves; consequently he was not free born. His master, however, observing his fidelity and general good conduct, treated him with greater kindness than those who are in bondage usually receive. In early life John accompanied his master to England; and I have often been amused with his own simple account of what he saw in "white man's country." The splendid buildings, the fine shop windows, and the gay carriages of London filled him with wonder and delight. His visit was in the winter season; and one morning when he arose he was surprised to see the ground covered with snow, and the water frozen. He had never before witnessed these phenomena; and at first he thought the snow was salt, till convinced of his error by tasting the strange white substance which lay at his feet. The beautiful transparent ice so interested him, that he resolved to take a piece of it home, that

he might give to his countrymen ocular demonstration of some of the wonders of England. For this purpose, he carefully packed a quantity of ice in his trunk; but as the ship proceeded on her voyage out, the temperature increased; and John one day discovered, to his utter dismay, that his treasure had vanished, leaving his clothes well saturated with water, as the only recompence for all his trouble.

Shortly after this voyage, his master retired from business, leaving John in the care of Charles Grant, Esq., by whom he was taught to read and write, and under whose guardianship he learned the trade of a carpenter. He was afterwards employed as a storekeeper; and such were his habits of industry and perseverance, that he saved a little money; and, in the course of a few years, with the kind aid of his benefactor, he was enabled to remit the price of his ransom to his old master, who was living in London, and thus he became a free man. As Mr. Grant and his family attended the preaching of the Missionaries, John accompanied them; and ere long became deeply convinced of his state and danger as a sinner in the sight of God. He continued in great mental distress till the month of May, 1822, when he obtained "peace with God through our Lord Jesus Christ," and was enabled to "rejoice in hope of glory." I have often heard him speak, with tears in his eyes, of the great change which he experienced, when he was enabled to cast his helpless soul by simple faith on the merits of the Redeemer.

Being well acquainted with the Jalloff language, and having made some proficiency in English, John frequently acted as interpreter for the Missionaries; and he manifested much earnestness and zeal in these his earliest efforts in the cause of God. When he beheld the sad condition of his fellow men, who were sitting in darkness and in the shadow of death, his heart was moved with feelings of the tenderest sympathy towards them; and he longed to declare unto them more fully the love of God in Christ Jesus to a perishing world. This laudable feeling the Missionaries encouraged; and requested him to give an occasional word of exhortation in Jalloff. Such were his attainments in piety, and his progress in the knowledge of Divine things, and so evident was the success which had

already attended his labours, that he was ultimately considered eligible to be wholly employed in the work of teaching and preaching the Gospel. He was accordingly recommended to the Missionary Committee; and having been accepted, he was employed as an Assistant Missionary, from the time of my arrival in Africa. I may further add that by his consistent deportment, fervent zeal, and diligence in his work, he continued to give the greatest satisfaction to all parties concerned, during the whole period of my residence at the Gambia, and my connexion with him in the work of the Mission.

Pierre Sallah was born at a considerable native town in the interior, between the Gambia and the Senegal. His early days were spent in attending his father's cattle; and, being born of free parents, he was a stranger to the miseries of slavery for several years. His father appears to have been a respectable native, and was sometimes employed in the service of the King of the country. On one of these occasions, being sent to a neighbouring town to collect the customs or taxes, he took his son and daughter with him. On arriving at the end of their journey, the children left their father for a short time, and joined a party of boys and girls who were going into the woods to gather wild fruit. After a while, Pierre began to think that his father might want him, and proposed that they should all return; but to this the other children did not consent. In attempting to find his way back alone, he lost himself in the forest; and, in the midst of his fright and perplexity, he was overtaken by three men, and carried off as a slave. The practice of kidnapping was then so common in that part of the country, that the poor boy was quite aware of his fate, and wept bitterly at the thought that he should see his father and mother no more, but be banished to a strange land, where nothing awaited him but the miseries of perpetual bondage.

For three days and three nights, Pierre, with several other children who had been captured in the same way, was marched across the desert, with very little to eat or drink. On arriving at a native town on the main land, opposite the island of Goree, then a French settlement, he was purchased by a black man for a coloured lady residing in the colony; and, in about a fortnight

afterwards, he was safely lodged in the custody of his mistress. Being an active, energetic boy, he was soon afterwards sent to learn the business of a stonemason, that his labour might be more profitable to his owner when he should arrive at the age of manhood.

Some time after this, the island of St. Mary's, at the mouth of the Gambia, was settled by the English, and there was a great demand for masons and carpenters; in consequence of which, a number of slave workmen were sent over from Goree by their respective owners. Among these came Pierre Sallah, who, with other slaves, attended the Wesleyan chapel, and was thus, for the first time, brought under the sound of the Gospel. While the Missionary was preaching, the word came with power to the young Negro's heart, and he felt miserable on account of his sins. Having no longer any confidence in the false religion of his country, he burned his *greegrees*, and abandoned the foolish Mohammedan superstitions, in which he had been trained up from his infancy. He now sought communion with the people of God, that he might be directed in the way to heaven. As the language of his heart was, "What must I do to be saved?" he was exhorted to "believe on the Lord Jesus Christ;" and, while seeking in humble prayer to cast his burdened soul on Jesus, he obtained a sense of the favour of God, and went on his way rejoicing. From that hour he endeavoured, by all possible means, to induce his fellow workmen to forsake their sins, and give themselves to the Lord with purpose of heart.

At this early period of his Christian career, Pierre had a severe trial to experience. The work of building at St. Mary's being nearly completed, his owner required him to return to Goree, where he would be deprived of the means of grace, and of the society of those who had been instrumental in his conversion. In the fear of the Lord, however, he resolved to obey the order without murmuring. Having acquired a little knowledge of reading, the Missionary gave him a copy of the holy Scriptures, and commended him to God in prayer, and he embarked for Goree. On his arrival, he recommended the Gospel by a holy walk and conversation, and by advising his fellow slaves to break off their sins and serve the Lord. Unaided and alone, this young disciple soon formed a little meet-

ing, for the religious instruction of any who would attend. This circumstance gave great umbrage to the people of the colony, who were all either Mohammedans or Roman Catholics. Complaints were consequently made about these meetings to the French Governor. The youthful offender was brought before his Excellency, when he made "a good confession before many witnesses;" but he was strictly forbidden to hold any meetings among the slaves in future.

God, in His providence, soon opened a way for the more extensive usefulness of this promising young convert. His case was represented to the Missionary Committee in London; and it was stated that if his freedom could be obtained, he might be usefully employed as an Assistant Missionary. The funds of the Society not being available for such an object, the circumstance was mentioned by the Rev. John James, one of the General Secretaries, at a Missionary Meeting, in Abbey Street Chapel, Dublin, when such an interest was excited that a subscription for the special object of Pierre's emancipation was made at once. A little boy was so affected with the account which he had heard, that, in the warmth of his juvenile zeal, he cried out, "I'll give sixpence!" This small contribution was followed by the cheerful announcement of larger sums, and a shower of money literally fell upon the platform, exhibiting such a display of missionary zeal and liberality as is seldom surpassed. Fifty pounds, the amount required, were soon raised, when a rosy son of "green Erin" exclaimed, "Pierre Sallah's freedom is purchased with Irish gold, and he shall be an Irishman for ever!" On my arrival at the Gambia, I had to perform the pleasing duty of negotiating for the freedom of this intelligent Negro slave; and, by proceeding with care, I accomplished that object to the satisfaction of all parties. When I had paid down his ransom price, and the necessary documents were executed, I informed Pierre that he was now a free man. His eyes overflowed with tears of joy; and when told who were his benefactors, he fervently prayed that God might bless them, and reward them for their kindness. In after years he often referred with grateful emotion to the good white people on the other side of the "great salt water," who had manifested such kindness to

his country in sending the Gospel; and especially to the people of Ireland, who had taken up his case with such characteristic zeal and earnestness. When told of the humorous observation of one of his friends, that, as his freedom was purchased with Irish gold, he should henceforth be an "Irishman," he was much amused, and laughed heartily at the idea of his future nationality.*

Pierre Sallah was now placed entirely under my care, and resided in a small cottage which I built for him on the Mission premises; so that I had an opportunity of directing his studies, and was favoured with his assistance in the Mission school. His ardent desire to acquire knowledge, and to be usefully employed, was a pleasing indication of his future success; and such was the affection, diligence, and zeal which characterized his humble labours, whilst resident with me at St. Mary's, that he greatly endeared himself to me and mine, and to all with whom he had to do.

These first-fruits of native agency in a climate so trying to the health of Europeans were hailed with gratitude and joy; and, in future years, they were followed by other pleasing instances of native piety and talent consecrated to the service of the church, leading us to hope that the regeneration of Africa may ultimately be effected, to a large extent, through the instrumentality of her own sons.

* On the 2nd of April, 1849, when on a missionary deputation to Ireland, I had the pleasure of attending a most interesting Missionary Meeting in the Centenary Chapel, Dublin. In the course of my address, I made reference to the ransom of Pierre Sallah by Irish benevolence, when the Rev. W. Stewart rose, and corroborated the facts of the case; stating that he was present at the meeting alluded to, and that he never before beheld such a manifestation of Christian sympathy and liberality. The large assembly responded heartily, and rejoiced that they were permitted to see and hear the Missionary who was the instrument of carrying out their benevolent design for the more extensive diffusion of the Gospel in Africa, by means of native agency, in this instance redeemed from bondage. It may be proper to add that after John Cupidon and Pierre Sallah had laboured as Assistant Missionaries for seventeen years, they retired from the regular work; but I am unacquainted with the circumstances which led to this step.

CHAPTER VII.

FIRST VOYAGE UP THE GAMBIA.

Extension of the Work—Embarkation for Macarthy's Island—James's Fort—Albreda—Jillifree—Tankerwall—Spinning and Weaving—Tentabar—Badamy—The first Tornado—Cower—Macarthy's Island—Lieutenant W. Shaw—John Asar—First Sabbath—Mohammedan Festival—British Authority—Native Doctors—Second Sabbath—Bateda—Return to St. Mary's—Progress of the Mission at Bathurst.

The friends of Missions generally regard with peculiar interest the circumstances connected with the first planting of the Gospel in the "regions beyond," where the worship of the true and living God has never before been established. At an early period of my missionary labours in Western Africa, I was called to engage in a work of this kind, the particulars of which I will now proceed to relate. I had heard, with feelings of deep emotion, of the dark benighted state of the Mohammedan and Pagan tribes in the interior of the country; and I felt an anxious desire to extend to them "the light of the glorious Gospel of Christ." In the order of Divine Providence, facilities were now afforded for such an undertaking, which were not available at an earlier period. Through the blessing of God upon the labours of His servants, a few native labourers had been raised up, who were in course of training to take a part in the good work, and were both able and willing to go forth and proclaim to their deluded fellow countrymen, in their own language, the glad tidings of salvation, with all the advantage of constitutions accustomed to the climate, which might screen them from the dangers to which European Missionaries are exposed. It is true that these native converts were as yet but children in knowledge and experience, and required much instruction and oversight; but they were daily improving; and I regarded the fact of their having been providentially raised up, in connexion with other circumstances, as a clear provi-

dential indication that we ought now to extend our labours, if possible, to the interior parts of this land of darkness.

A small British settlement had been already formed at Macarthy's Island, for the protection of trade with the natives of the upper river; and I considered this the most favourable point at which to commence our labours, inasmuch as we should not only have a few liberated Africans to begin with, who understood something of the English language, but we should also have the protection of our own Government, in case of intestine commotions among the native tribes. With these views, and under these circumstances, I resolved upon a tour of observation, to explore the banks of the Gambia, to visit Macarthy's Island, and to make arrangements for the permanent extension of our Mission, should suitable openings present themselves.

Having regulated the affairs of our infant church at St. Mary's, renewed the quarterly tickets, administered the sacrament of the Lord's Supper, and given directions to the Native Teachers how to proceed in my absence, on Saturday, the 14th of May, 1831, I embarked on board Mr. Grant's sloop bound for Macarthy's Island. It was not without a painful struggle that I took leave of my dear partner on this occasion, having to leave her a comparative stranger in circumstances so new and untried, in a climate so unhealthy, neither of us, as yet, having had the seasoning fever. It was, however, necessary for her to remain behind, not only on account of the danger and difficulty of travelling, but especially as her presence and labours were required daily in the Mission schools. To this arrangement she nobly agreed, notwithstanding the sacrifice which it involved on her part. Our dear people felt deeply interested in this undertaking, and I was followed by their fervent prayers to God for His blessing upon my journey. On contemplating the prospect before me, the arduous nature of the undertaking, the perils to which I should be exposed from the extreme heat and unhealthiness of the climate, and the approaching rains, to say nothing of wild beasts and savage men, I felt my mind for a short time somewhat depressed; but, on casting my burden upon the Lord, and calling to mind the promised presence of my Divine Master, the cloud was dissipated, and I was enabled

to say, with the Apostle, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify of the Gospel of the grace of God." (Acts xx. 24.)

During the night we passed James' Fort, a slave factory in ruins, on a small island in the centre of the river. This was a celebrated place in times of old, when African merchants traded chiefly in the flesh and blood of the poor degraded Negroes. It is now quite abandoned, and known only as a favourite haunt of owls and bats; a more legitimate commerce having long since taken the place of the slave trade. Just above this place, on the northern bank of the river, is Albreda, a small settlement long held by the French, and the only possession which they claimed in these parts. It seems to have been reserved at the time that St. Mary's was given up to the English, and Goree ceded to the French. The alleged arrangement being at variance with the terms of the treaty, it was for a long time a subject of considerable annoyance to the English, till the matter was compromised between the two Governments, and the whole of the Gambia was given up to Great Britain, according to the letter of the original compact. Jillifree is a populous Mandingo town in the same neighbourhood, the inhabitants of which keep up a constant intercourse, for the purpose of trade and commerce, with the European colonists at St. Mary's.

On Sunday morning I went on shore at Tankerwall, a considerable native town on the southern bank of the river. Before we landed, and as our canoe approached the shore, I observed some of the natives climbing the trees, and watching our approach with curious interest, as if anxious to ascertain whether we were friends or foes. And this is not to be wondered at, as they had known white men visit their country to steal away their children; but they had never before seen a Christian Missionary or a white man come with a message of peace and good-will. On landing, in company with a trader, we soon succeeded in gaining their confidence, however; and the women and children, who had fled at our approach, returned and surveyed us with marked curiosity. At length some of the

children approached near enough to touch my hand, the white, smooth surface of which they examined most minutely. Then arose a discussion among them as to whether the "white man was altogether white," or whether "his hands and face only were of that complexion." I soon settled the matter by turning up my coat sleeve, when they clapped their hands in ecstasy, exclaiming, "He is every bit white; we never saw such a fine white man!" On entering the town I found the people pursuing the ordinary avocations of life, in total ignorance of the Christian Sabbath. Some were spinning cotton with their fingers, without any wheel or other machinery; and others were weaving narrow pieces of cloth, about five inches wide. Their mode of weaving was remarkably rude and simple. The looms consisted of two upright pieces of wood planted in the ground, on the top of which rested a transverse beam, from which the slaie was suspended. Beneath this a hole was dug in the ground, in which the weaver placed his feet as he worked the rude machinery, while he sat upon the earth, and passed the shuttle from hand to hand. The warp was not wound round a beam, as in the case of an English hand-loom, but extended along the ground a distance of several yards, with a weight attached to the end, and was drawn up as required. In the manufacture of these narrow webs of cloth they frequently use at intervals threads of blue cotton, dyed with indigo, grown on the spot, and thus produce a striped or check pattern, which is both handsome and durable. Bundles of this native cloth, each containing a certain number of yards, pass at a current value in barter, forming a common medium of exchange in the absence of coined money; and when it is made up for domestic use, the narrow pieces are neatly sewed together into the form of large shawls or scarfs, called *pangs*, which they wear loosely thrown over their persons, as elsewhere described.

When the people flocked around me in the streets of Tankerwall, I told them that this was the day which Christians kept holy, and on which they met together to worship God, and how glad I should be to see the natives of Africa adopting a similar practice; but they smiled at the observation, saying, in their own language, "White man's religion is good for white man,

and black man's religion is good for black man." In the centre of the town I observed a rudely-constructed mosque or Mohammedan temple. It was built of mud and thatched with grass, as were most of the huts in the place. After viewing it both inside and out, I requested them to allow me to preach in it; but they soon gave me to understand that their sacred place must not be defiled with Christianity. They expressed their willingness, however, to hear me where I was standing, under an open shed; and I addressed them at some length in a conversational strain, through an interpreter, on the character and works of the great God who made them, and of Jesus Christ who came into the world to save sinners. After spending an hour or two in this way, I commended the people to God, and left them, with the hope that some light had been communicated to their dark minds.

On returning on board the vessel, I spent some time in religious conversation with the Negro sailors, and attempting to teach some of them to read. They were anxious to receive instruction; but I found them rather dull scholars, having grown up in perfect heathen darkness. In the afternoon I went on shore at another place, called Tentabar, a small town on the same side of the river as Tankerwall, but a little higher up. Here I had an opportunity of seeing for the first time how perfectly man is reduced to a level with the brute creation by the accursed slave trade in this land of darkness. Immediately on landing I saw a slave in irons, along with a horse, under an open shed, both offered for sale at the same time, and in the same place. I had little opportunity of conversing with the people here, as they were busily engaged in traffic: I therefore returned to the vessel deeply humbled by the specimens of degraded humanity which I had beheld during the day, and earnestly prayed that the means of religious instruction might soon be afforded to this long-neglected people.

The navigation of the Gambia is somewhat difficult and tedious at certain seasons of the year. As we ascend the river, we frequently lose the fine sea breeze, so common on the coast; and when it does blow for a while, the dense mangrove jungle, which covers the banks on both sides, prevents its

acting with full force on the sails of the vessel. This being the case, we can seldom keep under weigh after the tide turns; but are obliged to let go the anchor, and wait till the next flow. The trading vessels, moreover, make frequent calls to traffic with the natives, and to receive and discharge their goods at their different branch establishments. This last circumstance is rather favourable than otherwise for the Missionary or the traveller who desires frequent opportunities of intercourse with the people, and of surveying the natural scenery of this interesting country. In this respect, I was highly favoured on my first voyage up the river, as the vessel in which I sailed had to call at several places of importance.

On Monday morning, the 16th, we sailed up a long creek to a place called Badamy; and I had another opportunity of going on shore to talk with the natives, while the sloop was landing part of her cargo. Here I met with a family of coloured persons, who had originally come from the colony, and whose ancestors were of the Christian faith; but they had been so long mixed up with the Mohammedans of the interior that I could discover no traces of Christianity remaining among them, either in their sentiments or practice, except that they were a little more intelligent and obliging in their manners than the other natives. After conversing with these and a few others on the things belonging to their peace, I returned to the vessel. We then descended the creek with the ebbing tide, and continued our course up the main branch of the river.

In the evening, we were overtaken by the first tornado or thunderstorm, which indicated the approach of the rainy season. This phenomenon is truly striking, and somewhat appalling to one who has never witnessed it before. On this occasion, the heavens gathered blackness, the thunder roared in fearful peals, and the most vivid flashes of lightning succeeded each other in rapid succession. The wind also blew with terrific violence from the east, the boat was torn away from the stern of the vessel, and we were obliged to come to anchor. The storm, though very furious, was of short duration. After seeking the boat for some time without success, we weighed

anchor, and proceeded on our voyage, hoping to recover it on our return.

We were not interrupted by any stoppages on the following day; but continued to ascend the majestic Gambia, as the gentle breeze and the flowing tide favoured our progress, being delighted with the scenery which the banks and numerous islands of the river almost constantly presented to our view. Native canoes occasionally came alongside of the sloop, manned by Jalloffs, who invariably cried out, "Mi ma sugar! Mi ma rum!" "Give me sugar! Give me rum!" But unless they had something for barter, we kept on our course, occasionally giving them a trifling present, as a handful of sugar, or a little tobacco, to be relieved from their perpetual importunity, and at the same time to cultivate a friendly spirit.

On Wednesday the 18th, we anchored off Cower; a large native town on the northern bank of the river. While on shore, I was much struck with the degradation to which heathenism reduces the female sex in this land of darkness. I saw a number of women wading up to the knees in water and mud, working with their hoes, some with children on their backs, preparing the ground for rice, whilst their husbands were lounging at home in idleness and sin. From other observations which I made in the course of my travels, I found that most of the labour in cultivating the ground, and any other kind of drudgery, devolved upon the women and slaves, who are classed pretty much in the same category; and that the men treat their wives more as beasts of burden than as companions and equals.

Hitherto I had found the northern bank of the Gambia inhabited chiefly by Jalloffs, and the southern by Mandingoes; but, above this point, the Mandingoes appear to be the sole proprietors of the soil on both sides of the river. Small parties of wandering Foolas are frequently to be met with, grazing their cattle, and removing from place to place, according to the state of the pasture; but as they claim no right in the soil, they dwell in the land by mere sufferance, and they frequently pay dearly for their accommodation. I felt happy in falling in with a party of these simple people, from whom I obtained a supply of sour milk, which, when sweetened with sugar or honey, forms

a delicious beverage in this sultry climate, where thirst is such a constant companion.

We had a fine breeze all day on Thursday, the 19th; and, the country being more open, it filled the sails of the vessel, and enabled us to keep under weigh for some time against the ebbing of the tide. Such was the rapidity of our progress, that in the evening we came in sight of Macarthy's Island; and we began to prepare for going on shore. I was charmed with the scenery of this part of the river. The sun was just setting behind the opposite hills, the air was comparatively cool, and the labourers were returning from their farms, which they begin to clear and put in order at this season of the year, in anticipation of the approaching rains. We came to anchor at the upper end of the island, near to the village of Fatiota, where my friend Mr. Grant, the owner of the vessel in which I sailed, had a branch trading establishment. On landing, I met with a kind reception from the people, and obtained a lodging for the night in a native hut. Being weary with travelling and exposure to the sun, I slept soundly; having retired to rest with a thankful heart for the preserving care of my heavenly Father.

When I awoke the next morning, I found the sun had already risen above the eastern horizon; and the light which penetrated through the crevices of the rude door and wattle work of the hut, discovered the character of my humble shelter. The interior of the building was hung round with greegrees, spears, bows and arrows, and other symbols of idolatry, and implements of war; the very sight of which made a peculiar impression upon my mind, young and inexperienced as I was in the Mission field, forcibly reminding me of the fact that I was now in the interior of a heathen country. On leaving my humble lodgings, I took a walk by the side of the river; and was led into a train of reflection both painful and pleasing. I thought of the moral degradation of all around me; and felt that I was indeed in a land of darkness. I called to mind the glorious predictions in reference to the universal spread of the Gospel, and the happy time when "all shall know the Lord, from the least even unto the greatest." Fervently did I pray

that my visit to this place might be crowned with the special presence and blessing of the great Head of the Church, and that this might be the beginning of a new dispensation to this people. Whilst I was thus musing as I walked along, to my great surprise and delight, I met a white man! who introduced himself to me most courteously. This was Lieutenant W. Shaw, a young military officer, the Commandant of the island, and the only European resident in the country. He very kindly invited me to take up my abode with him in his thatched cottage, and to share with him the few comforts which he had in the wilderness. With feelings known only to those who have met with a fellow countryman in a far distant land, I availed myself of his kindness; and I have reason to indulge the hope that my intercourse with this noble-minded young man, under circumstances so peculiar, may have been of advantage to him in after life; for he had been blessed with a pious mother, whose godly counsel was forcibly brought to his mind by our conversation.

Saturday, the 21st, was spent in visiting a few of the people in their huts, and in making observations on the island. In the course of my ramble I was delighted to meet with a poor man, named John Asar, who had learned something of the Gospel during his residence at St. Mary's. Although cut off from all the means of grace, he still retained a sense of the goodness of God; and had been endeavouring to let his light shine before men. He had learned to read a little; and on entering his hut I found him with the Bible in his hand. I read from the sacred volume; and we both engaged in prayer. The Lord was present with us whilst we were thus bowed at His mercy-seat; and I felt encouraged to hope that this humble inquirer might be made a blessing to his fellow-countrymen, when more fully instructed in the things pertaining to the kingdom of God. This hope was ultimately realized in his being called to preach the Gospel in his simple way.

Macarthy's Island (the native name of which was Jin-jin-berry) is so called in honour of the late Sir Charles Macarthy, by whom the small English settlement was first established. It is about seven miles long, and two broad; and its distance from

the mouth of the river has been variously estimated at from two hundred and fifty to three hundred miles. The original native town, Morocunda, or Holy Town, is inhabited exclusively by Mandingoes, and governed by an Alcaid, or Headman, according to the native custom. George Town is the name of the English settlement, which is so called in honour of the King of England. It is defended by a fort, which is built of mud; and garrisoned by a detachment of black soldiers, under the direction of a commandant, for the protection of the trade of the river. The town is inhabited chiefly by discharged soldiers and liberated Africans. There are several stores, both at George Town and Fatiota, belonging to merchants who reside at St. Mary's. These are placed under the care of respectable and trustworthy natives; and a considerable trade is carried on with the more remote interior; gold, ivory, hides, and bees'-wax being obtained for muskets, powder, beads, and tobacco, and a few other articles of European merchandise. The land is fertile, and yields a good return, when properly cultivated. When the wind blows from the east, the heat is very great; the thermometer sometimes rising as high as 120 in the shade; the air being at the same time peculiarly dry and parching. I have no doubt, however, that this will prove a much more healthy locality than the settlements on the coast, as the land is more elevated, and the country not so swampy. Altogether it appeared a very eligible situation for a Mission station, being not only under the protection of the British Government, but also central to a dense population inhabiting the surrounding districts.

Sunday, the 22nd, was a day long to be remembered. The bugle at the fort was sounded at the hour appointed for Divine service, and the soldiers were marched up to the place of meeting in regular order; who, together with most of the people of the town, composed a numerous congregation, to whom I was enabled to preach the Gospel with freedom and power. The marked attention with which the people heard the word, and the deep feeling which seemed to pervade the whole assembly, led me to indulge the hope that some lasting good was effected, and that this might be the beginning of

better days in that place. The evening service was also very encouraging, and we felt it good to wait upon the Lord. At the close of the public worship, I invited those who were determined to abandon all sin, and to give their hearts to God, to remain a short time, that I might, in familiar conversation, expound unto them "the way of God more perfectly" To my great surprise not one of the assembly retired. Aware, however, that most of them had hitherto been indulging in heathenish rites and ceremonies, as well as in acts of gross immorality, I did not see my way clear to form a class at that time, feeling convinced that, however penitent many of them might be for the moment, they would require much instruction before they could be admitted even as candidates for church membership. Knowing also that I should soon have to leave them for the present, I could only address them for a few minutes in a general way, on the nature and importance of personal religion, and so close the meeting with fervent prayer to God for His blessing on their souls.

Monday, the 23rd, was the day on which a great Mohammedan festival was celebrated at Macarthy's Island. A Maraboo, or Priest, of distinguished eminence among his people, had come from a distant place to conduct the ceremony. At an early hour in the morning they commenced their worship under a large sacred tree, not far from the fort. The people spread their mats on the ground, and strewed them with the leaves and flowers of a particular tree. The Priest placed himself in the front, with his back to the congregation, which consisted of about two hundred persons, and recited several Arabic prayers, which they all repeated aloud after him. He then went through various gesticulations, repeatedly bowing and prostrating himself upon the ground, being strictly imitated by the people in all that he did. Thus they continued their exercises for about two hours; and then returned to Morocunda, where they spent the rest of the day, and the whole of the night, in feasting, drinking, drumming, dancing, and firing of guns, setting the whole place in an uproar. Such was one of the many specimens which I witnessed of the religion of the false prophet, as practised by this barbarous people.

The establishment of British settlements on the coast and rivers of Western Africa has not only operated as a check on the foreign slave trade, but it has exercised a favourable influence over the domestic slavery of the interior, even in districts beyond the jurisdiction of English law. In former times it was not at all an uncommon occurrence for an individual who owed the most trifling debt, or who was guilty of some petty misdemeanour, to have his children carried off into slavery, by a native Chief or merchant. During my stay at Macarthy's Island, a little Jollar boy was seized in this way by a party of Mandingoes. A complaint was made to the Commandant, who immediately summoned the persons accused and the Alcaid of Morocunda to appear before him, to give an account of the matter. I was present when the examination took place; and felt deeply interested in the proceedings. The Mandingoes appeared very humble and submissive, and denied having any knowledge of the circumstances, or participation in the affair. As no trace could be found of the real offender, the case was allowed to stand over for the time being; yet I could not but feel thankful for the deference paid to British authority, whenever it is thought necessary to interfere on behalf of the oppressed.

Another complaint was brought before Lieutenant Shaw, shortly afterwards, by a man who had received a serious wound in his arm. When he presented himself at the door where we were sitting, the blood was flowing copiously from the wound. He proceeded to relate that in the course of the morning a party of hunters had killed a large elephant, near to the place where he was working on his ground, about three miles distant from the settlement. After they had taken the ivory tusks and all they required, they left the carcass of the animal, and proceeded in the chase after other game. Whilst he and several others, according to custom, began helping themselves to the elephant beef, a party of Mandingoes came upon them, to drive them off; one of whom struck him with his cutlass on the arm, and inflicted the wound which he showed us. The Commandant immediately sent a number of soldiers in search of the offender; but he had fled beyond the boundaries of

the settlement, and could not be found. The Alcaid promised, however, to deliver him up to justice, should he venture to make his appearance at the native town on the island.

During my stay at Macarthy's Island, I had frequent opportunities of conversing with Mohammedan Priests, some of whom could read Arabic pretty well, and were glad to receive the tracts and portions of Scripture printed in that language, which I carried with me for the purpose of distribution. I spent several hours in the open air, one beautiful moonlight night, in religious discussion with a company of more intelligent Mohammedans. Arguments were produced on both sides; but when I was just gaining the victory, as I thought, the natives concluded the controversy with their usual evasion, that "white man's religion is good for white man, and black man's religion is good for black man." Notwithstanding this common subterfuge, however, I have reason to believe that a good impression was made upon their minds; for, before we parted, I proposed that we should unite in prayer to Almighty God for His Divine guidance and blessing. To this they agreed; and I shall not soon forget the feelings of my heart while supplicating the throne of the heavenly grace, surrounded by those sable sons of Ham, who had never before heard the voice of a Christian Missionary. The night was calm and serene, the moon shone brightly upon us as we were thus bowed before the Lord; and when we had finished our devotions, I retired to my humble couch, cherishing a pleasing hope that the day was not far distant when the light of the blessed Gospel would permanently shine upon this dark, benighted people.

On returning to the residence of Lieutenant Shaw, after a short absence, I found him suffering from an attack of fever; and I could not but feel painfully impressed with the trying situation of a poor European when seized with illness in the interior of Africa, far away from kind friends, medical aid, and the ordinary comforts of civilized society. Under these circumstances a person is induced to give himself up entirely into the hands of the natives, and submit to whatever they prescribe. Such I found to be the case with my friend. He was surrounded by a number of old women, who were administering

"bush medicine;" which appeared to me more likely to kill than to cure. Nor was this all; they had suspended greegrees about his neck, and were actually making him drink "greegree water." This nostrum is prepared as follows:—A Maraboo, or Priest, is consulted, who prescribes the necessary charm, writes it in Arabic on a piece of board; and the nurse in attendance, after washing it off with water into a calabash, requires the patient to drink it. They have a superstitious notion that this charm will send away the evil spirit, which they believe to be the cause of the sickness. I soon dismissed these spirit doctors; and administered a little proper medicine to my friend, which, with the aid of some good soup and other nourishment, which I caused to be prepared for him, soon promoted his recovery, and in a few days he was convalescent. It may not be improper here to remark, that a little practical knowledge of medicine is very desirable, if not absolutely necessary, for a Missionary to Africa; as he or his family may be placed in circumstances of affliction and trial when no proper medical aid is at hand; and he is often applied to in cases of sickness by the natives, who take it for granted that he knows every thing.

Having in some measure accomplished the object of my visit to Macarthy's Island, by preaching to the people, conversing with the most intelligent natives, and collecting information for my future guidance, on Thursday, the 2nd of June, I embarked on board a small boat on my return to St. Mary's. I was obliged thus to hasten my departure in consequence of the near approach of the rainy season, which would make travelling difficult and uncomfortable, to say nothing of the danger to which, as a "new comer," I should be exposed, if overtaken by the rains in the interior, before I had passed through the seasoning fever. On taking my departure, I was much affected by the earnest entreaties of the people that I would visit them again, or send them a teacher to instruct them and their children in the things of God. Several followed me to the vessel, repeating and urging their request; and I promised if possible to return again, and make some provision for their spiritual necessities.

We had a fine run down the river during the day, with the

wind and tide in our favour. In the evening we saw a large elephant lying dead on the northern bank of the river, which had been recently killed by the natives. We took a canoe, and went to examine it, hoping to find some ivory; but the huge tusks had been taken by the hunters, and, after cutting off one of its ears as a curiosity, I returned to the vessel, and continued my voyage.

On Saturday, the 4th, we sailed up a long creek on the northern side of the river to a place called Bateda, where the vessel had to take in corn. Towards evening I went on shore, and visited two native towns a considerable distance inland. The road led through a forest of lofty trees, in which we saw a number of birds of the most beautiful and varied plumage. It is remarkable, however, that the pretty birds of Africa never sing in a connected and melodious manner like the singing birds of Europe. Some whistle and chirp, and others give notes of the most harsh and discordant sound, especially those of the parrot tribe, which were flying about in large coveys, and making a deafening noise. On entering the first town we came to a deep well, from which a man was drawing water. I was thirsty, and he cheerfully handed me his calabash to take a drink; but the water was rather muddy, and a little sufficed. At the same place I observed several Maraboos, with their tablets in their hands, writing Arabic. Their mode of writing on these tablets is not always the same. Sometimes they use a reed pen and ink; and, when necessary, the writing can be washed off with water. At other times the board is covered with a thin coat of bees'-wax, and the characters are traced with an iron style. In this case the writing can be erased by friction with any smooth and hard substance. When the natives write on paper, they invariably use separate leaves, never attempting anything like book-binding. Near this town I visited the ruins of a large building, which appeared to have been a temple, the object and history of which I could not ascertain. Whatever may have been the character and nature of the erection, nothing now remains but a part of the foundation and a few broken pillars.

After walking about three miles further, we came to the

second town, which appeared to contain a considerable population. We now felt tired and hungry, and we were glad to find the natives kind and hospitable. They set before us a large bowl of rice and milk, of which we made a hearty meal. As night was approaching, we hastened back to the vessel; and from the extreme heat of the day, and the long fatiguing walk in which I had indulged, I had a severe head-ache during the night, which was the first I had experienced since I came to Africa.

On ascending another long creek about this time, I was much amused by the playful frolics of a tribe of monkeys, which had assembled in the tops of the trees, which were interwoven in dense masses over our heads, forming a kind of natural arch. These lively inhabitants of the forest skipped from branch to branch, keeping pace with the canoe in which we sailed. Sometimes they seemed disposed to dispute our passage, chattering and growling in the most menacing tones, and even throwing pieces of stick and wild fruit down upon us with all their might. It was not till a musket shot or two had been fired among them by one of our party, that these impertinent animals were entirely dispersed.

We called at a few more places as we descended the river; and on the morning of Friday, the 10th, I was delighted to behold at a distance the neat-looking white houses of the town of Bathurst. We reached the place and came to anchor in the afternoon; and I hastened on shore, not without feelings of anxiety as to how I should find all at the Mission-House. I was truly thankful, however, to find that my dear wife had been preserved in good health and spirits; and our hearts overflowed with gratitude to God for His preserving care and goodness during the month that I had been from home.

My return to St. Mary's was hailed with joy by our dear people; and I was happy to learn that the religious services, as conducted by the native teachers, had been well attended during my absence. The schools had also been kept in active operation, under the superintendence of Mrs. Moister; and everything on the station wore such a cheering aspect, that I

had no reason to regret the sacrifice which I had made in undertaking this tour of observation.

I was much amused with the account Mrs. Moister gave me of several visits which she had received from parties of natives during my absence. They had come from distant parts of the country to pay their respects to "*sering tatabe*,"—"the white Minister;" and, finding he was from home, they expressed their wish to have an interview with the "white lady." When this request was granted, they entered the Mission-House, and seated themselves on the floor, around Mrs. Moister, who occupied a seat in the centre. She then inquired the object of their visit; and one of her little school-boys, acting as interpreter, coolly replied, "They only come to pay you compliment, Ma'am." At first she thought it a rather coarse kind of compliment; but she soon became used to it. As she was the only European female in the country at the time, it required some nerve, however, to converse with a number of half-naked savages, with their spears and other implements of war in their hands. They were generally civil in their behaviour, however; and frequently listened with attention to what was said to them on religious subjects, as well as on other topics likely to interest them. On their departure from the Mission-House these native visitors generally received a small present,—a piece of red cloth, a few needles, beads, or other trifling articles, with which they were quite pleased; and, in fact, this was the ulterior object of their coming.

We now proceeded in our missionary work at St. Mary's with satisfaction and comfort; for although we felt the climate to be excessively hot, we had hitherto been favoured with good health. The progress made by the children in the school was truly pleasing; and the results that followed the preaching of the Gospel were seen in the additions made to the number of those that believed, and excited in our hearts feelings of the liveliest gratitude to Almighty God. Our labour was sweetened not only by the early fruit which we were thus permitted to behold, but also by the continual conviction which we felt, that we were in the very place were God would have

us to be, and that we should be favoured to see still greater prosperity.

Whilst we regarded the spiritual welfare of the people as the prime object of our Mission, we did not lose sight of their temporal interests. We felt the importance of giving them to understand the truth of the Apostle's declaration, that "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) After the labours of the day, and in the cool of the evening, we frequently visited the people in their huts; not merely to converse with them on the affairs of their souls, but also to offer them such suggestions on their domestic matters and social habits, as appeared necessary. They invariably received us with the utmost cordiality and kindness, and observed our counsel with marked respect. When we called upon a few of our people, as we sometimes did, on a Saturday evening, we were pleased to find that careful preparation had been made for the Sabbath; and that everything about their yards and dwellings wore the aspect of cleanliness and comfort. The result of these friendly efforts to elevate our native converts in the scale of social life, and to promote the general civilization of the people of our charge, was most gratifying. The difference between the natives who made a profession of Christianity, and those who still remained in heathen darkness, was so marked, that a stranger visiting the place could, at once, distinguish the character of the people from their personal appearance, and the condition of their dwellings. In these respects our people set an example to their Mohammedan and Pagan neighbours, which told favourably on the best interests of the Mission; inducing many to come and hear for themselves those important truths which were producing such visible effects on every hand. A few of our native converts were free, but a still larger number were poor slaves, who belonged chiefly to the European merchants resident at Bathurst; and I gladly embrace this opportunity of bearing my testimony to the generally kind and humane manner in which they treated their p ople in this colony.

CHAPTER VIII.

SECOND VOYAGE UP THE GAMBIA.

Missionary Difficulties—Seasoning Fever—Mandingo War—Restoration of Peace—Second Embarkation for Macarthy's Island—Devil's Point—Jarmalicunda—Sabbath—Doma-sang-sang—Music and Dancing—Hippopotami—Commencement of Macarthy's Mission—Preaching and School—Return—Dean's Island—Native Quarrel—Tentabar—Incidents of Slavery—Arrival at St. Mary's.

We cannot expect to prosecute the great Missionary enterprise without having to encounter numerous obstacles. These will vary according to the peculiar circumstances of different countries. In Western Africa we had no cause to complain of actual hostility, on the part of either the colonists or the natives, to the object of our Mission. The whole country was open before us; and we could travel where we pleased, and preach when we pleased, without interruption. The people were everywhere inclined to be kind and hospitable, and we could generally procure what we required without much difficulty. But we had, nevertheless, numerous trials to contend with in the prosecution of our work. In addition to the usual prejudices, apathy, and indifference, which generally characterize the unenlightened heathen of all nations, we had there to contend with two evils, which manifested themselves in a peculiarly aggravated form:—the one, natural; the other, moral. I allude to the unhealthiness of the climate, and the propensity of the natives to engage in intestine wars. Difficulties, arising from these causes, pressed upon us at an early period of our Mission to the Gambia, and delayed for a time my second voyage up the river.

Mrs. Moister was first called to pass through her "seasoning fever." The attack commenced on Sunday evening, the 31st of July, 1831. I immediately sent for Dr. Tebbs, the colonial physician, who administered the usual remedies, and expressed a hope that the result would be favourable. She continued

very ill for about a week, after which the fever was subdued and she became convalescent. She had repeated attacks of fever after this; and, on one occasion, which I shall never forget, there appeared to be little hope of her recovery; but, being blessed with a good sound constitution, and apparently well adapted for the tropics, she endured the climate, on the whole, much better than most European females who have been engaged in the Mission work in that country.

My dear partner had only just recovered from her first attack of fever, when I was taken ill myself. The symptoms were the same in both cases,—violent headache, pain in the limbs, and shivering ague, followed with burning heat through the whole system. For a while I struggled against it; but was obliged ultimately to take to my bed, and to call in medical aid. Being of a strong and healthy habit, my seasoning fever was very severe. It continued without intermission until the fourth day; and, as few survive the fifth day, unless there be a change for the better, considerable apprehensions were entertained for my safety. Mrs. Moister began to feel anxious; Dr. Tebbs, and my friend Mr. Grant, remained with me almost constantly; and the dear people of my charge held their meetings, night after night, for special prayer and supplication, that my life might be spared to the church. The circumstance just named was deeply affecting to my own mind; and, being sensible of everything which was passing around me, the delightful sound of prayer and praise, which was borne along on the midnight breeze from the distant place where the meetings were held, seemed to comfort my spirit, and to increase my confidence in God, that He would in mercy raise me up again in answer to the intercessions of my beloved people. In the afternoon of Sunday, the 21st of August, the fever abated, and I began to recover. Thus was I mercifully raised, through the interposition of Divine Providence, from the very brink of death; and in a short time I was enabled to go in and out before the congregation, in the service of the sanctuary. I had to pass through many scenes of affliction after this, but none so critical and dangerous. On a retrospective view of the whole, I can recognise and adore the kind hand of God; and I may indeed say, with the poet,—

"Oft from the margin of the grave,
Thou, Lord, hast lifted up my head;
Sudden I found Thee near to save;
The fever own'd Thy touch, and fled."

The rainy season had now fairly set in, and the sickness and mortality among all classes, especially Europeans, was truly distressing, and fully justified the melancholy accounts which we had heard of the unhealthy character of the climate before we came to the country.

There is an old adage which says, "Misfortunes seldom come single-handed." So we found it in Western Africa at the period above mentioned. While yet confined to the chamber of affliction, we received the painful intelligence that a Mandingo war had broken out on the very borders of our settlement. As this painful event materially affected the interests of our Mission, a few particulars respecting it may with propriety now be given.

For some time past, the natives of the kingdom of Barra, on the northern bank of the Gambia, opposite St. Mary's, had manifested a restlessness which excited some apprehensions in the minds of the colonists, that they were preparing for an outbreak. These suspicions appeared afterwards to have been well founded; for they had fortified the town of Yassou, by surrounding it with a strong double stockade, and by making other warlike preparations. On Monday, the 22nd of August, about eight o'clock at night, two Mandingoes came down to Fort Bullon, a small British fort on Barra Point, directly opposite Bathurst, across the river, about three miles distant, and manifested a disposition to quarrel with the few English settlers that resided there. They were arrayed in their war dresses, and armed with muskets and cutlasses. They entered the canteen at the fort, and demanded rum; but it was refused, because it was past the hour of serving. One of the men fired his musket at the spirit-vendor; after which they both disappeared, running off in the direction of the native town from which they came.

The officer in charge of the fort, believing that there was some wicked design in all this, and that the natives were planning mischief, immediately fired an alarm-gun. This was dis-

tinctly heard in St. Mary's, and the Governor dispatched an officer with a party of soldiers forthwith, to protect Fort Bullon. These were accompanied by a number of seamen, Captains of vessels, and other persons, who volunteered their services on the occasion. On arriving at Barra Point, and hearing of the outrage which had been committed by the two Mandingoes, they marched up at once to Yassou, the residence of the King, and incautiously commenced firing upon the town, although they saw that it was in a position of complete defence. They had no sooner done this, than the natives poured out upon them like a hive of bees, being evidently prepared for the attack. The few English found it necessary to retire to the fort, having already lost some of their number. They were hotly pursued by the Mandingoes; and so unequal was the struggle, that the fort was ultimately abandoned, and the whole of the colonists made for the boats. Those who succeeded in reaching them put off from the shore, and made their escape; but several failed, and were massacred on the beach by the natives, who pursued them in overpowering numbers into the deep waters.

All this occurred during the night; and the news which reached St. Mary's the next morning, produced the greatest consternation and dismay. Wives were heard weeping and lamenting the loss of their husbands; and parents were anxiously inquiring for those of their children who were missing; presenting altogether such a scene of misery as I hope never again to witness. Among those who fell in this contest, was the Captain of an English vessel just arrived from Liverpool, whom the natives had mistaken for the Governor. On finding his body afterwards among the slain, they cut off his head, and erected it upon a pole as a monument of their cruel victory.

Not to detain the reader longer than necessary on a subject of such painful interest, I may briefly remark, that the war which was thus commenced continued nearly five months; during which we were kept in a state of constant anxiety, arising from the apprehension that the enemy might at any time take possession of the island, when our doom would be sealed. The circumstances of this war were rendered more alarming by its

proximity to the settlement; the scene of action being only just across the river, and within three miles of the Mission-House. Night after night we stood on the piazza in front of our residence, and beheld the flames ascending from the buildings connected with Fort Bullon, on Barra Point, the whole of which were destroyed by fire when taken by the enemy. Then followed the noise and commotion occasioned by a preparation on the part of the English for the defence of the colony, and for making an attack upon the enemy, so soon as a favourable opportunity should offer. All who could carry arms were drilled, and enrolled in a militia force; a strong stockade was erected across the island near to Bathurst; and a new fort was built in a commanding situation just behind the Mission-House. Sentinels were also appointed to keep a strict look-out, and to walk the streets during the night, that they might give an alarm, in case the enemy should attempt to land on the island. Mrs. Moister and her school girls were busily employed in making sand bags, for the erection of moveable batteries; and, indeed, the services of every person who could render any assistance were required in the common defence of the settlement. Even the native women and children carried stones for the erection of the new fort, singing, and clapping their hands, as they walked along with their loads upon their heads, in a manner which showed their enthusiastic and loyal attachment to the British Government.

These warlike preparations were not only unpleasant to our feelings, but they greatly obstructed the work of the Mission. Our native teachers and male members were nearly all engaged in the drill, or on the public works, whilst the schools were irregularly attended, and the congregations very small. Amidst the gloom and confusion which prevailed around us, we were not left entirely without consolation. There were still remaining on the station a few pious devoted natives, chiefly females, who assembled with us from time to time in the sanctuary, where we offered fervent and incessant prayers to Almighty God, that He would "give us help from trouble;" and, by His overruling Providence, cause our present difficulties to issue in the furtherance of the Gospel.

In the month of November, a French man-of-war came to our assistance; and an attempt was made to land a company of soldiers on Barra Point, with a view to re-take the fort; but the enemy were found so strongly intrenched, and so well defended, that this object could not be accomplished without a stronger force. Additional aid was therefore called in from Senegal, Sierra Leone, and other parts of the coast; and on the 10th of December, when the season had become more favourable for military operations, a movement was made for a grand attack upon the enemy. In the afternoon, twenty vessels of various kinds, including two or three regular men-of-war, weighed anchor, and sailed across the river, having on board a force of about five hundred men. During the night, shells were occasionally thrown from the ships into the Mandingo intrenchments; and as the scene of action was so near our residence, we could distinctly see the flashes of light that attended the discharge of the mortars. We took but little rest; and spent the night in alternately watching the proceedings of the hostile parties, and in earnest supplications to God that these disastrous events might speedily be terminated, and be ultimately overruled for the greater extension of His kingdom. At daybreak on the morning of the 11th, the soldiers, under the command of Captain Berwick, effected a landing, being protected by a heavy fire from H.M.S. "Plumper," after a severe contest with the natives, in which considerable loss was sustained on both sides, in killed and wounded. The roaring of cannon, and the firing of musketry, continued during the day; and we, who remained on the island, felt anxious to know the result. Towards evening a messenger arrived, bringing the intelligence that the Mandingoes had been completely routed, and driven into the woods; and as the smoke cleared away we beheld with delight the British flag once more waving over Barra Point. There was a general manifestation of joy throughout the settlement, as a speedy termination of hostilities might now be fairly anticipated. This feeling of joy soon subsided, however, and, in some instances gave place to sorrow and anguish, as boat after boat came across the river, filled with the dead and the wounded. Then were heard again the mourning

and lamentations of wives, mothers, and sisters, for those who had fallen in the battle.

Being the only Christian Minister in the country, and having been previously appointed by the Governor to the office of acting Colonial Chaplain, in the absence of the Clergyman filling that office, I was now employed from morning till night in visiting the sick and wounded in the hospital, and in burying the dead. In performing these duties, I was favoured with some pleasing indications that my labour was not in vain. Many a poor dying fellow-countryman, as well as native Africans, was I enabled to point to the Lamb of God that taketh away the sins of the world. Among these was Lieutenant Leigh, an intelligent young officer, who had received a mortal wound in his head from a musket ball. During his confinement in the house of the colonial surgeon, after he was brought over from the scene of conflict, I visited him frequently, and I was thankful to find him in a humble, penitent state of mind, earnestly desiring religious counsel. His sufferings soon terminated in death; and he was called away, meekly trusting in the great atonement. Almost his last words were, "O, tell my mother that I had a Minister to pray with me in my dying moments." On the following Sabbath, I endeavoured to console and encourage the few people who remained in the settlement, by preaching from Psalm lvii. 1: "In the shadow of Thy wings will I make my refuge, until these calamities be overpast."

Although the Mandingoes were dispersed, and driven from their intrenchments on the Point, they were not entirely vanquished, as at first supposed. It was soon found that they had only retired to Yassou, the capital of their country, which was strongly fortified. On Thursday, the 17th, the British troops, having fortified their encampment on the Point, moved forward, and made an attack upon Yassou, hoping to reduce the enemy to entire submission. In consequence of various untoward circumstances, as the want of a sufficient supply of ammunition, and the breaking down of gun-carriages, this attempt proved an entire failure. Not only were the natives vastly superior to the colonists in numbers, but their mode of

warfare was peculiar and irregular; consisting in ambuscades, firing from behind the trees, and then scampering off, and other stratagems peculiar to savage warfare; so that the English, finding themselves engaged in an unequal struggle, were obliged to return to their encampment, with a loss of eleven killed, and fifty-nine wounded, several of whom died shortly afterwards.

While the English were preparing for a more vigorous attack upon Yassou, the Mandingoes came with a flag of truce, and requested that the war might cease. In view of our feeble state as a colony, surrounded by a dense population of warlike savages, the authorities were but too glad to comply with the request, if it could be done on honourable terms. Conditions of peace were therefore proposed and agreed to by both parties; and on Thursday, the 5th of January, 1832, Governor Rendal invited me to accompany him and his suite, to be present at the signing and ratification of the treaty of peace, at Barra Point. The forms belonging to our school-room were carried over in boats, and placed in order under the "palaver tree," for the accommodation of the heads of departments; and after we had waited for some time, King Bruma made his appearance, attended by his councillors, and about two thousand of his warriors. They were all armed and arrayed in their war dresses; and, as we walked along the ranks, they were anxious to shake hands with us. The native soldiers seated themselves on the ground, in a large circle, of three or four deep; while the King and his councillors, and the Governor and his officers, took their places on the forms under the tree. It was an imposing sight, never to be forgotten. After a few words of explanation, and a solemn admonition as to their future conduct, the treaty, which had been previously prepared, was read, signed, sealed, and delivered. This treaty secured among other things the cession to the English of a track of land along the northern bank of the river, as well as the giving up of a brass cannon, which it was believed the natives had obtained from a French settlement. At the close of the ceremony the firing of guns and the loud acclamations of the people were expressive of the joy which

universally prevailed on the occasion. I returned home in the evening truly thankful for the termination of this distressing war, which had caused the loss of so many lives, and been such a serious impediment to our missionary labours. His Excellency the Governor soon afterwards appointed a day of public thanksgiving, which was well observed by all classes of the community. I preached to a large congregation, from Psalm xcvii. 1: "The Lord reigneth; let the earth rejoice: let the multitude of the isles be glad thereof."

Peace was no sooner restored in the country than our Mission and school at St. Mary's assumed their usual pleasing aspect; and we were again favoured with prosperity in every department of our work. Access also being once more afforded to the interior, I began to prepare for my intended visit to Macarthy's Island, which had been hitherto delayed entirely on account of the war.

Having made the necessary arrangements for carrying on the work at St. Mary's in my absence, and obtained the sanction of his Excellency the Governor, on Thursday, the 8th of March, 1832, I commenced my second voyage up the Gambia. On this occasion I took with me John Cupidon, one of the Native Assistant Missionaries, and a supply of books, and school requisites, with a view to the commencement of a Mission at Macarthy's Island. I also took, as an attendant and interpreter, my favourite little black boy, Petty, who had been living with us for some time, and attending the Mission school. Though not more than ten or eleven years of age, this little fellow was remarkably clever and intelligent. He could read his Bible with fluency, write a good hand, and speak three or four different languages. He was very useful in preparing my food, as well as in attending to other little matters during our travels; and he scarcely ever failed to interpret accurately, when I wished to hold a conversation with the natives. He was, moreover, a pleasing instance of early piety; and by his amiability and general good conduct he endeared himself to all who knew him.

We sailed in Mr. Grant's new cutter, the "Highlander;" and were accompanied by two or three merchants, who were

on their way to the upper river, to make arrangements with the native Chiefs, for the opening up of new channels of commerce. The weather was delightfully fine, the company was agreeable, and we commenced our journey animated with pleasing prospects of success in our respective projects. For the first day or two the wind was contrary, and we made but little progress.

While travelling in Western Africa, we met with numerous instances of the spiritual darkness and moral degradation of the native tribes, both Mohammedan and Pagan; and the experience of every day demonstrates the fact, that the people are "sitting in darkness, and in the shadow of death." Among other fearful proofs of the depths of ignorance to which the natives are sunk, we met with frequent instances of *devil-worship*. On proceeding up the Gambia, about two days' sail from St. Mary's, there is a place called Devil's Point, which we reached on Friday evening; on passing which, the native Captains of vessels almost invariably present an offering to his Satanic majesty. The offering consists of a small portion of every eatable article in the ship's cargo. They have a strange superstitious notion that the prince of darkness has his special residence under this point of land; and that he stretches out his long arms beneath the waters to receive the offerings of his worshippers. Being thus kindly propitiated, they imagine that the devil will do them no harm during the whole of the voyage up and down the river. When will this deluded people learn to trust in the true and loving God?

In the course of this journey I had an opportunity of calling at many places on the banks of the Gambia, which I did not visit on my first voyage up the river. One of these was Jarmalicunda, where we went on shore, on the morning of Saturday, the 10th. This place is situated in a beautiful open part of the country, on the northern bank of the river; and the ground in the neighbourhood of the town was cleared and cultivated to a greater extent than usual. Here we visited the ruins of a large mercantile establishment, erected many years ago; but, as it did not answer the expectations of the proprietor, it was allowed to go to decay. At this village I was introduced to two coloured

females of superior intelligence in regard to the things of this world; but, on speaking to them on the subject of religion, I was sorry to find them as dark and ignorant as the slaves by whom they were surrounded. Though rigid Mohammedans, they nevertheless listened attentively to my remarks on the superior claims of the Gospel; and the result of our conversation must be left to Him without whose blessing all our labours are in vain.

On the following day, which was the Sabbath, we came to anchor early, that arrangements might be made for public worship. The sailors put up an awning, to screen us from the scorching rays of the sun; and I read prayers, and preached to a small but attentive congregation. The solemnity of this religious service was enhanced by the recollection of the fact, that, whilst we were thus engaged in the worship of the true and living God, the surrounding country was involved in the grossest heathenism. This was indeed a day of spiritual blessing, although our humble offering was presented to the Lord in a locality so far from the abodes of civilized men.

On Monday morning, the 12th, before daylight, we manned a canoe, and a party of us set out for Doma-sang-sang, leaving the cutter to pursue her course. At this place, Mr. Riley, one of our party, had a mercantile establishment. On passing Elephant Island by the northern channel, we met a native canoe, with six men, and were much amused with their novel mode of sailing. They were floating down the river with the ebb-tide and a moderate breeze in their favour; and to accelerate their progress, they had struck a large branch of a tree in the centre of the canoe, on which the wind acted as a sail; and they were gliding along at a rapid rate, without troubling themselves with the paddles. We soon left the main branch of the Gambia, and ascended a long narrow creek on the southern side of the river. We had a fine prospect on either hand, the country being more open than usual; and we saw large flocks of guinea-fowls and crown-birds flying about in every direction. About two o'clock in the afternoon we reached Doma-sang-sang, a small village nearly at the top of the creek. Here we met with Mrs. Riley and her little daughter, awaiting the arrival of Mr.

Riley; and we were treated with great kindness and hospitality. When we had partaken of a substantial dinner, the natives presented us with a large calabash of new milk, which was truly acceptable, the day being hot and sultry. Behind the village there is a curious conical-shaped hill, from the top of which an extensive and delightful prospect presents itself to the view.* In the evening we witnessed a specimen of the native music and dancing, which was rude and barbarous in the extreme. The Negroes went through the most strange and eccentric evolutions, and they danced till they were quite exhausted, and then fell back into the arms of their friends, and made way for others, by whom they were immediately succeeded. The music was nothing more than a rude drum, called the *tom-tom*, a kind of tambourine, and a triangle. At a late hour of the night, when the tide served, we entered the canoe, and paddled down the creek. It was a beautiful moonlight night; and before day-break in the morning we joined the cutter, which we found at anchor in the river, awaiting our return, according to previous arrangement.

On Tuesday, the 13th, the weather was excessively hot; and while the vessel was in motion, we had no means of screening ourselves from the piercing rays of the sun. In the afternoon we came to anchor at Cower, where the vessel had to discharge a part of her cargo. As the native traders were ready to take charge of it, this was soon done; and we proceeded on our voyage with the next flowing tide.

* When labouring in the island of Grenada, in the West Indies, many years afterwards, I was acquainted with a poor old blind woman, named Cumba, who in early life had been brought as a slave from the Gambia. After she had heard that I had been in Africa, she was always anxious to talk with me about her country; and when I mentioned Doma-sang-sang, which it appeared was her native place, and described the conical hill behind the village, from the top of which an extensive view is obtained of the surrounding country, she clapped her hands in joyous transport, and exclaimed, "God bless you, my dear Massa Minister! Now me know you been to me country for true, or else you cannot tell all about it so." She was a truly pious person, and it delighted her beyond measure to hear that the Gospel of Christ, which had made her so happy, was taking root in her dark benighted native land; and she was incessant in her inquiries as to how the good work was progressing in Africa.

The wind was contrary all day on Wednesday, the 14th, and we made but little progress. In the afternoon we caught a curious green snake in the river, about two feet long, which I preserved in a bottle of spirits. We also met with large numbers of hippopotami, or river-horses. These huge animals are very numerous in the Gambia. They rank next in size to the elephant, which they much resemble in their form; but they are amphibious, generally spending the night on shore, and the day in the water. Early in the morning, as they return from their nocturnal depredations, they may be heard splashing into the river from the banks, on either hand; and at short intervals during the day they come to the surface of the water to blow like the whale. The noise which they make at such times is frequently most awful, resembling the sound of distant thunder. They are rather dangerous neighbours to those who sail in canoes or small boats; and I have known a hippopotamus to strike its large tusks through the bottom of a small vessel, and thereby endanger the crew and the cargo. The tusks are said to be more valuable than those of the elephant, being of a harder texture, and used as a superior kind of ivory.

On the morning of Thursday, the 15th, we passed Cassang, and one of the natives came off to beg as usual. During the day we made but little progress, the wind being very light, and the flowing tide not very strong at that season of the year in this part of the river. Although the water of the river at this distance from the sea is influenced by the tide, it is nevertheless quite fresh and fit to drink, as the salt water, while it forces the fresh water up the river on the flowing of the tide, does not mix with it to any considerable distance.

Early on the morning of Friday, the 16th, we came in sight of Macarthy's Island; and about nine o'clock A.M. we anchored off George Town, and went on shore immediately. Many of the natives remembered my former visit, and flocked around me with smiling faces to welcome my arrival. They had heard of the war which prevented my coming at an earlier period; and were now delighted to find that I had brought them a Teacher, and made arrangements for the establishment of a permanent Mission among them. My friend, Lieutenant W. Shaw, having

left the island, I took possession of his hut, which was unoccupied, unfurnished, and much dilapidated. It required some contrivance to "make shift," under these circumstances, during my brief sojourn. An old window-shutter, placed horizontally on the top of an empty flour barrel, served for a table, on which I placed an empty bottle as a candlestick; while a kind-hearted native, who had in his possession a "white man's chair," cheerfully lent it to me during my stay. With other articles of greater importance I was pretty well supplied; as I always carried with me a stock of bread, tea, coffee, sugar, and other necessary items for furnishing my table in the wilderness: and being accompanied by my favourite Negro boy, to prepare my food, and act as interpreter, I felt that I was more highly favoured than many other Missionaries who had been engaged in a similar pioneer work. But when night came, I was somewhat perplexed as to how I should arrange for the sleeping department. The interior of the dilapidated hut looked cold and damp, from having been so long uninhabited; I therefore resolved to sleep outside, under an open shed in the yard. On looking round, I saw an old gate, which I took from its hinges, propped up with stones to keep it from the damp ground, spread my matiress upon it, and slept upon it very comfortably. It is true, that on awaking the first night I saw, by the light of the moon, two or three large lizards crawling very near me; but these reptiles are quite harmless. I soon composed myself to rest again, and slept soundly till morning. This rude contrivance for lodging and living served my purpose very well during my stay in the island.

The next day, I visited every house in the settlement, and informed the people of the arrangements I had made with reference to the Mission: at the same time I took a census of the population, according to the request of the Governor, on my departure from St. Mary's. The inhabitants of George Town amounted to about two hundred, professedly British subjects; but the Mandingo town, at a short distance, to which I could not get access for this purpose, is much more populous.

On Sunday morning, the 18th, I preached to a large and attentive congregation from Luke ii. 10: "Behold, I bring you

good tidings of great joy, which shall be to all people." And, in the evening, Brother Cupidon preached from Matt. iii. 2: "Repent ye, for the kingdom of heaven is at hand." This was a most delightful Sabbath,—a day long to be remembered; and I was induced to hope and believe that the word preached would be as "bread cast upon the waters, seen after many days."

I arose early next morning, and walked round the settlement with the acting Commandant, a black man, to look out for a suitable piece of ground for the erection of temporary Mission premises; but every site which I thought eligible was already taken up, and more or less occupied with native huts. We met, however, with a person who was willing to dispose of his lot of land, with a quantity of building materials already prepared. I therefore made a purchase of the whole, and immediately employed workmen to erect a humble sanctuary and other temporary buildings, so as to afford accommodation for the congregation and school, with apartments for the Native Teacher.

Our next undertaking was the commencement of the Mission school. We collected a number of little black children, and made the first attempt at teaching in an old dilapidated building belonging to the government, till our own premises were completed. We found the children in their native wildness, and running about in a state of complete nudity; but we soon furnished them with a few articles of wearing apparel, which had been kindly supplied by the friends of Missions in England; and the little people became accustomed to the discipline of the school much more readily than we expected.

Having put every thing in train connected with the formation of this new station, and being anxious to return to St. Mary's with as little delay as possible, where several matters of importance required my presence, I took my departure on the evening of Tuesday, the 20th; leaving John Cupidon, my Native Assistant, in charge of the school and infant Mission at Macarthy's Island. Poor Cupidon felt acutely at the idea of being left alone; but after we had spent a short time in conversation and prayer, we were obliged to part. I then went on board a small sloop called the "Eliza," belonging to my friend Mr. Brown; and, after weighing anchor, we rapidly descended the river, having a fair wind

and a strong ebbing tide. The accommodations on board this little vessel were very limited; and, every foot of available space below being filled up with corn and other cargo, I was obliged to stretch my weary limbs on deck without any shelter from the dew of the night or the heat of the day; but I was mercifully preserved from all harm and danger.

On the morning of Wednesday, the 21st, we went on shore for a few minutes at Dean's Island; and in the afternoon we landed at Cower. I was sorry to find at the place last mentioned that there had been some disturbance among the natives. It is in this neighbourhood that the Mandingo country borders on that of the Jalloffs; and the two tribes inhabiting the district situated between the Gambia and the Senegal are frequently at variance with each other. Several of the Mandingoes belonging to Cower had removed their goods from the town, and were assembled on the bank of the river, ready to take their departure in the canoes which they had prepared for the purpose. We had no time to inquire into the precise nature of their quarrel, and could only give them a little friendly advice, and express our regret that, in this dark, benighted region, the Gospel of the Prince of Peace is unknown. On leaving Cower, we proceeded down the river; and, in the afternoon, I met with Captain Chown, in his own vessel, by whom I received letters and a supply of stores from my dear wife in St. Mary's. This was the only opportunity that I had of hearing from home during the whole journey.

I was thankful that we had not many places to call at on descending the Gambia on this occasion, as the vessel was exceedingly small and uncomfortable; and I was, moreover, anxious to get home, where I knew the duties of my Station required my presence. During the whole day on Thursday, the 22nd, we kept our little craft under weigh, and glided rapidly down the centre of the stream without any interruption. The vessel being full of cargo, our Captain had no inducement to traffic with the natives, and those who came on board merely to solicit presents were soon dismissed.

On Friday, the 23rd, we went on shore at Tentabar, where we saw Mr. A——, a merchant from St. Mary's, who informed

us of the wreck of Mr. J——'s brig, on her voyage from Sierra Leone. The history of the two individuals just mentioned is very remarkable, and strikingly illustrative of the vicissitudes to which the natives are subject in this country, where slavery has so long prevailed. Mr. J—— was originally a poor African, of the class called *soninkies*. When young, he used to visit the towns and villages on the banks of the Gambia, in the neighbourhood of the place where he lived, for the purpose of playing, singing, and dancing, for the amusement of the people. On one of these excursions, he was captured by a party of "men-stealers," and sold as a slave. After passing through the hands of several slave-merchants, he was ultimately purchased by Mr. A——, a respectable man of colour, who soon afterwards sold him to the Captain of an American vessel then in the harbour, who took him across the Atlantic. On landing in America, it was soon discovered that J——, although a slave, was possessed of superior mental abilities, and he was consequently placed, by the gentleman who purchased him, in a position of confidence. By his steady and upright conduct he fully established himself in the favour of his new master, who conferred upon him numerous privileges not generally enjoyed by those who are in a state of bondage. The consequence was that, after several years of industry and care, young J—— had saved sufficient money to purchase his freedom. Having obtained his liberty, the enterprising African worked his passage back to the Gambia; and, with the few dollars in his possession, set up as a native trader on a small scale. Prosperity crowned his efforts. He subsequently purchased a good house, furnished it genteelly, and lived as a first-rate gentleman. He owned several vessels, and carried on an extensive trade in the river, as well as with the other settlements on the coast, and even with the West Indies. At the time I knew him, Mr. J—— lived within a few hundred yards of Mr. A——, the very person who once sold him as a slave, and whom he now surpassed both in wealth and respectability as a merchant of the colony. The children of both parties attended the Mission school; and I am happy to say that they lived on terms of perfect friendship and good-will, and would occasionally allude to the circumstances here

narrated, with considerable humour, in social parties, where I have often met them.

This is but a specimen of numerous cases which might be given of a similar character, and reminds me of another affecting incident which occurred some time afterwards at Macarthy's Island. Two liberated African boys, Charles and Joseph, who attended the Mission school, on observing a man come to the Mission-House one day with something to sell, fell upon him, and abused him loudly in their native language. On being reproved for their apparently strange conduct, Charles exclaimed, "Sir, dat man been kill my moder, and sell me for slave!" On further inquiry it was found that the man whose appearance had excited the indignation of these African youths was indeed the very person who, a few years before, had set their native village on fire, and dragged them into slavery; that he, in his turn, had afterwards been kidnapped, and sold as a slave; and that both parties, having been liberated from the slave-ships by British cruisers, were now located on the Gambia, and thus brought together, in the order of Providence, within a few miles of the place where the capture occurred.

But, to return to the narrative of our voyage down the Gambia, I may briefly remark, that on Saturday, the 24th, at an early hour in the morning, as the tide turned, we came to anchor off Dog Island, with St. Mary's in sight, though at a considerable distance. Being anxious to reach home before the Sabbath, I took the small boat, with a couple of men, who plied their oars with energy; and we reached Bathurst in the afternoon. On going on shore I was thankful to find that during my absence my dear wife had again been preserved in peace and safety, and in the enjoyment of moderate health; although much care, labour, and responsibility had necessarily devolved upon her in the interim, in connexion with the Mission schools and other exercises on the Station. I was gratified also to find that the schools and religious services had been well attended, and that by means of the united efforts of the Leaders and Native Teachers, under the direction of my dear partner, everything connected with the good work in which we were engaged wore a pleasing aspect.

On returning once more to the abodes of civilized men, everything appeared quite strange for a time. During the whole of my journey I had not slept one night in a proper bed, or in a house of any kind, being constantly exposed to the open air by night and by day. The comforts of home, even in Africa, were thus rendered sweet and grateful by the privations which I had endured; and with a thankful heart for all the mercies of my God, I continued to prosecute my beloved labours at Bathurst, under circumstances of much encouragement.

It must not be supposed that, in a climate like that of Western Africa, and placed in somewhat peculiar circumstances, being the only Christian Minister in the country, with the duties of Colonial Chaplain devolving upon me, in addition to those of a Missionary, there were no trials and difficulties to be encountered. Of these we had our share; but, although I had no colleague with whom I could take brotherly counsel in times of perplexity, and my dear wife had no sisterly aid and sympathy in seasons of affliction, she being the only European female then in the country, we found in each other, and in our God, the consolation and comfort which we required, and we "went on our way rejoicing."

CHAPTER IX.

THIRD VOYAGE UP THE GAMBIA.

LETTER from John Cupidon—Third Embarkation for Macarthy's Island—Second visit to Tankerwall—Sabbath—Wild Beasts—Difficult Navigation—Yanemaroo—Alligators—Kyeye Island—Native Canoe Song—Progress of Macarthy's Mission—Baptisms and Marriages—Return—Sickness—Providential Interposition—Dr. Lindo and his Friends—Arrival of Missionaries—Erection of Buildings—Attempt to benefit the Foolas—Liberated Africans—Death of Missionaries—Further Progress—Present State of the Macarthy's Mission.

DURING the second year of our missionary labours in Western Africa, several interesting incidents occurred at St. Mary's, illustrative of the providence and grace of God, the character of

the people, and the progress of the Gospel; but these I shall pass over for the present, and proceed to give a brief account of my third voyage up the Gambia, and the results of our new Mission at Macarthy's Island, the commencement of which was narrated in the last chapter.

The lively interest manifested by our native converts at Bathurst in the success of the labours of John Cupidon, the Assistant Missionary, was truly pleasing; and they felt anxious to receive intelligence from their fellow countryman by every vessel which arrived from Macarthy's Island. Our hearts were cheered from time to time by communications of a favourable character, in reference to the progress of the work of God. In a letter now before me, brother Cupidon writes as follows:—

"MACARTHY'S ISLAND, *July* 13*th*, 1832.

"REV. AND DEAR SIR,—As to my feelings and progress in the way to heaven, I do bless the Lord for His goodness in giving me refreshing seasons to my heart. I know that my Redeemer liveth; and have confidence towards God, that through the blood of Christ my sins are forgiven; for I am 'His workmanship, created in Christ Jesus unto good works.' May God of His infinite mercy maintain His cause in this place! Praise be to Him for what He has already done! I have not the least doubt but He is with me, labouring in this part of His vineyard. As He said to His disciples of old, so He says still. He promised to be with them, to confirm their words to the hearts of their hearers. I have another young man joined to the Society, which cheers me much. He was before very wicked, but has now turned away from his sins by the grace of God, and is calling for mercy. I was fearing that, as the people here get their living by working their farms, they would neglect the meetings in the rainy season; but I am glad to find that they are regular in their attendance, as before. The school is also going on well. The boys and girls are making good improvement in their reading and other exercises. According to your advice, on Sunday last I made a collection at the close of the morning and evening services, which amounted to five shillings and eleven pence two farthings; but I hope we shall

get more on the return of another quarter, if the Lord permit. I trust, by the mighty working of God's Spirit, the people will be more enlightened and affected by the word; and then, though they have not much money here, they will be willing to give what they can to forward the Gospel. I have explained to them, that all they give goes to the Mission fund, for the support of the Gospel. Please, Sir, remember me to the Society at St. Mary's, and tell them that the cause of God is prospering here, and that they must not cease to pray for me, that God may bless my poor labours among this people. Mary joins me in best respect for Mrs. Moister and yourself; and, sincerely praying for your health and prosperity, I remain, dear Sir, yours affectionately in Christ Jesus,

"JOHN CUPIDON."

"*To Rev. W. Moister.*"

Upon this communication I need make no extended comment, as it speaks for itself. Notwithstanding its obvious imperfections, it exhibits the natural ability of the native convert who wrote it, the progress of the work in which he was engaged, and the economy of Wesleyan Methodism, which everywhere teaches those who have been benefitted by its influence to contribute of their substance for the support of the Gospel, as the Lord prospers them. This pleasing intelligence from the Native Teacher was followed, during the year, by other letters equally encouraging, and which excited in my mind a strong desire to visit once more this interesting station, to witness the progress which had been already made, and to make further arrangements for the permanent establishment of the work at Macarthy's Island. In his subsequent communication, brother Cupidon earnestly requested me, if possible, to pay him a visit, as the "work was becoming too big for him;" and that several persons, both children and adults, were waiting to be received into the church by Christian baptism. He, moreover, informed me that a number of couples were anxious to be lawfully married, having abandoned their former heathen practices, and manifested a desire to flee from the wrath to come. Under these circumstances I made arrrangements for leaving St. Mary's on my third

voyage up the Gambia, so soon as the season should be favourable for travelling.

On the morning of Friday, the 1st of February, 1833, I went on board the brigantine "Matilda," just arrived from England, and bound for the upper river, to take in a cargo of mahogany, and other valuable wood, which is found in great abundance on the banks of the Gambia. This was the largest vessel in which I had ever sailed up the river; and the accommodations were, consequently, more commodious; but she was not well adapted for this particular kind of inland navigation. The weather was fine, and the breeze favourable: so that we passed James' Fort and Seka Point with the first flowing tide; and were favoured with a splendid view of the first and second bends in this magnificent river.

The following day the wind was unfavourable; and, the tide being spent, we came to anchor off Tankerwall. I immediately went on shore, to speak with the natives; and some of them remembered my former visit to this place, nearly two years before, and were glad to see me again. I saw among them a Mohammedan Priest, whom I had known at St. Mary's; and we entered at once into a friendly discussion of the comparative merits of the religion of Christ and that of the false prophet. He had in his possession a copy of the Koran, beautifully written in Arabic, which he kept carefully folded up, and deposited in a leather bag. After repeatedly bowing himself to the ground with apparent reverence, and uttering a few words of prayer, he proceeded to unfold and open the book, several passages of which he read with considerable fluency. After allowing him to expatiate at some length on the merits of his own religion, I ventured to speak on the excellency of Christianity, and particularly directed the attention of the Priest, and the people who surrounded us, to its *missionary character*. I ask them if ever they knew a Mohammedan Priest leave his country, his friends, and his home, to sojourn in a land of strangers, for the sole purpose of propagating the principles of his religion. This was sufficient: he had nothing to say in reply, being apparently confounded; and, by giving way to anger, he brought upon himself the ridicule of his own

people, who had manifested considerable interest in the conversation. After talking with the natives for some time longer, I went to see their gardens and provision grounds; and was exceedingly gratified to find that they had extended the cultivation in the neighbourhood of the town since I was here last. Numbers still live a life of indolence, however; and we found a large party of men, as usual, squatting under the bentang tree, in the front of the town, whiling away their time by talking over the news of the day, while their wives were busily engaged in agricultural labour.

When the Sabbath morning dawned upon us, we were pursuing our course with a favourable breeze and a flowing tide. The sun arose without a cloud to obscure the splendour of his rays; and the surrounding scenery seemed to harmonize with the sacredness of the day. We came to anchor early, and preparations were made for Divine service on board. The sailors assembled on the quarter deck; and, although our congregation was small, we felt it good to wait upon the Lord.

On Monday morning, the 4th, I found we had not made so much progress during the night as I expected, the wind being light, and not very favourable. About noon we met Captain Chown's schooner; and I embraced the opportunity of writing to my dear wife at St. Mary's, to inform her that, thus far, all was well. We had on board our vessel a native of Cower, with whom I had an interesting conversation with reference to that part of the country. He appeared to think that a Christian Missionary would be well received there, and that the people would gladly avail themselves of the opportunity of having their children instructed in a Mission school. I was glad to hear such an opinion expressed by an intelligent native, as I had long thought that if we had the means of extending our labours on the banks of the Gambia, Cower would be a very eligible place for a station. It is a central situation, about half way between St. Mary's and Macarthy's; and from the circumstance of its bordering both on the Mandingo and the Jalloff countries, access might probably be gained from hence to the people of both nations. The King of Salem, whose territory terminates

here, is, moreover, very friendly towards the British Government, and would be likely to favour the commencement of a Mission in his dominions.

We came to anchor off Elephant Island in the evening, the tide being spent, and the breeze not being sufficiently strong to enable our vessel to stem the current. The death-like silence that pervaded the desolate spot during the evening, was interrupted only by the roar of the lion, and the growl of the tiger, as these animals emerged from their dens to seek their nightly prey in the surrounding forests. I retired early; and as I lay in my berth, my hours of rest were broken by pensive thoughts of my native land, friends, and home, which obtruded themselves upon my mind, and for a time depressed my spirits. But when I called to mind the glorious enterprise in which I was engaged, these melancholy feelings gave place to the pleasing anticipation that good might be the result of the humble efforts which I was making to spread the knowledge of the Saviour's name in this long-neglected country.

The wind being contrary all day on Tuesday, the 5th, we made but little progress. In the afternoon we passed a mountainous district, abounding with wild beasts of various kinds. I asked one of the natives if he would procure me a young lion; but he shrewdly observed that if I would walk up the hill with him, he would show me plenty; but as to the catching of them, he would rather leave that to me. About eight o'clock at night we came to anchor off Cower, and I was glad to retire to rest, the heat having been intense during the day.

Early on the morning of Wednesday, the 6th, we got under weigh; but when the tide turned we came to anchor off the mouth of Bateda Creek, and several of the natives came on board to trade. From these people we obtained a supply of fowls, eggs, and new milk, for which we gave them tobacco and beads in barter,—money being scarcely known in these parts. As the tide began to flow, about two o'clock P.M., we weighed anchor again; but we had not proceeded far before the vessel ran aground, so that we were obliged to heave out the anchor in deep water, and warp her off as well as we could, which

required the united strength of all on board. We next got the mast and rigging of our vessel entangled in the trees, which overhang the river in this locality. Thus we experienced the inconvenience of navigating this serpentine river, with such a large vessel, at the season of the year when there is not a great depth of water in some places.

On Thursday, the 7th, we went on shore at Yanemaroo, where Mr. Riley had a branch mercantile establishment. Mr. Riley was from home; but Mrs. Riley received us very kindly, and treated us with true African hospitality, as she had done at Doma-sang-sang the year before. She sent her people into the pasture to milk the cows, and regaled us with an abundant supply of the delicious beverage. After returning to the vessel we saw a number of alligators basking in the sun, on a sandbank, at a short distance. As the sailors had nothing else to do, they loaded a small cannon with canister-shot, and fired at them, when they instantly disappeared under the water. These creatures are very numerous in the Gambia; and we scarcely passed a day without seeing one or more of them. As the natives frequently bathe in the river, and in the creeks, serious accidents frequently occur. Sometimes an individual has lost a leg or an arm, and instances were related to me of children having been entirely dragged away by these ferocious creatures. They frequently measure twelve or fifteen feet in length; and their scales are so strong and compact that a musket ball will scarcely make any impression on them, unless it strike under the fore leg, where it is more soft and vulnerable. Towards evening we got under weigh again; and, as we passed Cassan in the stillness of the night, and in a dead calm, nothing was heard but the singing of the men as they plied their oars in the boat, while endeavouring to pull the vessel along; and the harsh cry of the hippopotamus, as it quitted the river to commit its nightly depredations in the cultivated grounds of the natives.

Being apprehensive that I should not reach Macarthy's Island before the Sabbath, I arose early on Saturday morning, the 9th, having resolved to go on shore, and perform the remainder of the journey by land. The moon shone brightly on the placid

waters of the Gambia, as I paced the deck of the "Matilda," considering which would be the best course to pursue. About six o'clock A.M., after a hasty breakfast, we landed on Kyeye Island, as the vessel was working her way through the southern passage. I placed a basket, containing some refreshments, on the head of my little Negro boy, and we followed a Mandingo man who had engaged to be our guide. The path lay directly across the island, which appeared to be pretty well cultivated, and might be about half a mile wide. On arriving at the native village, on the other branch of the river, where we intended to cross over, and proceed through the kingdom of Kateba, we met with a canoe, ready laden, and just about to start direct for Macarthy's Island. I therefore relinquished the idea of going by land; and, for a few trifling articles, engaged a passage for myself, my boy, and our native guide. In a few minutes we were under weigh, and gliding swiftly along, with the tide in our favour. The canoe was manned by twelve Mandingoes, six on either side, who cheered each other in their usual manner by an extemporaneous song, to which they kept time with their paddles, as they propelled it through the water at a rapid rate. Hearing them make use of the words *sering Tababe*, or "white Minister," in their song, I asked my little boy what the people were singing about. He said, "They are singing about you, Sir." On further inquiry as to the particulars of this wild extemporaneous effusion, he proceeded to inform me that in their song they said, "The canoe was a new one; it had never been up the river before; and that they hoped it would be a successful canoe, because, on its first voyage, a white Minister was on board;" with the chorus at the end of every verse, "Success to the white Minister and the new canoe!" This little incident is illustrative of a common practice among this lively and humorous people. They seem as if they cannot work with spirit unless they have a song to cheer them in their labour, especially when plying their paddles on board a canoe. The Captain, or man who steers, generally dictates the words of the song with admirable tact; and his voice alone is heard until he comes to the chorus, when the whole crew unite with him in the most hearty and enthusiastic manner. A few, however, of

those long degraded Africans, who have been recently converted to the faith of the Gospel, now delight in singing the songs of Zion, while engaged in their daily work; and we trust the number will rapidly increase. May the happy day soon come when the banks of this beautiful river shall resound with the praises of God!

We proceeded very comfortably, till we came in sight of Macarthy's Island, and within four or five miles of our destination; when the wind arose, and caused the waves to dash over the gunwale of the canoe, which was heavily laden with salt. As it was considered unsafe to proceed till the storm had abated, the people ran the vessel into a small bay, on the northern side of the river, cutting away the brushwood to prepare a landing-place, and we went on shore. Unfortunately for me, we were landed on the wrong side of the river, otherwise we could soon have walked up to the Mission station. I remembered that we had passed a sloop at anchor, a short time before this accident occurred; and I resolved, if possible, to get within hearing of her, that we might procure her boat to put us across the river. With this object in view, after partaking of a little refreshment, we pursued our way down the northern bank of the river, over a track of marshy land, where we beheld no trace of human footsteps, and where the standing grass was several feet higher than our heads. After we had worked our way through this for some distance, we came to a more open part of the country, where the dry grass had been burned down. We found it very difficult to walk among the charry stubble, which stood about half a yard high, and which soon made my white linen dress anything but white. At length we came in sight of the sloop, hailed the boat, crossed the river, and gave the boatmen the remainder of our provisions for their trouble. We then walked to George Town, where we arrived about sunset, much fatigued with the exercises of the day, and the dreariness of the passage up the river, which had occupied nine days since we left St. Mary's. We were kindly received by John and Mary Cupidon, the Native Teacher and his wife, and were happy to find them usefully employed in the work of their Divine Master. Mary made us a comfortable cup of tea, which was truly refreshing;

and I retired to rest with a grateful heart for the preserving mercies of my heavenly Father.

When I arose on the morning of Sunday, the 10th, I felt much revived, and in some measure prepared for the labours of the day. At ten o'clock A.M., the people assembled for Divine worship, evidently anticipating something more than usual. As I entered the chapel, I could not but observe the change which had taken place in the appearance and manners of the people since I last addressed them. They presented themselves in the house of God clean and neat in their apparel, and conducted themselves with a reverence and propriety becoming the solemnity of the occasion. I read prayers, and preached with freedom and comfort to a deeply attentive congregation; after which I baptized seven adults and sixteen children. The adults had been carefully instructed and prepared for this sacred ordinance by the Native Teacher; and the children were the offspring of parents who had avowed their determination to devote themselves fully to the service of the Lord. In the afternoon I examined the Sunday school, which consisted chiefly of young men and women; and I was delighted to observe the eagerness with which they were endeavouring to make out the meaning of the words of Him who "spake as never man spake." We held another service in the evening, which proved to be a season of "refreshing from the presence of the Lord." This holy Sabbath was, indeed, a day long to be remembered; and, had I not actually beheld it, I could scarcely have believed that such a change could have taken place in so short a time, through the simple teaching of a converted African; for several gave pleasing evidence that a work of grace had commenced in their hearts; and the whole congregation engaged in singing, and other devotional exercises, with a life and energy truly delightful.

On Monday morning, the 11th, the "Matilda" having arrived, I obtained my luggage. In the afternoon I examined the Mission school, and was delighted beyond measure with the progress made by these little Negro children. Twelve months before they were running about in a wild and barbarous state, with scarcely any clothing, and without any one to care for their immortal souls; but now I beheld them neatly clothed,

and heard them lisp the praises of the Almighty. Several of the elder scholars, in this short space of time, had learned to read easy lessons in the New-Testament Scriptures, and a few were being taught writing and arithmetic; thus affording a demonstrative proof that the untutored African possesses natural capabilities to receive instruction, when proper means are employed to raise him from his degraded condition. The pleasure which I realized on this delightful occasion more than compensated for all the toil and privations which I had experienced in connexion with the establishment of this interesting Mission.

I had a long conversation, on Tuesday, the 12th, with the owner of the Cataba country. This was not the King, but a kind of Lord of the Manor, called the *Slatee*, a very important personage. I asked him if he and the King would allow a Missionary to settle in their country, and if they would sell a piece of land for a Mission station. He said they would gladly have a Missionary to live among them, and that we might build houses; but he could not *sell* any land, as this was contrary to the customs of their fathers; and that he held the land not for himself, but for posterity. I then inquired if we should be allowed to quarry building stone out of a certain hill to which I pointed. "As for that," said his sable lordship, "you may dig away the whole hill, if you will give me two gallons of rum." When we did build, we obtained stones without giving rum.

On Wednesday, the 13th, the heat was very great, and the thermometer rose to 98° in the shade. There was a peculiar dry, parching heat in the breeze itself, as it now blew from the eastward, across the extensive sandy deserts in the interior. In the evening I preached, and administered the sacrament of the Lord's Supper to the native members of our infant church. This was the first opportunity they had ever enjoyed of thus commemorating the dying love of Christ; and it was a solemn and profitable season.

On Thursday, the 14th, I had the pleasure of uniting several couples in holy matrimony. They had been previously instructed in the doctrines and requirements of the Christian religion, and declared their determination to endeavour to "walk in all the commandments and ordinances of the Lord blameless." When

it is remembered that the natives in their heathenish state are grossly addicted to polygamy and concubinage, this circumstance will afford satisfactory evidence that the Gospel of our Lord Jesus Christ was beginning to exercise its legitimate influence upon the hearts and lives of this long degraded people.

The services and exercises of the past few days had been deeply interesting, and most gladly would I have prolonged my stay at Macarthy's Island; but duty called me to return as soon as possible to my own station at St. Mary's. Having, therefore, accomplished the object of my visit, I began to arrange for my departure. On taking an affectionate leave of the Native Teacher, and the dear people who flocked around me, they were much moved. I commended them "to God and to the word of His grace;" and they sorrowed most of all at the thought that they would probably see my face no more in this world; and this indeed proved to be my last interview with this interesting people. It was late at night on Friday, the 15th, before I could get on board the small vessel by which I had taken my passage; but, when we did get under weigh, we made rapid progress down the river, having both wind and tide in our favour.

The next morning we met a vessel from St. Mary's, by which I received a parcel containing letters and periodicals both from Bathurst and London. The "Magazines" and "Missionary Notices" were truly interesting. The pleasure arising from the perusal of these useful publications, and the value of intelligence from dear old England, can only be fully estimated by those whose lot has been cast in distant heathen lands, where the blessings of social intercourse with intelligent Christian friends is almost unknown.

In descending the river, on this occasion, I was attacked with a violent fever almost immediately after going on board the vessel; and was confined to my berth nearly the whole time of the passage. I was, therefore, thankful to find that we should not be detained by many calls at native towns, as is frequently the case. Severe illness in a country like Western Africa is painful under any circumstances; but especially so when it

occurs in travelling at a distance from medical aid, removed from the comforts of home, and deprived of the kind hand of affection to minister to one's necessities in the trying hour. My poor little Negro boy manifested much sympathy, and did all in his power to soothe my sorrows; but my sufferings were very great, being completely exhausted by being so long confined to the deck and hold of a small vessel, with constant fever.

On Wednesday morning, 20th, though scarcely able to move, I crawled on deck, and beheld in the distance, with grateful emotions, the white houses of Bathurst. The wind was contrary, and the tide had just turned against us. Being anxious to reach home as soon as possible, a small boat was manned, and I was landed at St. Mary's in about three hours. I was so weak that I could scarcely walk from the beach to the Mission-House without assistance; and when my dear wife looked upon me, and saw the change which sickness had made in my appearance, she was much affected. We were thankful, however, to meet together once more; and sincerely did we praise the Lord for His continued preserving goodness and mercy. By the Divine blessing upon the means employed, my health was in a short time so far restored as to enable me to resume my labours with some degree of comfort. It must, however, be evident to every one, that the repeated attacks of fever to which a Missionary is subject in that unhealthy climate, so completely prostrate his strength as not only to incapacitate him occasionally for active labour for the time being, but ultimately to make a serious impression upon his constitution. This I proved by painful experience, whilst labouring in Western Africa; and I frequently discharged the important duties of my office in circumstances of extreme weakness and debility.

In bringing to a close this simple narrative of facts and incidents connected with the establishment of our new Mission at Macarthy's Island, I must not omit to record a few further particulars relative to the subsequent progress of the work, and the remarkable interposition of Divine Providence in its favour.

Deeply impressed with the necessity and importance of the appointment of an English Missionary to reside at Macarthy's Island, I applied to the Missionary Committee in London, soon

after my first visit to that place, and strongly urged them to send out a Minister without delay, for that important sphere of labour; but such were the pressing demands in other parts of the great Mission field, and the depressed state of the Society's funds, that they could not then comply with my request; and therefore sent me the following communication:—

"LONDON, *December 17th*, 1831.

"MY DEAR BROTHER,—We were thankful to hear that you and Mrs. Moister had recovered from your affliction; and I do hope that the worst is now past, and that the remaining period of your stay at the Gambia will be marked by health and usefulness. Dr. Townley, I suppose, has given you some directions about the Assistant Missionaries, to which I hope you will be able to attend; and, when a little more cultivated, you might, I should think, employ them in some of those openings to which you refer. I regret to say that we cannot possibly send you another Missionary at present. And now, my dear brother, let me entreat you to take care of your health, live in the spirit of your work, and look to God for His promised blessing upon your exertions. With kind regards to Mrs. Moister, I remain

"Yours affectionately,

"JOHN JAMES."

"*To Rev. W. Moister.*"

From what has already been recorded, it will appear that I had by anticipation acted upon the above suggestion, in reference to the employment of native agency. But the work at Macarthy's Island having now become too weighty for a Native Assistant, I renewed the application for a European Missionary, but still without success. I was, moreover, apprehensive that, for want of funds, we might be ultimately obliged to abandon our new Mission entirely. During the first year of its existence, it had been conducted without any expense to the parent Society. At an early period of my missionary labours at the Gambia, certain moneys had been placed at my disposal by the Government, as remuneration for performing the duties of the Colonial Chaplain, during his absence from the settlement. Being at

the same time in the receipt of my regular allowances as a Missionary, I felt that I could not better employ the proceeds of my extra labour than by devoting them to the extension of the Gospel in the interior of Africa. It was from this source of income that I purchased the land, erected temporary Mission premises, and paid the salary of the Native Assistant at Macarthy's Island for the first twelve months, without any expense devolving on the funds of the parent Society. But the Chaplain having now returned to the colony, my allowance for performing his duties was discontinued: consequently I was much perplexed about the matter, not knowing whether the Committee would be able to maintain our new Mission, even on its present limited scale of expenditure. Under these circumstances, we made our case known to God in prayer; and, while we were pleading in Africa, God was working by His providence in England, and literally answering our prayers in a manner we little expected.

In the year 1832, a returned Missionary, the Rev. John Morgan, was stationed at Southampton; and still feeling a deep interest in the degraded natives of Africa, among whom he had formerly laboured, especially the wandering Foolas on the banks of the Gambia, who had particularly attracted his attention, he made an appeal on their behalf to several benevolent gentlemen of that town, at the head of whom was the late philanthropic Dr. Lindo. These friends of Africa formed themselves into a committee of supply; and, by their personal contributions and zealous efforts in collecting from others, they raised funds for the purpose of supporting an English Missionary and two Native Assistants at Macarthy's Island, without any expense to the parent Society. When their plans were matured, they made a generous offer to the Wesleyan Missionary Committee in London of three hundred and fifty pounds a year, for five years, in aid of this object. This offer was, of course, gratefully accepted; and the Rev. Thomas Dove was soon afterwards selected for this service, who, in company with the Rev. William Fox, appointed as my successor at St. Mary's, embarked for the Gambia early in 1833.

The first intelligence I received of this noble and benevolent

project was by the following official communication, from one who was soon afterwards called to his reward :—

"LONDON, *October 18th*, 1832.

"MY DEAR BROTHER,—I enclose you copies of two letters from Mr. Morgan, that you may read them to any of your intelligent friends, and take their opinion, and transmit it to us, with any information touching the subject which you may collect.....We shall look out for a successor, and trust you will be spared to return in health and peace. Watch kindly over the young men under your care, and live for God and eternity.

"I am yours affectionately,

"RICHARD WATSON."

"*To Rev. W. Moister.*"

The effects produced on our minds by the welcome information that arrangements were thus being made for the extension of the good work in the interior, on such a liberal scale, may be better imagined than described. The pleasing intelligence was announced to our people, when every countenance beamed with joy; and many prayers were offered up to God, that He would bring the new Ministers and their families over the sea in peace and safety.

On Tuesday, April 23rd, 1833, a vessel appeared off the mouth of the river; and, as she approached, it was ascertained that it was the brig "Jack," from England. When taking a ride along the beach in the afternoon, I hailed the pilot-boat, and was informed that "two ladies and gentlemen were on board the vessel;" which suggested the idea that they might be the expected Mission party. She came to anchor off Bathurst in the evening; and, on walking down to the wharf, I had the pleasure of welcoming to the shores of Africa the Rev. William and Mrs. Fox, and the Rev. Thomas and Mrs. Dove.* They

* The death of Mrs. Dove, which occurred at Sierra Leone seven years afterwards, has already been noticed; but her devoted husband, of whose amiable character the writer cherishes a pleasing recollection, was spared to labour in connexion with the Missions on the coast of Africa for the long period of thirteen years. Mr. Dove afterwards laboured with acceptance

accompanied me to the Mission-House, and we all rejoiced together that our friends had been brought in safety across the mighty deep to the scene of their future labours. On the following evening, I preached from Psalm cxxxvi. 3: "The Lord hath done great things for us, whereof we are glad." In the course of the sermon, I made allusion to what God had done for Africa, in sending more Missionaries, to which the people responded most devoutly. This being the first native service which our friends from England had attended, they expressed themselves as much delighted with what they had seen and heard, declaring that it was worth the trouble of crossing the sea to behold what the Gospel had done for this people.

By this arrival I received the following letter, which may serve to illustrate the plan adopted for the extension of the Gospel on the islands and banks of the Gambia, through the liberality and zeal of Dr. Lindo and his friends at Southampton, for the special benefit of the Foolas:—

"London, *March 30th*, 1833.

"My dear Brother,—You will receive this by the brethren Fox and Dove. Mr. Fox is sent out by the Committee as your successor at St. Mary's, and Mr. Dove is sent out to commence a Mission among the Foolas. A number of gentlemen have become so much interested in behalf of that people, that they have entered into an engagement to pay us an annual sum for the express purpose of supporting a Mission among them. We have accepted their proposals, and have engaged Mr. Dove, a married Missionary, who shall make Macarthy's Island his head-quarters, and who shall have under his direction John Cupidon and Pierre Sallah. Government has granted six hundred acres of land in furtherance of the object, on which Mr. Dove will build a residence and erect a school-house. You will kindly afford them all the advice and assistance you can. If Cupidon has a house fit to receive Mr. and Mrs. Dove, it

and success at Gibraltar, and in several English Circuits, where he was much be loved. In the spring of 1858, his health began to fail; and he continued gradually to sink till the 1st of December, 1859, when he peacefully expired at Croydon, in the fifty-ninth year of his age.

might be desirable for them both to proceed up the Gambia at once, and take Sallah with them, or let him follow after, if judged the best. You will, of course, give Mr. Fox, your successor, all necessary instructions. I trust he will prove a faithful labourer. I hope they will find you well. Great changes have taken place here. Mr. Watson and Mr. James have both died since Conference; but our consolation is that 'the Lord reigneth,' and will order all for the best.

"I am, dear brother, yours affectionately,

"JOHN BEECHAM."

"*To Rev. W. Moister.*"

Mr. Dove proceeded to Macarthy's Island on a temporary visit soon after his arrival, leaving Mrs. Dove for a time at St. Mary's. On his return, they paid a visit to the Island of Goree; and when the rainy season had passed over, they ascended the Gambia, and commenced their labours in the true missionary spirit. Aided by an additional grant from the Southampton Committee, and by liberal contributions from the friends of Missions at Bathurst, Mr. Dove soon succeeded in the erection of a commodious Mission-House, and other buildings which were necessary for the Station, occupying in the mean time the humble temporary house which we at first put up for the Native Teacher. The attention required by these secular matters necessarily occupied much of the time of the Missionary; but he found opportunities, notwithstanding, to visit, in connexion with the Native Teachers, several Mandingo and Foola towns in the neighbourhood. Although the Mission never succeeded with the particular tribe for whose special benefit it was organized, to the extent that was anticipated by its sanguine and benevolent projectors, it was, nevertheless, made an instrument of great blessing to other natives, especially to the liberated Africans of different nations, many hundreds of whom had been previously located on Macarthy's Island. Among these people Mr. Dove and his assistants laboured with great success, more than one hundred being added to the church during the first year, whilst the Mission school was reported to be in a prosperous state. A small

chapel was soon erected at Fatoto, at the upper end of the island, where a liberated African village had sprung up; and considerable progress was realized from year to year in every department of the work.

Having laboured for three years at Macarthy's Island, and suffered much from fever at different times, Mr. and Mrs. Dove returned to England in the month of May, 1836; and were succeeded by Mr. Fox, who now came out to the Gambia for the second time. On this occasion, Mr. Fox was accompanied by the Rev. R. M. MacBrair, who was sent on a special mission to attempt to reduce the Foola and Mandingo languages to a grammatical form, and to translate into these tongues a portion of Holy Scripture; the Southampton Committee having generously granted a thousand pounds for this object. The learned Missionary found the climate of Western Africa very unfriendly to literary pursuits; he moreover met with other difficulties, in the form of opposition to missionary labours from European residents at Macarthy's Island, such as had never before been experienced. He, nevertheless, made some progress; and, after a residence at the Gambia of about eight months, he returned to England, where, with the aid of intelligent natives, he finished his undertaking, and committed to the press a Grammar of the Foola language, and the Gospel according to St. Matthew in Mandingo.

On taking charge of the Mission at Macarthy's Island, Mr. Fox gave ample proof of his zeal and earnestness in the good cause in which he was engaged; and having left his wife, on account of the delicate state of her health, in England, and being joined by Mr. and Mrs. Swallow, who arrived in November, 1837, he felt himself at liberty to take several interesting journeys into the more remote interior. These journeys extended at different times to the capitals of Woolie and Bondou, of which he afterwards published an interesting account, reporting the willingness of the Kings of these places to receive Missionaries. During his connexion with the Macarthy's Island Mission, Mr. Fox had much arduous labour and many weighty responsibilities of a secular kind, in repairing and enlarging the Mission premises, and in clearing the

six hundred acres of land granted by Government for the use of the Foolas, although they never occupied it. He had, moreover, to perform many voyages up and down the river, to counsel and assist his junior brethren in seasons of affliction and bereavement. These exertions told upon his health and constitution, strong and robust as they were; and, finding the need of a change, he embarked for England in June, 1839, accompanied by Mr. and Mrs. Spence, who had been sent out to attend to the secular affairs of the Foola Mission, but who were thus obliged to return home in a few months, in consequence of affliction.

In the mean time, Mr. and Mrs. Swallow removed to St. Mary's, and were succeeded by the Rev. W. S. F. and Mrs. Moss, who arrived at Macarthy's on the 30th of November, 1838. On the 22nd of January, 1839, Mrs. Moss fell a sacrifice to the climate; and her bereaved husband soon afterwards came down to St. Mary's, and, in the following year, returned to England, in a debilitated state of health. Mr. Moss afterwards laboured successfully for several years in Jamaica, and is now the respected Chairman of the Portsmouth District. The vacancy thus occasioned was supplied by the appointment of the Rev. William and Mrs. James, who arrived at Macarthy's Island in the month of May, 1840; but the labours of this amiable and worthy couple were soon terminated; for Mr. James was cut down by fever on the 1st of July, before he had been three months on the Station; and his bereaved widow embarked for England a few weeks afterwards, having received substantial tokens of sympathy from the Missionaries and the European gentlemen at St. Mary's.

On the expiration of the five years during which Dr. Lindo and the Southampton Committee had guaranteed to the Wesleyan Missionary Society the sum of £350 per annum, for the support of a Missionary and two Native Teachers at Macarthy's Island, that organization was dissolved; and a new Committee was formed in London, consisting of the same parties, with some additions, for the special purpose of promoting education and civilization; the support of the Missionaries being left to the parent Society. The new Committee was well sustained,

and soon found itself in a position to appropriate a thousand pounds for the erection of an Institution in which to educate the sons of native Kings and Chiefs. When the buildings were completed, a few royal pupils were collected; and, although the noble design could not be carried out to the extent originally contemplated, in consequence of numerous difficulties, we have reason to hope that some good resulted from this important department of Christian labour.

The health of Mr. and Mrs. Swallow having been in a measure recruited by their visit to England, they returned to the Gambia, and arrived at Macarthy's Island in the month of January, 1841. In the prosecution of their important Mission, these devoted servants of the Lord nobly struggled against the influence of the climate; but, notwithstanding repeated visits to the Cape Verd Islands and Goree for a change of air, they suffered greatly. They were first bereaved of a dear child; and then, on the 28th of January, 1843, Mrs. Swallow was called to her reward in heaven; soon after which her bereaved husband returned to England, with his own health much impaired. In the mean time, the Rev. Samuel Symons had been sent out to reinforce the Mission, and especially to superintend the educational department of the work; but, after labouring for two years with much zeal and earnestness, he also fell a sacrifice to the climate, on the 20th of January, 1844. In consequence of the sickness and mortality with which the Mission families were visited, the Rev. Benjamin Chapman having been obliged to return to England in June, 1846, on account of severe illness, the Rev. George Parsonson was left alone for some months, the only European Missionary at the Gambia; and although his appointment was to Macarthy's Island, he was obliged to remove to St. Mary's, in connexion with which he frequently laboured both before his visit to England, and after his return to the country in 1845.

The next Missionary appointed to Macarthy's Island was the Rev. Robert Lean; but, in less than four months from the time of his arrival, he was called to rest from his labours. He died, happy in God, on the 23rd of March, 1848. Since the death of this devoted young Missionary, it has been deemed

advisable to supply the Station at Macarthy's Island with Native Ministers, under the direction of the European Missionary at St. Mary's. These have been brought chiefly from Sierra Leone; and by their piety, zeal, and intelligence, they have given general satisfaction. The Rev. Messrs. Joseph May, Charles Knight, Philip Wilson, James Hero, and F. Clement, themselves the fruit of missionary labour, and some of them originally rescued from the horrors of slavery, have in succession been appointed to labour in connexion with this interesting Mission, and have been made a great blessing to their fellow countrymen.

The noble and majestic river Gambia, presenting as it does the most direct highway from England to the interior of Africa, deserves more attention than it has hitherto received; and we still entertain the hope that our advanced post at Macarthy's Island will prove to be the first of a chain of Mission Stations, which will ultimately reach from the coast to Timbuctoo and Sego, on the banks of the Niger. In the mean time, it is pleasing to know that, notwithstanding the difficulties with which they have had to contend, the Missionaries and Teachers have not laboured in vain, nor spent their strength for nought. I regard it as the highest honour and one of the greatest blessings experienced in a long life of missionary labour, to have been permitted to plant the Gospel in these distant regions. A large number of converted natives have died in the faith and hope of the Gospel on this Station; whilst many more have removed to distant places, carrying with them and scattering abroad the seed of the kingdom. And there are now in connexion with the Wesleyan Missionary Society at Macarthy's Island *two chapels, one Missionary, nearly two hundred church members, and one hundred and forty-three children in the Mission school, whilst upwards of four hundred natives are reported as attending the public worship of God.* These statistics call for sincere gratitude to Almighty God; but they afford a very imperfect idea of the beneficial results of this interesting Mission, much good being done, indirectly, by such a light shining amid surrounding darkness.

CHAPTER X.

MISCELLANEOUS INCIDENTS.

PROGRESS of the Mission at St. Mary's—Soldier's Wife—Pious Sailor—Wreck of the "Norval"—African Traveller—Rev. M. B. Cox—Visit to Cape St. Mary—Brikow—Daranka—Barra Point—Letter from Dr. Townley—Farewell Sermon—Letter from Pierre Sallah—Embarkation for England—A Man overboard!—Cape Verd Islands—Unpleasant Incidents—Land ahead—Arrival at Falmouth—Further Progress of St. Mary's Mission—Death of Missionaries—Present State of the Work—Conclusion.

WHILST anxiously engaged in planting the standard of the cross in the more interior districts of Western Africa, we were not unmindful of the state of the work at St. Mary's, where the Gospel had been preached for many years. The last year of our residence there was distinguished by much of the Divine presence and blessing; and our minds were encouraged by the evidences which were graciously given by the great Head of the Church that our labour was "not in vain in the Lord." The schools under our care were generally prosperous; and a number of adults were brought to a knowledge of the truth, abandoned their superstitious practices, and, after a course of instruction, were received into the Christian church by baptism. A few miscellaneous incidents also occurred, which may be briefly noticed, as illustrative of the character of the people and the nature of our work, before we proceed to sketch the subsequent history of the principal Gambia Mission.

There is one aspect of the great missionary enterprise which is seldom thought of, but which is nevertheless of great importance; namely, the benefit which it frequently confers upon our own countrymen whose lot is cast in foreign lands. I witnessed some affecting illustrations of the truth of this, while labouring at the Gambia. Soon after the commencement of the Mandingo

war, I observed in the congregation, one Sabbath morning, a white female of respectable appearance, who was very much affected under the word. It was the first Sabbath of the year, and I was preaching from the parable of the "barren fig-tree." After the service, she called at the Mission-House, and introduced herself as the wife of a non-commissioned officer who had been called in, with a party of men, from the Island of Ascension, to aid in the defence of the colony. I spoke to her on the necessity and importance of experimental religion, when she wept bitterly; and, as the tears of penitence flowed from her eyes, she stated that she once knew the Lord, and had formerly been a member of the Methodist Society in Yorkshire; but, having "made shipwreck of faith and a good conscience," she married into the army, and left her native country about four years before, since which time she said she had never heard a Gospel sermon until that day. While she sobbed as if her heart would break, she exclaimed, "I am the barren fig-tree, and deserve to be cut down as a cumberer of the ground." I endeavoured to point her to the Saviour; and, whilst we were engaged in fervent prayer on her behalf, she received a measure of consolation at the hands of God. I only saw her once again after this; it was at the soldiers' encampment on the field of battle; and I embraced the opportunity of again exhorting her to look to Jesus, when she expressed her full determination to serve the Lord.

On another occasion, I observed an aged white man in the congregation, listening with eager attention to the word of life, while tears of joy rolled down his furrowed cheeks. Immediately after the service, he came up to me, and expressed his gratitude for being permitted once more to worship with the people of God. He also fervently prayed that the Lord might bless my labours in that dark corner of the earth. This was a pious old sailor, belonging to one of the ships of war in the harbour, who had thus measured his steps to the sanctuary of Jehovah as soon as he was allowed to come on shore. Thus was I occasionally cheered in my labours, whilst toiling as a lonely Missionary in this interesting but long neglected part of the world.

About this time a melancholy instance of shipwreck occurred on the leeward coast. The ship "Norval," on her passage from England to Cape Coast, struck upon a reef of rocks, and was dashed to pieces. The passengers and crew took to the boats, some of whom landed on the opposite shore, and, according to report, were immediately massacred by the savage natives; whilst the others, after being exposed to the most imminent danger for three days and three nights, reached the Gambia, and were saved. The boat in which they escaped entered the harbour one evening, just before one of the most awful thunder-storms that I ever witnessed. Had they been detained but one hour longer outside the harbour, it appeared utterly impossible that any of them could have escaped a watery grave. The colonists manifested the warmest sympathy for the unfortunate individuals who thus landed at St. Mary's. Among the sufferers there were a lady and a gentleman, who were kindly received and entertained at the Government house. The former, though in a state of great exhaustion when she landed, soon regained her strength, and returned to England; but the latter, notwithstanding the care and attention bestowed upon him, fell a victim to the injuries he had sustained; and I had to perform the melancholy duty of committing his remains to the silent tomb, in a land of strangers.

Shorly after the termination of the Mandingo war, we had a visit from an African traveller, Mr. Coulthurst, who had just arrived from England, in company with a youthful companion, intending to penetrate into the interior, after the example of Mungo Park and others. The young man soon grew tired of Africa, and prudently returned home by the first vessel which sailed for Europe, while Mr. Coulthurst resolved to proceed alone. This gentleman entertained peculiar views with regard to the geography of Central Africa. From the circumstance that Herodotus mentions only *one* great river in Africa, he had imbibed the notion that the Niger and the Nile were connected by some mysterious and undiscovered channel. The Landers having discovered the mouths of the Niger, this traveller proposed to ascend that river in a canoe, trace its connexion with the Nile, down which he intended to sail to the Mediterranean,

and return to England with laurels such as his predecessors had never won. Though his resources were limited, his expectations were very sanguine. He produced a map of Africa, now before me, on which he had traced the outlines of his theory; and no argument could convince him of the fallacy of his reasoning. His last night at the Gambia was spent with us at the Mission-House; and, finding him still determined to proceed, we commended him to God in prayer before we retired to rest. The next day he took his departure for the Bight of Benin, having obtained a passage on board a British man-of-war. A few months afterwards we heard that poor Mr. Coulthurst ascended one of the rivers, was taken ill with fever, returned to the man-of-war, and died in a few days, having scarcely entered upon the project he had so vainly imagined.

We were next favoured with a visit from the Rev. Melville B. Cox, an American Missionary connected with the Methodist Episcopal Church, who was on his way to Liberia, in a vessel called the "Jupiter." He remained with us a week or ten days, and appeared much pleased both with the country and our Mission. He was a pious, devoted, and intelligent Minister, possessing the genuine missionary spirit; but he was of a delicate, feeble constitution, and not at all adapted for the hardships of missionary life in a West African climate, in my opinion. There were also on board the "Jupiter" a number of coloured emigrants, several of whom were pious persons, and who came on shore once or twice to worship with us at St. Mary's. Our native members manifested a deep interest in this servant of Christ and His people; and on their departure they were followed by many fervent prayers for their success. Mr. Cox was the first American Methodist Missionary sent to Liberia. He was possessed of enlarged views and enthusiastic feelings in reference to the work in which he was about to engage; and talked familiarly of planting one Mission at Sego, and another at Timbuctoo, on the banks of the Niger. But his course was soon run. He had only been in Africa a few months, and had scarcely marked out his plans of usefulness, when he was called to his reward.* When the intelligence of

* The Rev. M. B. Cox thus recorded his views of the place and of the state of the Mission when he visited the Gambia; and being the testimony

his death reached the Gambia, we felt much affected; and were obliged to fall back once more on the divinely-inspired declaration, "Shall not the Judge of all the earth do right?"

During the last year of our residence at the Gambia, I visited several places on the mainland, in the neighbourhood of St. Mary's, for the purpose of obtaining information relative to the people and the country, preparatory to the introduction of the Gospel into those districts, so soon as means should be available for that purpose. My attention was first directed to Cape St. Mary's, the most western point of land on the southern bank of the Gambia. It forms an elevated promontory, the base of which is washed by the Atlantic Ocean. I set out for this place one morning, accompanied by my friend Charles Grant, Esq. We had a pleasant ride along the beach for about three miles, till we came to the Oyster Creek, where an amusing incident occurred, though it was the occasion of some little

of a stranger, found among his papers after his decease, and published by his friends in America, it will be read with interest. "Bathurst is a beautiful little village on the south of the River Gambia. It is a place of considerable trade, and must ultimately become one of great commercial interest. The cause of the Redeemer here is yet in its infancy; but a good foundation, I trust, is laying. The confidence of the natives in its excellency is every day increasing, and Christianity evidently holds an ascendancy in the place that will justify the hope of great ultimate success. The Wesleyan Mission is doing well. The station is under the charge of the Rev. W. Moister, a devoted servant of Christ. He has endured his two years' toil with far better health than he expected. Several have been added to his charge the last year, and he has now about eighty native communicants. At Macarthy's Island this Mission has another station, now under the charge of a Native Preacher, who promises great success to the church." In reference to the Mission generally, he says, "It must of necessity, with the blessing of God, exert a mighty influence on the wilderness of Africa. The school at Bathurst far exceeded my expectations. Under the fostering care of both Mr. and Mrs. Moister, who have taken a deep interest in instructing the scholars, it refutes the pitiful slander that the black man, under similar circumstances, is inferior in intellect to the white. Many of them read with propriety and ease the English and Jalloff, and speak the one almost as well as the other. They write well, read well, and commit admirably. Our Wesleyan brethren have shown their wisdom in selecting this as a point of moral effort for Western Africa. I rejoice that so powerful a lever is found here."—"Remains of the Rev. M. B. Cox."

inconvenience to us. On reaching the bank of the stream, we dismounted, intending that our horses should swim, one on either side of the canoe, into which we entered. We proceeded very comfortably, until my pony seemed inclined to surpass us in speed. Not wishing to check him in his progress, I incautiously gave him the rein, hoping to avail myself of his services on the other side; but the sagacious little fellow no sooner found himself at liberty, than he turned directly round, and swam back to the shore we had just left. After making several attempts to induce him to cross, but without success, I sent him home by a Negro boy who had accompanied us thus far, and my friend and I continued our journey with one horse, walking and riding alternately.

About ten o'clock A.M., we came to Brikow, the Mandingo town near the Cape. According to African etiquette, we went immediately to pay our respects to the Alcaide, or Headman, whom we found sitting on a mat at the door of his hut, busily engaged in cutting tobacco leaves into fine shreds, for the purpose of drying them in the sun to make into snuff, an enormous quantity of which he was in the habit of using. Fastened to his side he had a snuff-box, made of pieces of hollow bamboo cane, beautifully carved. Attached to the lid there was an ivory spoon, by which he conveyed the precious powder to his extended nostrils. This is the usual mode of taking snuff in Africa. It is also often used for rubbing the teeth, and gives them a pearly whiteness. The old Alcaide had, nevertheless, a very venerable appearance. He wore a long beard, which, with his curly locks, was as white as wool. His dress consisted of a *pang* thrown round his waist, a red woollen cap on his head, and a few greegrees hung round his neck and arms. In conversation he was free and affable, and expressed himself as willing to send his children, should a Mission school be established in the neighbourhood. We then walked through the town, which is rather extensive. In its centre stands the mosque, built of mud and thatched with grass, as are most of the huts in the place. Near the town we saw a large trap for catching lions, leopards, tigers, hyænas, and other wild animals, which abound in this district. This contrivance is very com-

mon in Africa. The trap is constructed on the principle of an ordinary wire mouse-trap, and is composed of a number of strong stakes, fixed in the ground in a circular form, leaving a narrow entrance, the bait being placed in the inside. When the animal has once entered, it cannot escape; and the natives surround the cage in the morning, and easily destroy their victim with their guns.

About half a mile from Brikow there is a stone building, two stories high, erected by Government on the promontory facing the Atlantic, as a place of resort for convalescent officers and merchants, who might need a change of air in the sickly season. It appears to be well adapted for this purpose, being situated on a beautifully elevated situation, and commanding a fine sea view. At the time of our visit, however, the house was in a very dilapidated condition. To this place we were followed by a number of natives, who supplied us with milk and eggs, and who continued begging, as usual, for every thing they saw, although they had been well paid for the articles we purchased of them.

Having taken some refreshment, and gazed for some time with feelings of delight upon the vast ocean, as its rolling billows broke on the rocky beach beneath the eminence on which we stood, we walked about three miles through the neighbouring forest to visit the "hemp farm," an experimental enterprise of the "Gambia Agricultural Society." Embosomed in the wood we found a neat little village, inhabited by liberated Africans. The men were labouring with some measure of success in cultivating the hemp, which is an indigenous plant in that c untry. On returning to the Cape, I saw the remains of a plough, and other agricultural implements, lying in the grass, which had been brought there by some members of the Society of Friends, who made an unsuccessful attempt, several years ago, to introduce the arts of civilized life among this people.* The

* This philanthropic attempt to benefit the Negro race was made about the year 1823, by a Committee of the Society of Friends. William Singleton, Richard Smith, and John Thompson and his wife, were sent out in company with Mrs. Kilham, who had previously visited the coast of Africa. In this case, as in many others, the great barrier to success was the climate.

day being far spent, we now set out on our return to Bathurst, re-crossed the Oyster Creek without much difficulty, and reached home about eight o'clock P.M., much interested with the excursion, and with an impression that the situation of Brikow was favourable for a Mission station, when circumstances would allow us to extend our labours in that direction.

My next visit to the mainland was to a place called Daranka, situated on the southern side of the river, above St. Mary's, and in the territory of the King of Comba. On Monday, the 15th of April, 1833, at the kind invitation of Mr. and Mrs. Goddard, Mrs. Moister and I partook luncheon at their residence in Bathurst, in company with his Excellency Governor Rendall, and a few other friends; we then took a large canoe, and, after a delightful sail of about three hours, entered the creek leading to Mr. Joiner's farm, where we arrived about sunset. The scenery on every hand was truly delightful; and we were much

The two females were the only persons of this party who lived to return to England; their companions having died a few months after their arrival in Africa. Mrs. Kilham continued to visit the coast for several years afterwards; and her labours in superintending schools and other benevolent engagements were made a great blessing in Sierra Leone and other places. In the kindness of her heart, she took under her care Sandanee, from Goree, and Mahmadee, from the Gambia, whom she met in London, whither they had gone as common sailors. She educated these Negro youths, with the hope that they might be useful to their fellow countrymen on their return to Africa, by imparting to them the knowledge which they had thus acquired. But I regret to state that these anticipations were disappointed by the return of these natives, soon afterwards, to all the heathenish practices to which they had been formerly addicted; proving to a demonstration that nothing but the grace of God can change the heart, and that nothing but the Gospel of our Lord Jesus Christ can prepare the way for true civilization. In the year 1832 I saw Mahmadee in the interior. He had then become a Mohammedan, and was attired in his native dress, and decorated with greegrees, the same as the rest of his sable brethren. He retired at my approach, as if conscious of his ingratitude and sin; but I followed him into the bush, and remonstrated with him, and implored him to turn to the Lord. Mrs. Kilham died at sea, in the course of the same year, while on her passage from Liberia to Sierra Leone, whither she had been in pursuit of the blessed work which was so dear to her heart. This melancholy event occurred shortly after she had written to me a very gratifying letter respecting our schools at the Gambia, in which she took a lively interest.

amused with the sportive gambols of the monkeys, as they were leaping and chattering among the trees in every direction. On the approach of night we retired to rest in a rude habitation built of bamboo canes; but sleep was quite out of the question, in consequence of the swarms of mosquitoes which infested the place. When at home, we defended ourselves in some measure from the stings of those troublesome insects by having the bed furnished with a net curtain, which we let down and tucked in every night, after having fanned out every buzzing intruder with a towel. In the present instance, however, we were left without any defence; and were doomed to spend a sleepless night, being engaged in a constant but useless combat with our little enemies.

We arose early next morning, and took a ramble on the neighbouring hills, from which we had a charming prospect. We then set out for Lamin, a place about two miles from Daranka, where the Governor had located a number of liberated Africans, and commenced a brick manufactory, as an industrial experiment for their benefit. The path lay through a grove of lofty trees, which formed a beautiful shady avenue. On arriving at the appointed place, we joined the Governor and a large party of friends, and we took breakfast together in a shady bower, prepared with considerable taste for the occasion. During the day, we inspected the brick works; and were much pleased with the evidences which we beheld of the industry and success of the people in this new department of labour. In the afternoon, we walked about a mile to see a beautiful little stream of running water, a sight which we had not before witnessed during our residence in Africa, and which reminded us of the charming rivulets in our native land. On returning to Daranka, we embarked for St. Mary's; where we arrived before dark, having been much delighted with our excursion.

In addition to the manufacture of bricks, the cultivation of hemp, and other industrial pursuits, incidentally mentioned as indicative of the progress of civilization at the Gambia, I may observe that experiments have been made in the growth and cultivation of indigo, cotton, sugar, and tobacco, with some

degree of success, and should the climate become more healthy by the clearing of the land, these productions, with many other valuable articles, might soon become important items in the exports of a country possessing a soil so peculiarly fertile. The natives manifest considerable aptitude in the acquirement of mechanical arts; and by proper instruction they would doubtless make rapid advancement in every branch of useful knowledge. Experience has proved, however, that no effort for their temporal benefit will be of permanent advantage without a due regard to the elevating truths of Christianity.

On Saturday, the 25th of May, 1833, the Missionaries and their wives, just arrived from England, accompanied us to Barra Point, the scene of the late Mandingo war. Previous to our departure we took breakfast, by invitation, with J. I. S. Finden, Esq., a respectable merchant at Bathurst, and son of the celebrated engraver of the same name in London, who had kindly offered to favour us with a trip across the river in his little cutter. After a pleasant sail of about an hour we reached the opposite shore. We rested for a short time, and then, leaving the ladies at Fort Bullon, Mr. Fox, Mr. Dove, and I, walked up with Mr. Finden to Yassou, for the purpose of paying our respects to King Bruma. The ground over which we passed, and the trees on either hand, bore evident marks of the late contest. We found the town still surrounded by a strong stockade, through which we entered by a narrow door. After passing through several dirty, narrow streets, we came to the entrance of the royal residence. It was a square tower, built of mud, the interior of which was a kind of hall, having the walls ornamented with various figures rudely carved and painted. I also observed in this room a few common English prints, among which were the portraits of Wellington and other men of renown. After waiting for some time in this place, we were conducted through a courtyard to an ordinary mud-walled hut, on entering which we were introduced at once to the King. His sable Majesty was not seated upon a throne, but reclining upon a couch, in a state of beastly intoxication. With the assistance of his Councillors he raised himself up to receive us with true African etiquette. He was not capable of much conversation; and we

had not been long in his presence before I saw him put his hand under the couch, and take out an old English tea kettle. This was the King's decanter, in which he kept his rum. He first drank out of the spout himself, and then poured a quantity of the "fire-water" into a calabash, and offered it to us; but we respectfully declined the favour. We were soon surrounded by several of the King's wives and Councillors, and a number of naked children, begging for rum. The calabash was handed round among them, and they drank freely, as if they were accustomed to this kind of beverage. We attempted to explain to the King the object of our Mission to Africa, which he pronounced to be "very good," whilst in reality he seemed to care nothing about it. On our departure he made us a present of a large calabash of honey, and in return we gave him a few pieces of silver. This did not appear to satisfy him, however; for he begged for everything he saw about us, even for a penknife which we had occasion to use in his presence. At length we took our leave of the old King, thoroughly disgusted with such a specimen of African royalty, and deeply impressed with the moral degradation of those who have never been favoured with the light of the Gospel.* On returning to Fort Bullon, we embarked for St. Mary's, where we arrived before sunset; and after dinner we spent a pleasant evening with our friend Mr. Grant, in religious and general conversation, as we had often done before.

About this time I received the following letter from the Rev. Dr. Townley, who had recently retired from the office of Missionary Secretary, but who still felt a deep interest in the prosperity of the work of God in foreign lands. I have pleasure in placing it on record, not only because of the relation it bears to the blessed work in which I was engaged, but also as an interesting relic of a dear servant of God, who was soon afterwards called to rest from his labours:—

* Soon after our arrival in England we heard of the death of the old King Bruma. According to the accounts we received of this event, he met with an untimely end. His people being weary of his rule, and of his dissolute life, they fell upon him and massacred him in his hut, and his son succeeded him as King of Barra.

"RAMSGATE, KENT, *February 5th*, 1833.

"MY DEAR BROTHER,—When your kind present of shells and manuscripts arrived, I was suffering from a severe illness, of such a nature as to render my recovery exceedingly doubtful,—an illness evidently brought on by anxiety and over-exertion, having been first affected with it at the close of my Presidentship at the Leeds Conference; but from which I had, I hoped, partially recovered. It is now a year since it returned with so much violence as to render it necessary for me to relinquish active duties; and at the last Conference I was compelled, by my debilitated state, to yield to sit down as Supernumerary Preacher. Contrary to all human expectation I still survive, and appear, though slowly, to convalesce, whilst my esteemed brethren, Messrs. Watson and James, have both been called away by death since the Conference; besides Dr. Adam Clarke, Mr. T. Stanley, Mr. Storey, and many others; in all seventeen. 'This is the Lord's doing;' and it is cause of astonishment that, whilst others more likely for life are called away, I am spared. O that it may be for His glory!

"I hope you and Mrs. Moister are both well, and doing well. I am sincerely obliged to you for the shells and manuscripts. Unfortunately, I do not understand Arabic; and will therefore thank you to give me the particulars of their contents, and the manner in which they came into your possession. I am aware that some of the Mohammedans can read Arabic, and possess the Psalms, as well as the Koran, in that language. By whom were the manuscripts written? and are such manuscripts in great repute among the people? I shall be obliged by any particulars you can give me of the character, habits, and customs of the native tribes around you. I shall also thank you for any information relative to the productions of the country,—animal, vegetable, and mineral,—and for any remarks on the soil and climate. Do you know much about the colony of Liberia, and the progress it is making? How are Cupidon and Sallah getting on? Are they efficient helps? Do the schools prosper? How are they doing in Sierra Leone? I rejoice that your labours have not been in vain in the Lord. Be assured that you and Mrs. Moister are not forgotten by us at the throne of

grace. With my kind love to you both, in which I am joined by my dear wife, I am

"Yours affectionately,
"JAMES TOWNLEY."

"*To Rev. W. Moister.*"

I had great pleasure in forwarding to the venerable Doctor such information as I could collect on the various subjects in which he manifested such a lively interest: but, before my communication reached England, he had been called to his reward in heaven. I received, however, an affectionate acknowledgment from his bereaved widow; who expressed herself as sympathizing sincerely with her dear departed husband, in his earnest desire to promote the extension of the kingdom of Christ in heathen lands.

About two months after the arrival of the Missionaries and their wives, who were sent out to relieve us, a favourable opportunity presented itself for our return to England; and we prepared for our departure. Though very weak and debilitated by the effects of the climate, and the repeated attacks of fever through which we had been called to pass, we felt truly thankful to our heavenly Father that we had been spared in the land of the living, whilst so many had fallen. On Tuesday evening, the 18th of June, 1833, I preached for the last time at Bathurst, to a crowded and deeply affected congregation. Several wept aloud; and it was with great difficulty that I continued the exercises. At the close of the service the people crowded around the Mission-House, and seemed unwilling to leave till we informed them that several days would elapse before we should take our departure, in the course of which they would have an opportunity of seeing us again. The remaining period of our stay at the Gambia was occupied chiefly in paying and receiving farewell visits; many of the natives testified their affection by bringing small presents of poultry and provisions, for our use during the passage; and some who had received instruction in the Mission school, tried their skill at writing farewell addresses. The following specimen is from the pen of Pierre Sallah; an outline of whose history has already been given:—

"St. Mary's, *June 20th*, 1833.

"Rev. and dear Sir,—I cannot let this opportunity pass without addressing to you these few lines, because I am very glad to tell you what the Lord has done for me since you buy my freedom. The Lord has done great things for me. He delivered me from trouble, and brought me among His people; and they taught me to read and write, for which I am thankful. I know that Jesus Christ died for me, and that He has saved me from my sins; I feel that I love Him, and I rejoice to do His will. I look only to the Lord God of Elijah, the God of Abraham, Isaac, and Jacob, and Moses. I shall never forget your kindness to me, and I hope the Lord will repay you. May the Lord bless the Missionary Society, and all Preachers of the Gospel! May the Lord go with you; and may we all meet in heaven, where we shall part no more for ever! I am

"Your humble servant in the Gospel,

"Pierre Sallah."

"*To Rev. W. Moister.*"

On Saturday, the 22nd of June, 1833, we embarked for England by the brigantine "Columbine," commanded by Captain Pilcher. Many of our dear people accompanied us to the beach, and wept bitterly at the thought that they would probably see us no more in this world. We commended them to God in prayer, and reluctantly took our leave of a place and a people that will live in our affectionate remembrance until the day of our death. Our feelings of regret at leaving the Gambia were enhanced, not only by the circumstance of its being the first scene of our missionary labours, but by the fact that we had received marks of kindness from all classes of the community, with whom we had lived in harmony and love during the whole period of our appointment. We were accompanied down the river by Mr. and Mrs. Fox, Mrs. Dove, (Mr. Dove having left for Macarthy's Island,) Messrs. Finden, Brown, and other friends, who kindly remained with us as long as they could, and then returned to St. Mary's, in Mr. Brown's little schooner, which was in attendance, whilst we kept on our course in the "Columbine" towards our native land.

Our passage home was peculiarly eventful; and we saw, in many instances, the hand of God clearly displayed. When we had been at sea about a week, while seated in the cabin one evening, conversing with the Captain, we heard the startling cry of "A man overboard!" Instantly we ran up on deck, and found that Mr. Orme, the chief mate, while in the act of hooking on the "boom guy," had lost his hold of the rope, and fallen into the sea. The wind was blowing fresh at the time, and we could just see the poor man astern of the vessel, struggling in the water. Having no boat or life-buoy available, we threw out two or three hen-coops, hoping that he might cling to one of them until further assistance could be afforded. In the mean time the helm was put "hard down," and the vessel "went about." On getting the ship round to the scene of the disaster, a noble-minded sailor, an Irishman, volunteered to jump into the sea, to rescue the dying man. We tied a rope round his waist, and he plunged into the water. Although it was very rough, he succeeded in reaching the poor sufferer before he finally sank. We then drew them both in together: but I regret to say that the poor mate had breathed his last, and all the efforts we could make to restore animation proved ineffectual. He had been previously suffering from an attack of African fever; consequently he was in a state of weakness and debility when this sad accident occurred. It is not surprising, therefore, that it resulted in death. During the day, I had been conversing with Mr. Orme on the subject of religion; and his sudden removal from us deeply impressed my mind with the importance of embracing every opportunity of speaking a word for Christ; for, "in such an hour as we think not, the Son of Man cometh."

Then followed the solemn spectacle of a funeral at sea. As we had no means of making a coffin, the remains of our departed friend were wrapped in his hammock, with a heavy weight attached, so that the body might sink below the reach of the sharks, which were already pursuing our track. The corpse was then placed upon a plank, partly projecting over the bulwarks of the vessel. It was the gloomy hour of midnight, and a death-like stillness prevailed. Nothing was to be heard but the gentle ripple of the water against the side of the ship, and

the half suppressed sighs and sobs of the hardy sailors, who stood in a circle, hat in hand, while I read, by the light of a lantern, the solemn service appointed for the occasion. While reading the words, "We therefore commit his body to the deep," &c., one end of the plank was elevated, and the corpse gently descended into the watery grave, to be seen no more till the morning of the resurrection, when the "sea shall give up the dead that are therein." A few words of exhortation closed this deeply solemn and impressive service; and we retired to our berths seriously reflecting on the uncertainty of life, and of all earthly things.

As we proceeded on our course, we had a clear view of several of the Cape Verd Islands; and we were favoured with tolerably fine weather, though the wind was rather against us. We also suffered some inconvenience from want of hands; as, in addition to the loss of the mate, several of the sailors were still confined to their berths, from the effects of the African fever. As soon as we got out to sea, I found my own health improved so rapidly, that I was able to take the helm when the ship was to be "put about;" and in some measure to assist the Captain in his trying circumstances.

When we had been at sea about three weeks, it was discovered that we had a very scanty supply of fire-wood on board; and we had serious apprehensions that we should soon be without the means of cooking our food. Whilst discussing this unpleasant subject, we saw at a distance a large log of timber, floating on the water. We steered towards it, got ready the tackle, hoisted it on board, and were thus supplied with an ample stock of fire-wood during the remaining part of our voyage. The infidel might regard this circumstance as a matter of mere chance; but we considered it as a distinct interposition of Divine Providence on our behalf, and rendered thanks to our heavenly Father for His watchful care over us. Adhering to the wood were thousands of barnacles with beautiful shells, which afforded us the agreeable and interesting employment of cleaning and arranging them, as curiosities for our friends at home.

The next adventure was the helmsman asleep at his post, the "ship-aback," and the wheel dashed to pieces; which required

our united skill and labour for several hours to put it in repair. During this interval we were exposed to some danger, as we were not only "short-handed," but the accident occurred in the night time, when the temporary arrangement for steering the vessel till the wheel was mended was attended with some difficulty.

An incident occurred also, on the 31st of July, which excited some alarm on board for a time, which in the end proved to have been unnecessary. At midnight we were awoke with the melancholy cry of "The ship's sprung a leak!" We immediately arose from our berths, to see what was the matter; and were informed by the Captain that the vessel had five and a half feet of water in the hold; and that in consequence of the pumps being choked up there appeared to be little hope of saving her. The excitement that prevailed on board was indescribable. The Captain himself was much concerned, having a valuable cargo on board, consisting of gold, ivory, bees'-wax, and gum-arabic, besides two lions, a crocodile, crown-birds, and other natural curiosities. The sick men crawled from their hammocks; and all hands came on deck. Amidst the general commotion some were heard crying to God for mercy. The long boat was got ready, and we put on our warm clothing, that we might be the better prepared to leave the ship and spend the night in the boat in the open sea in case of necessity. But after all this alarm, to our inexpressible joy, the sailors succeeded in the removing the obstruction from the bottom of the pumps, the water was soon cleared from the hold of the vessel; and as the ship appeared to have received no serious injury, we proceeded on our course as before.

On the whole our passage to England on this occasion was dreary and trying rather than really perilous. The little incidents just mentioned excited us only for the moment, and the unpleasantness connected with them soon passed away. Captain Pilcher was kind and attentive; and I and my dear wife being the only passengers on board, we enjoyed the opportunity with which we were thus favoured for reading and conversation. As we had either light winds or calms nearly all the time, our progress was very slow; and having lost most of our poultry in attempting to save the poor mate, we began to feel

the want of fresh provisions. When we had been at sea about six weeks, and were approaching the mouth of the English Channel, we fell in with several ships, one of which supplied us with a bucket of potatoes and a couple of fowls, for which we were very grateful.

On the morning of Monday, the 12th of August, we heard the cheering sound of "Land a-head!" We instantly came on deck, and beheld with feelings of gratitude and joy the distant blue mountains of dear Old England. On the following day a pilot boat came alongside; and as the wind was contrary, and our provisions nearly exhausted, I engaged a passage for myself and Mrs. Moister to the shore, and we took our leave of the "Columbine"* and her kind-hearted Captain, whom we hoped to meet again in London. We were tossed about all night in the pilot boat; but on Wednesday morning, the 14th, we

* The subsequent history of this little vessel is one of mournful interest. She continued to trade to the coast of Africa for a few years; till on the 27th of November, 1838, when on her voyage down the Channel, bound for the Gambia, she encountered a terrific gale of wind off Portland Bill. The gale continued during the night; and on the following morning the "Columbine" was seen nearing the shore on Portland Beach. The man in charge of the helm, it is supposed, was forced from it by the violence of the wind, in consequence of which the vessel swung round; and, being caught between two tremendous waves, she was dashed in pieces almost instantaneously, and every person on board perished. Among the passengers were the Rev. Edward J. and Mrs. Peard, a Wesleyan Missionary and his wife, appointed to St. Mary's, who were thus removed to a "better country" by this mysterious dispensation of Divine Providence. Their bodies having been washed on shore and identified, Dr. Alder went down and improved the solemn event by an impressive sermon; and their remains were interred in the burial-ground connected with the Wesleyan chapel at Portland, where a neat stone with an inscription was erected to their memory by the members of Society at that place. When on a visit to Portland, on the 23rd of October, 1849, to attend a Missionary Meeting, I had the melancholy pleasure of viewing the scene of this sad disaster, and of reading the inscription on the gravestone of the dear Missionary and his beloved wife. On making an allusion to the circumstance in my address at the meeting, and stating that I had sailed for thousands of miles in the same "Columbine," the people were much affected, and kindly presented me with a small cedar box, as a memento, which I highly prize, it being made from a piece of the wreck of the ill-fated vessel.

entered the harbour of Falmouth. Never shall we forget the cheering sight which now greeted our eyes, so long accustomed to gaze on the dreary wilds of Africa, and on the mighty ocean. The fields were waving with corn, and the whole face of nature wore a smiling aspect. With feelings of sincere gratitude to our heavenly Father for His preserving goodness, we once more set our feet upon the shores of our dear native land, and received a cordial welcome from the Rev. George Taylor and his amiable family, then resident in Falmouth, who showed us no small kindness on the occasion. In the evening we proceeded by coach to London, and thence to the north of England; and on meeting with us once more in peace and in safety, after our perilous Mission to Western Africa, the directors of the Wesleyan Missionary Society, as well as our personal friends, rejoiced with us that our lives had been so mercifully preserved while so many had fallen a sacrifice to the climate. Nor were we, I trust, wanting in gratitude and praise to our heavenly Father, for His goodness and mercy, as displayed in our wonderful preservation. I could sing then, as I can now, in review of the past, with an overflowing heart:—

> "When all thy mercies, O my God,
> My rising soul surveys,
> Transported with the view, I 'm lost
> In wonder, love, and praise."

Before we bring these memorials of providence and grace to a close, we must request the reader's attention to a brief sketch of the subsequent history of the principal Mission station on the river Gambia.

Cheering as was the success of the Missions at St. Mary's, during the time that the writer was connected with it, he has pleasure in stating that it was still more so in the hands of his worthy successor. The Rev. W. Fox entered upon his duties at the Gambia in the true spirit of a Missionary; and, during the first year of his appointment, upwards of one hundred members were added to the church. Several small chapels and preaching-places were erected and opened in the villages on the island, as well as at Barra Point on the mainland. This

enlargement of the work was called for by the arrival of several hundreds of liberated Africans from Sierra Leone to be located at the Gambia. In the following year the congregation at Bathurst had increased to such an extent that the erection of a new chapel was absolutely necessary; and the Missionary Committee having generously granted £500 towards the object, the foundation stone was laid by His Excellency Lieutenant Governor Rendal, on the 3rd of December 1834, in the presence of a large concourse of people. On the 23rd of February, 1835, the Mission was reinforced by the arrival from England of the Rev. Henry and Mrs. Wilkinson; and Mr. and Mrs. Fox, being thus relieved of their charge, took a voyage to the Cape Verd Islands for the benefit of their health. Such was the attachment and devotedness of Mr. Fox to his beloved work that he was desirous of remaining another year at the Gambia; but his health, and that of his dear wife, still continuing in a very precarious state, they embarked for England on the 30th of July, having previously taken a part in the interesting services connected with the opening of the new chapel on the 5th of the same month.

In the year 1837, the Western Coast of Africa was visited by that awful scourge the yellow fever; and more than one half the European residents at St. Mary's were removed by death. One of these was the zealous and devoted Missionary, Mr. Wilkinson, who died happy in God, and somewhat suddenly, on the 24th of August. On the following day he was buried in the chapel, in front of the pulpit from which he had, on the previous Sabbath, preached from that striking text:—"So teach us to number our days that we may apply our hearts unto wisdom;" (Psalm xc. 12;) and given out that solemn hymn, beginning—

"And must this body die?
This well-wrought frame decay?
And must these active limbs of mine
Lie mould'ring in the clay?"

The Rev. Thomas Wall was immediately sent out from England to supply the vacancy thus occasioned at St. Mary's. He arrived on the 26th of November, in company with Mr. and

Mrs. Swallow, who were appointed for Macarthy's Island. The zealous labours of Mr. Wall were soon terminated, however; he finished his course with joy, on the 24th of August, 1838, precisely twelve months after the death of his predecessor. The station was now supplied for a time by Mr. Swallow, who came down, with his wife, from Macarthy's on the death of Mr. Wall; but they were both in a weak state of health, and, deriving little or no benefit from a trip to Goree, they were obliged to return to England soon afterwards.

The next Missionary appointed for St. Mary's was the Rev. E. J. Peard, who, with Mrs. Peard, embarked for Africa on the 23rd of November, 1838. This devoted couple were destined, in the order of Providence, never to set their feet on Mission ground; for the "Columbine," in which they sailed, being overtaken by a severe storm in the English Channel, was driven on shore, on the Chesil Bank, near Weymouth, and became a total wreck, when every soul on board perished. The bodies of the Missionary and his wife having been washed up and identified, they were interred at Portland, as stated in a previous page. The Rev. James and Mrs. Parkinson arrived at St. Mary's on the 13th of December; but before they had been nine months in the colony, they were both cut down by fever, under circumstances peculiarly affecting. Mr. Parkinson finished his brief but active course on the 8th of September, 1839; and his wife followed him to a better country four days afterwards, having never been made acquainted with her sad bereavement, for fear the intelligence might be more than she could bear. But this tale of woe does not end here. A tender infant was left, which was soon afterwards sent to England, with the hope that its life might be saved; but it died on the passage, and so escaped from this world of sin and sorrow to join the society of its sanctified parents in heaven.

The Rev. W. Fox, having visited England, after several years spent on the Gambia, chiefly in connexion with the new Mission at Macarthy's Island, now returned to Africa; accompanied by Mrs. Fox, and their little son, as well as by the Rev. Mr. and Mrs. James, and the Rev. Mr. English; the former of whom proceeded

to their appointed station at Macarthy's Island, and the latter, being soon afterwards removed to the West Indies, laboured but for a short time at St. Mary's. A trained School Teacher having been sent out from England, Mr. Fox was authorized to erect a commodious school-house, and otherwise to extend the Mission; but in the midst of his zealous labours he was overtaken by the most afflictive bereavements. On the 7th of September, 1840, Mrs. Fox sank under the influence of fever, four days after giving birth to a daughter; their little son having been called away by death only a week before. Thus was the poor Missionary left a lonely widower, with the care of a new-born infant on his hands. The little orphan was sent to England, in charge of Mr. Moss, who was obliged to return home early in the year 1841, having himself been bereaved of his beloved partner. Notwithstanding his repeated afflictions and bereavements, Mr. Fox nobly continued at his post for some time longer, and only returned to England finally in the month of May, 1843, after spending ten years in connexion with the Gambia Missions. For a full account of his successful labours and travels on the coast, and in the interior, we have pleasure in referring the reader to his interesting work on Western Africa. Mr. Fox was accompanied to England by Mr. Swallow, who was spared to fulfil a second term of service on the Gambia stations; but who had been bereaved of his devoted wife by death at St. Mary's, on the 18th of January.

On the fifth of May, 1843, the Rev. M. Godman arrived at St. Mary's, accompanied by the Rev. G. Parsonson, who soon afterwards proceeded to his station at Macarthy's Island. Although frequently prostrated by fever, Mr. Godman was spared to labour with acceptance and efficiency for nearly three years, and from time to time reported the society and congregation under his care to be in a prosperous state, and the school as doing well under the judicious management of Mr. Lynn, the trained European teacher. He considered the small chapel at Soldiers' Town, however, to be too near the Bathurst chapel to be of any very great advantage; an opinion quite natural, considering their close proximity to each other. Early in the year 1846, the Mission at St. Mary's suffered a great loss in

the removal by death of Mr. Lynn, the excellent Teacher; and towards the close of the same year, Mr. Godman was obliged to embark for England, in consequence of the sufferings of his beloved wife, which terminated in death, soon after they reached their native land. Mr. Parsonson, being now the only European Missionary left at the Gambia, came down to St. Mary's, to supply the more important station, till assistance should be sent from home.

The next reinforcement consisted of the Rev. G. Meadows, and the Rev. R. Lean, who arrived at St. Mary's on the 8th of December, 1847; and in a few months afterwards Mr. Parsonson proceeded to England, Mrs. Parsonson having been obliged to leave the Gambia some time before, in consequence of illness.

The respective stations on the Gambia appearing to require the oversight of a Missionary of some standing and experience in the work, the Committee now appointed the Rev. Henry Badger as General Superintendent of the District. Mr. Badger, with Mrs. Badger, arrived at St. Mary's, from Sierra Leone, where he had spent several years in the work, on the 21st of February, 1849. Two of the Native Teachers having retired from the work, in consequence of some misunderstanding between them and one of the resident Missionaries, their places were supplied by Native Teachers from Sierra Leone; and for several years the work advanced in a pleasing manner under the united labours of Messrs Badger, Meadows, and Hirst, the last of whom was appointed to St. Mary's in 1850. Among other evidences of prosperity, we find special mention made in the reports of the enlargement of the chapel at Bathurst, and the erection of a new gallery to accommodate the increasing number of school children who attended Divine service.*

* In a letter addressed to the author, under date of St. Mary's, May 7th, 1850, Mr. Badger says: "At St. Mary's the Lord is doing a great work. We have enlarged and improved the chapel at a cost of nearly £500. Our chapel is now decidedly the best on the Western Coast of Africa, and it is filled on Sunday mornings. We seat two hundred and eighty children in one of the galleries. They are trained to sing by a young man, who was my pupil in Sierra Leone. Last Sunday morning they sang the 'Hallelujah Chorus,' by Handel, in four parts. To my astonishment they have learned

Mr. Badger, having lost his devoted wife at St. Mary's, returned to England towards the close of the year 1852; and Mr. Meadows, who had been on a visit to England, was appointed his successor, as General Superintendent, at the Conference of the following year. This zealous Missionary was soon afterwards joined by the Rev. John Bridgart, who was sent out to fill a vacancy. These brethren laboured for some time with considerable success, but at length their health gave way, under the influence of the trying climate; and Mr. Meadows was under the necessity of returning to England in the summer of 1856. The Rev. A. J. Gurney was now sent out to supply the vacancy at Bathurst, where he arrived in the month of November. In a few months afterwards, Mr. Bridgart was compelled by sickness to embark for Europe; but, having recruited his health, he returned to the Gambia with Mrs. Bridgart in November, 1857. The Rev. R. Cooper had arrived at St. Mary's somewhat earlier in the same year, to supply the place of Mr. Gurney, who was removed to the Gold Coast District, to fill an important vacancy there.

The necessities of the work appearing to require such an arrangement, Mr. Bridgart was removed from the Gambia to Sierra Leone, as General Superintendent of that District, in December, 1858; and the Rev. J. H. Peat was sent out from England to supply the vacancy at St. Mary's. For several years in succession, the sickness and mortality among the Missionaries at the Gambia had been much less than formerly; but in 1859 the Society was called to suffer a severe loss in the removal of Mr. Cooper, who died of fever, happy in God, at St. Mary's, on the 13th of August. In November, 1860, the Rev. R. Daw was sent out to the assistance of Mr. Peat, at St. Mary's, where he arrived in safety on the 8th of December. From this period the two brethren just named prosecuted their beloved work with less interruption from sickness than

this grand and overpowering piece of music in about a month. We are all hard at work, and God is working with us, which is best of all. The preaching and prayer-meetings are well attended; and many souls have recently been converted to God. Last year we added seventy-six to the number of our church members on this station."

was generally experienced by their predecessors; and hopes are now entertained that the climate of Western Africa is becoming less fatal to Europeans than formerly. In the month of November, 1861, the Gambia stations were favoured with a visit from the Rev. W. West, when on his way to Sierra Leone and Cape Coast; he having been appointed, at the preceding Conference, the General Superintendent of all the three Districts, in consequence of the want of a sufficient number of experienced Missionaries to take the oversight of the work. Mr. Peat and Mr. Daw were both spared to return to England; and the next Missionary appointed to labour at St. Mary's, was the Rev. Arthur A. Southerns. In 1864 he was relieved by the Rev. V. Tyas; who, assisted by Mr. Hero, the Native Minister, continues to occupy the station.

The last accounts received from the Gambia represent the St. Mary's Mission as being in a prosperous state. After supplying the vacancies occasioned by deaths and removals, there were *eight hundred and forty-eight converted natives united in church fellowship, seven hundred and twenty four scholars in the Mission schools, and two thousand seven hundred worshippers, were assembling together, from Sabbath to Sabbath, in five chapels and four other preaching places.* And the Missionaries were anticipating still better days.

But however grateful we may feel for past success, and however hopeful for the future, we must remember *the work is not yet finished.* It has only been just commenced. In our joyful contemplation of the rays of light which have begun to shine upon this land of heathen darkness, let us not forget the mighty mass of ignorance and superstition in which the continent of Africa, as a whole, is still involved. We rejoice to know that, in addition to what has been effected by other Christian instrumentalities, the Wesleyan Missionary Society numbers 9,579 church members, 6,535 scholars in the Mission schools, and 25,000 hearers of the Gospel, on the respective stations in Western Africa; but let us not hide from ourselves the appalling fact that there are still *hundreds of thousands, yea, millions,* of the people, "still sitting in darkness and in the shadow of death." Whether Mohammedans or Pagans, these

deluded sable sons and daughters of Ham are literally without God and without hope in the world. They never heard the name of Jesus. They never knew the Christian Sabbath. They never heard the voice of a Christian teacher. They never saw that Book which alone reveals the mercy of God to man. And yet these degraded Africans are possessed of precious, never-dying souls. They must be for ever happy with God in heaven, or for ever miserable in hell, where peace and hope can never come. For them the Saviour died upon the cross. They are, moreover, *our brethren and sisters*, bone of our bone, flesh of our flesh. We have all been created by the same Almighty power, preserved by the same goodness, and redeemed by the same precious blood. Let no one say with wicked Cain, "Am I my brother's keeper?" Let us rather acknowledge the authority of Him who said to His disciples, and who says to us, "Go ye into all the world, and preach the Gospel to every creature." O that I could convey to the reader a measure of that feeling by which my own mind has often been influenced, when standing in the interior of Africa, a lonely Missionary, surrounded by a dense population, deeply involved in moral degradation and woe, no adequate provision being made for their evangelization!

In concluding the first part of these humble memorials of heathen darkness, Gospel triumphs, and Christian labours, as well as of the joys and sorrows of missionary life, I would respectfully, but earnestly, plead with the reader for his *sympathy*, his *prayers*, and his *efforts*, on behalf of the long oppressed and neglected Negro race. "Pity poor Africa." Remember that in this land of darkness, superstition, and war, and slavery, and human sacrifices still prevail to a fearful extent. O come forward "to the help of the Lord, to the help of the Lord against the mighty!" I ask for your sympathy and for your prayers on behalf, also, of those dear men of God who have left their native country, and gone forth as Christian Missionaries to this land of sickness and death. Many have fallen a sacrifice to the climate at an early period of their career, and have found a grave in African soil; but never did one give expression to feelings of regret that he had embarked in the blessed work. And

how soon have the ranks been filled up! The true missionary spirit still animates the hearts of our rising Ministry. Western Africa will never lack an adequate supply of European Missionaries to co-operate with the Native Teachers in carrying on the work of God. And if men are found willing to go forth to such a country, with their lives in their hands, literally leaving all for the sake of Christ and His Gospel, is it too much to ask of those who remain at home, surrounded with all the comforts of civilized life, to follow the Missionaries with their prayers, and to support them in the work in which they are engaged, as the Lord has prospered them?

It is freely admitted that in the prosecution of Missions like those to which the attention of the reader is now invited, many difficulties have to be encountered; but the more numerous the difficulties, the greater is the need of united prayer and effort, that they may all be overcome in the strength of the Lord. In the opinion of some, the pestilential climate of Western Africa may appear an insurmountable barrier to ultimate success. But why should this be a stumbling-block in our way, so long as the great Head of the Church continues to raise up, call, qualify, and incline the hearts of apostolic men to consecrate themselves to this hazardous department of Christian labour. The fact that so many have fallen in this holy enterprise should be an incentive to greater zeal and diligence in the prosecution of the work. As Abraham by faith took possession of the land of Canaan, when he buried his dead within the boundaries of the promised inheritance, so should we, as professing Christians, look upon Western Africa as *ours*, because of the number of zealous Missionaries and their devoted wives who have been buried in that country, after nobly endeavouring to reclaim it for Christ their Saviour. The Christian church should be animated by the spirit of that devoted Missionary who, before he himself fell a sacrifice to the climate, expressed a wish for no other motto for his tomb-stone than the touching words: "THOUGH A THOUSAND FALL, LET NOT AFRICA BE GIVEN UP." Let the same spirit of self-sacrificing zeal animate the Christian church, and "Ethiopia will soon stretch out her hands unto God."

PART II.

THE WEST INDIES.

CHAPTER I.

DESCRIPTION OF THE ISLANDS.

SITUATION—Discovery—Aborigines—General Features—Soil—Scenery—Moral Condition—Jamaica—Antigua—Barbuda—Dominica—Montserrat—Nevis—St. Kitt's—Anguilla—St. Bart's—St. Eustatius—St. Martin's—Saba—The Virgin Islands—Danish Islands—The Bahamas—Hayti—Honduras—Spanish Islands—French Islands—St. Lucia.

THE second Mission of the writer was to the West Indies,—a part of the world that will ever be regarded with feelings of peculiar interest by the Christian philanthropist; and of which a few notices may be given, preparatory to a more particular account of the colonies where he was appointed to labour; and of the plans adopted to promote the spiritual welfare of the sable sons of Ham, in these the lands of their exile.

The West India Islands are situated in that part of the Atlantic Ocean which forms itself into a deep and extensive bay, between the vast continents of North and South America. They were discovered, at different times, by the enterprising Columbus, towards the close of the fifteenth century; and were found to be inhabited by savage tribes of natives, whom the Spaniards called "Indians" or "Caribs;" evidently of different races or descent. These unfortunate Aborigines were

too independent, or too indolent, to submit to the slavery which their cruel conquerors would have imposed upon them. They were, moreover, unfitted by nature, and their previous habits of life, to endure that severe toil and drudgery to which they were required to submit. By degrees, they were almost entirely extirpated; rapidly passing away under the cruel treatment of their oppressors. Their places were soon supplied by Negro slaves, who had been torn from their native homes in Africa, and doomed to a life of perpetual toil and bondage, as already stated in the former part of this work.

By the fortunes of war and other changes, the islands forming the Archipelago of the West have fallen into the hands of various European powers. At the present time, the English colonies are,—Jamaica, Antigua, Dominica, Montserrat, Nevis, St. Christopher's, Barbuda, Anguilla, St. Lucia, the Virgin Islands, the Bahamas, Honduras, Demerara, Barbadoes, St. Vincent's, Grenada, Tobago, and Trinidad. The French islands are,—Martinique, Guadaloupe, Marie Galante, and St. Martin's in part. The Spanish colonies are,—Cuba and Porto Rico. The Dutch have,—St. Eustatius, Saba, and St. Martin's in part. There are belonging to the Danes,—St. Thomas, St. John's, and St. Croix. And the Swedes claim St. Bartholomew's; while Hayti has become a republic of free blacks, who cast off the Spanish yoke in 1801.

These islands and continental settlements, which usually pass under the general name of the West Indies, possess several features in common with each other, whilst, at the same time, each place has a history of its own, and something peculiar to itself. We shall now proceed to give a few particulars of information concerning them, so far as our limited space will permit.

Situated as they are chiefly within the tropics, all the West India islands possess a climate at all times free from severe cold, frost and snow being entirely unknown; but the heat is sometimes intense. This, however, is frequently moderated by a refreshing sea-breeze; which, in most of the islands, blows at certain periods, with great regularity. Those localities which are low and swampy are necessarily unhealthy as in all other

tropical countries; as the rapid process of evaporation generates the marsh miasma, which is a fruitful source of fever. But in regions more dry and elevated, although the heat may be great, the climate is far from unfriendly to general health. It must be admitted, however, that a lengthened residence, without a change, usually proves debilitating to the European constitution.

The seasons, although not so distinctly marked as in Western Africa, are divided into dry and rainy, rather than into summer and winter; and the agricultural operations of the planters are arranged accordingly, the rains being favourable for the cultivation of the ground, and the dry weather for the gathering in of the crops. With a little variation as to different localities, the former generally continues from September to March, and the latter from April to August. To these must be added the "hurricane season," which embraces the months of August and September, when a large portion of the West Indies is liable to violent tempests, which sometimes prove very destructive to life and property.

The soil varies much in its character in different places, but it is generally fertile, and yields a good return, when properly cultivated. The principal articles of produce are sugar, cotton, arrow-root, ginger, pepper, and other spices; whilst almost all the islands produce fruit of various kinds, and vegetables in great abundance.

The scenery is everywhere interesting, and frequently splendid beyond description. A well-arranged and highly-cultivated estate, with its numerous Negro cottages and provision grounds, is a pleasing object to look upon; especially when ornamented with the majestic palmetto, cocoa-nut, and other tropical trees, with the curling waves of the bright blue sea on the one hand, and the uplands, in the wildness of nature, on the other. The mountains are frequently clothed to their very summits with the richest vegetation; whilst the foliage of the trees which cover the hills and valleys not yet brought under cultivation, assumes every variety of tint which can possibly be imagined, according to the varying seasons of the year in which they are seen, and is remarkably refreshing for the eye to rest upon.

But whilst we regard with feelings of pleasure the lovely

aspects of external nature, which are found in the West Indies generally, we must not forget that there is another phase of the subject which is calculated to give pain and sorrow to every sensitive mind. I mean the moral condition of the inhabitants, and the lamentable spiritual destitution which everywhere prevailed, previous to the arrival of the Missionaries. Not only the poor enslaved Negroes, but all classes of the community, from the highest to the lowest, were deeply depraved, and notoriously immoral; and scenes of misery and degradation were the result, which cannot fail to attract our notice,—as well as the means employed to effect a remedy,—whilst the colonies pass under review, which have been the principal scenes of evangelical effort.

JAMAICA is the largest and most important of the British West India colonies; and, as such, it demands our first notice. The island is of an irregular oval form, and is said to be 170 miles long and 70 broad, the centre being situated in latitude 18° 12′ north and longitude 77° 45′ west. The general aspect of the country is rugged and mountainous; but it abounds with fertile valleys, and almost every part is covered with perpetual verdure. It is, moreover, watered with numerous streams, which flow in various directions; which circumstance seems to justify the name given to it by the aborigines, which signifies, in their language, the "Land of Springs."

The island of Jamaica was discovered by Columbus, in the course of his third voyage from Spain, on the 3rd of May, 1494; but no settlement was made upon it at that time; the Spaniards leaving the country after a stay of ten days, being disappointed at finding no gold. It was only during his fourth and last voyage, that Columbus and his party formed a permanent establishment in this island. Being overtaken by a violent storm, they were driven towards these shores, and, with great difficulty, effected a landing at a small cove on the north side of the island, on the 24th of June, 1503. Having thus escaped from shipwreck, after the loss of four vessels belonging to the squadron, the adventurers were delighted to find the natives disposed to be kind and hospitable. These simple children of the forest exerted themselves to the utmost to supply the pale-faced

strangers with food, and every necessary comfort; but they were repaid by the basest ingratitude, oppression, and wrong. The island remained in the possession of Spain for a hundred and fifty-six years; during which period scenes of horror, cruelty, and bloodshed occurred which find no parallel in the pages of history, unless it be in the records of the enormities which were perpetrated by these same heartless Spaniards in St. Domingo and other places which they had conquered. Speaking of these early colonists, Abbé Raynal says: "These barbarous wretches never sheathed their swords while there was one native left to preserve the memory of a numerous, good-natured, plain, and hospitable people." Thus perished the entire native population of Jamaica, in the short space of fifty years, although their number was estimated at eighty thousand; and their places were henceforth supplied by Negro slaves from the coast of Africa.

In the year 1655, the English, under Penn and Venables, having failed in their attempt to take St. Domingo, made an attack on Jamaica. They landed at Passage Fort, in Port Royal harbour; and, the Spaniards flying before them in every direction, they made an easy conquest of the island. Since that period it has continued an appendage to the British crown, every attempt to take it having been successfully resisted. All who have written upon the subject are unanimous in their testimony as to the fearfully demoralized state of the inhabitants of Jamaica at an early period of its history. And, according to the general rule, that "sin brings sorrow," this colony has had many and severe trials to pass through at different periods of its history. In 1692, the town of Port Royal was swallowed up by an earthquake, when three thousand of the inhabitants were hurried out of time into eternity.* About four years

* On the occasion of the earthquake which destroyed Port Royal, a very remarkable interposition of Divine Providence occurred on behalf of a good man, who, like Lot of old, was saved from the general destruction; the particulars of which are recorded on a marble monument, erected to his memory, as follows:—"Here lies the body of Lewis Galdy, Esq., who departed this life at Port Royal, December the 22nd, 1736, aged eighty years. He was born at Montpellier, in France; but left that country for his religion, and came to settle in this island, where he was swallowed up in

afterwards, when Port Royal had been rebuilt, it was almost entirely destroyed by fire; as was also the town of Montego Bay at a subsequent period. Then came a fatal epidemic, which swept away a large number of the inhabitants; and this visitation was followed by a succession of hurricanes, which involved a fearful sacrifice of life and property.

But the greatest evils which have afflicted Jamaica, in common with the other West India Islands, are those connected with slavery. The language of Montgomery Martin on this subject is strong, but nevertheless true. "Slavery," says he, "both Indian and Negro, that blighting upas, has been the curse of the West Indies; it has accompanied the white colonist, whether Spaniard, French, or Briton, in his progress, tainting, like a plague, every incipient association, and blasting the efforts of man, however originally well disposed, by its demon-like influence over the natural virtues with which his Creator had endowed him, leaving all cold, and dark, and desolate within." To this startling testimony of the celebrated colonial historian, as to the demoralizing influence of slavery on all concerned in the abominable system, we need only here add that about thirty insurrections of the slave population occurred in Jamaica, after it became a British colony, before the evil was entirely done away. One of these outbreaks involved the lives of seven hundred slaves, and an expenditure of £161,596, independently of the value of the property destroyed, which was estimated at £1,154,583.*

the great earthquake in the year 1692; and, by the providence of God, was, by another shock, thrown into the sea, and miraculously saved by swimming, until a boat took him up. He lived many years afterwards in great reputation, beloved by all who knew him, and was much lamented at his death."

* In the month of October, 1865, several years after the advent of freedom, another insurrection occurred at Morant Bay, on the eastern side of Jamaica, attended by the most appalling circumstances. When the intelligence of this deplorable event reached England, one or two of the leading journals, well known for their antipathy to the black man, jumped to the most rash and hasty conclusions condemnatory of emancipation, and of the whole Negro race. But when more ample information was received as to the history, character, and causes of the outbreak, it plainly appeared that from misgovernment, party legislation, and other abuses, traceable, not to emancipation, but to the spirit of slavery which still lingers in many

The island of Jamaica is divided into three counties,—Middlesex, Surrey, and Cornwall; and these are again divided into parishes. A church was built in almost every parish at an early period; but we are informed, on good authority, that when there was a Priest for each parish, which was not always the case, the church was seldom opened, except on occasions of marriages or funerals. Sunday was the day devoted to the public market and parties of pleasure, the Clergymen themselves being, in many instances, notoriously immoral. It is doubted whether, previous to 1789, the Sabbath ever dawned on Jamaica which witnessed five hundred persons assembled in all the places of worship put together, out of a population of nearly four hundred thousand. The idea of attempting to impart religious instruction to the slaves scarcely seems to have entered into the mind of any one.

Such was the state of society when the pious and devoted Dr. Coke landed in Jamaica, on the 19th of January, 1789, having previously succeeded in establishing Missions in several of the smaller islands in the West Indies. He remained but a short period on this occasion; but during his stay he preached four times in Kingston, to attentive congregations, though not with-

quarters, and from the consequent sufferings of the people from the extreme poverty, destitution, and oppression to which they were exposed, a spirit of dissatisfaction had for a long time existed. It appeared further that the Negroes who engaged in this revolt, and were guilty of such atrocities, were comparatively few in number, the mass of the people refusing to join them; and that the insurgents were first fired upon by the parties assembled in the Court-house before they commenced their murderous work. Whilst all Christian people must condemn, in the most unqualified manner, the proceedings of the insurgents at Morant Bay, much sympathy will be felt for the innocent, who are made so largely to suffer with the guilty; and the British press has, to its honour, with but few exceptions, pronounced the severest censure on the proceedings of the parties who took the field professedly to quell the insurrection, but who, although they met with no armed opposition, seized upon and put to death about two thousand black and coloured persons with the most wanton cruelty, in some instances without even the form of a drum-head court-martial; among whom was Mr. G. W. Gordon, a respectable gentleman of colour, and a member of the House of Assembly, who was dragged from Kingston to Morant Bay, that he might be hung amid the ruins of the Court-house!

out opposition and disturbance at one or two of the services. The impression made upon the Doctor's mind by his first visit appears to have been favourable; for immediately on his return to England he sent out the Rev. William Hammett, as the first Missionary to Jamaica, who arrived on the island in the month of August. This zealous servant of Christ was successful in his first efforts to evangelize the people; and the congregations were so large that he was encouraged to purchase an old building, and fit it up as a place of worship. In the beginning of 1791, the Rev. Mr. Brazier arrived, to assist Mr. Hammett; and in a few days afterwards Dr. Coke paid a second visit, bringing along with him the Rev. Mr. Werrill, another Missionary. After remaining a few days at Montego Bay, where they landed, and where the Doctor preached several times, they proceeded to Kingston, a distance of about one hundred and twenty miles. This journey was performed on horseback, and the Missionaries had thus a favourable opportunity of seeing the interior of the island, with which they appear to have been much delighted. After Dr. Coke had remained a short time in the colony, preaching in various places, he embarked for America, taking Mr. Hammett with him, to recruit his impaired health in a colder climate. In the month of August, Mr. Brazier followed them, having also suffered from the excessive heat. On the 15th of November, Mr. Werrill died, happy in God, the first of a long list of faithful Missionaries who have fallen a sacrifice to the climate of Jamaica; and thus the Society which had been collected was left without a Pastor.

In the month of May, 1792, the hearts of the people were gladdened by the arrival of the Rev. William Fish; whose zealous labours were successful in re-organizing the Mission. About nine months afterwards, Dr. Coke paid his third and last visit to Jamaica; and after spending there a few days, during which he was "in labours more abundant," preaching, travelling, and endeavouring to strengthen the hands of the Missionary, he embarked for England, and Mr. Fish was left to pursue his useful labours alone. In after years, the Jamaica Mission was strengthened by the arrival of the Rev. Messrs. Alexander, Campbell, Fowler, Bradnack, Wiggans, Johnston, Shipman, and

a host of other brave and zealous Ministers of Christ, who successively laboured and suffered in this interesting island, but into the history of whose labours the limits of this brief sketch forbid us to enter. Suffice it to say that, amid opposition and persecution such as has seldom been witnessed in modern times, they nobly persevered. For several years in succession, some of the chapels were closed by persecuting enactments, called "laws;" others were completely demolished by ruthless mobs, whilst the inoffensive Missionaries were imprisoned or insulted in a manner too shocking to relate. Still they pressed onwards; and their faithful labours were crowned with abundant success. The good work spread from Kingston to Port Royal, Montego Bay, Spanish Town, Morant Bay, Grateful Hill, Stony Hill, Falmouth, St. Ann's Bay, and far away into the interior districts. In most of the towns and rural hamlets, substantial chapels have been erected, which are crowded with attentive hearers of the word of God; and a change has passed over the face of society which is pleasing to contemplate. Notwithstanding the various trials and adverse circumstances with which Jamaica has had to contend, in common with several other West India colonies, it is a delightful fact that there are now, in connexion with the Wesleyan Missionary Society in the island, *seventy-two chapels, twenty-five other preaching-places, and seventy-two Missionaries. Upwards of sixteen thousand converts are united in church fellowship, and five thousand children are attending the Mission schools; whilst thirty-eight thousand of the inhabitants are reported as members of the respective congregations.*

ANTIGUA now claims our attention; not that it ranks next to Jamaica in size and importance as a British colony, but because it was honoured to be the first Wesleyan Mission station in the West Indies. This island was discovered by Columbus in the course of his second voyage, and received its present name in honour of St. Mary of Antigua, to whom a church in Seville was dedicated. It is situated in latitude 17° 6′ north, and longitude 61° 50′ west, twenty-five miles north-east from Montserrat, and forty miles north of Guadaloupe, and is said to be fifty miles in circumference; with a population of

thirty-eight thousand. For many years after its first discovery, Antigua seems to have been neglected by the Spaniards, in consequence of its being entirely destitute of springs and rivers. The land being generally low, it cannot boast of scenery equal to that of some of the other islands. It was not till the year 1629, that a regular settlement was formed, by a small number of French planters, from St. Christopher's. On their arrival, they found the island totally destitute of inhabitants; the native Caribs having deserted it from the scarcity of water. This serious disadvantage caused the French also to abandon the place soon afterwards; but, in 1632, it was taken possession of by a party of Englishmen, who collected the rain-water in tanks, and, to a considerable extent, overcame the difficulties with which they had at first to contend. In the wars of 1665, the colony fell into the hands of the French, but was restored again to the English in 1668; since which time it has continued to be an appendage to the British crown.

Although the scarcity of water in Antigua has to a considerable extent been overcome by artificial means, the island is still subject, at times, to long continued droughts; a circumstance which has occasionally retarded its agricultural and commercial prosperity. The climate is said to be tolerably healthy, however, and it is possessed of excellent harbours. The principal article of culture was originally cotton; but, for many years past, this has given place to sugar, the general staple of the British West Indies. Provisions, and fruit of various kinds, are raised in abundance; and, on the whole, this is a desirable place of residence for the tropics. The city of St. John's is the capital of the colony, and the place of residence for the Governor General of all the leeward islands. The towns of Parham, Willoughby Bay, English Harbour, and Falmouth, are of secondary importance, and some of them the mere remains of what they once were.

Antigua has always had the reputation of being in advance of the other West Indian colonies, in civilization, enlightenment, and humanity. At an early period, the local Legislature enacted a law for the trial of criminals by a jury of slaves, as well as free men; and when the great emancipation came, this

island nobly dispensed with the apprenticeship, and freed the slaves at once.

The Moravians had laboured successfully for some time in Antigua, when the Wesleyan Methodists were called by a remarkable providence to take their share of the important work of evangelizing the poor Negroes. As early as 1760, the Speaker of the House of Assembly, the Hon. Nathaniel Gilbert, began to hold meetings for the religious instruction of the slaves on his own and neighbouring estates; having himself been brought to a knowledge of the truth, under the preaching of the Rev. John Wesley, during a visit which he paid to England some time before. Considerable progress had been made in this good work by Mr. Gilbert, aided by his pious partner and a like-minded brother, when, about eighteen years afterwards, Mr. John Baxter, a zealous Local Preacher, arrived from England, on the 2nd of April, 1778, to pursue his occupation as shipwright, in His Majesty's dock-yard at English Harbour. This excellent man immediately united with the Gilberts in spreading abroad the knowledge of a Saviour's love among the poor Negroes; travelling to distant plantations to instruct the people after the labours of the day were over, and addressing large assemblies on the Sabbath day. The result was a glorious ingathering of precious souls to the fold of Christ. As the work extended, application was made to Mr. Wesley to send out a regular Missionary; but the claims of other parts of the wide field caused a long delay. At length, however, the necessity was met, in a manner which no one had anticipated.

In the year 1786, Dr. Coke and three Missionaries, Messrs. Hammett, Warrener, and Clarke, left England for Nova Scotia; but from stress of weather were driven to Antigua. They landed at St. John's on Christmas Day; and whilst walking up the street, they met Mr. Baxter, going to preach to a large congregation. The venerable Doctor took the pulpit, and his pious heart was stirred within him whilst looking upon and addressing one thousand listening Negroes, as he now saw more clearly than ever the hand of God, in the mysterious manner in which he had been brought to their shores. Yielding to this remarkable providence, Dr. Coke left Mr. Warrener

to assist Mr. Baxter in Antigua, and started off with the other Missionaries to seek to evangelize the neighbouring lands. Other zealous labourers followed in succession; and such was the rapid progress of the work, that when Dr. Coke called at the island two years afterwards, he was delighted with the prosperous state of the Mission. Still more blessed results were realized afterwards; and we have now, in connexion with the Wesleyan Mission in Antigua, *ten chapels, four Missionaries, nearly two thousand church members, and one thousand children in the Mission schools; whilst upwards of five thousand persons attend the public services.**

Barbuda is a small English island, situated about thirty-five miles to the north of Antigua, with a population of about two thousand. The land is generally flat, and the soil is better adapted for grazing than for cultivation. The chief trade of the colonists consists of cattle, pigs, poultry, horses, and mules, which are raised in the country, and shipped for sale in the neighbouring islands.

The inhabitants of Barbuda are largely indebted to the Wesleyan Mission on the neighbouring island for the religious knowledge and privileges which they possess, although the settlement has only been occasionally visited by the Missionaries from Antigua; the sparseness of the population, and other difficulties, having hitherto prevented the establishment of a separate station; a measure which has been rendered less necessary by the appointment of a Minister of another denomination to reside there of late years. In 1813, the Rev. S. P. Woolley preached frequently to the people, baptized ninety-three children and thirty-four adults in one day, and renewed the quarterly tickets of fifty-six church members.

* In the year 1826, the Antigua Mission suffered a severe loss, by the wreck of the "Maria" mail-boat; on which occasion FIVE MISSIONARIES, TWO WIVES, and FOUR CHILDREN, with *two servants*, met with a watery grave. The sufferers were Mr. and Mrs. White, with their three children; Mr. and Mrs. Truscott, and one child; Mr. Jones, Mr. Hillier, and Mr. Oke, all of the Antigua station; which was, by this mysterious Providence, left without a Missionary. Of the whole Mission party, the only survivor was Mrs. Jones; who afterwards wrote, for publication, a most affecting narrative of the sad disaster.

Dominica was the first land discovered by Columbus on his second voyage to the New World; and, having been descried on Sunday, the 3rd of November, 1493, it was called Dominica, which is in Latin equivalent to our English "Lord's day." It is about twenty-nine miles in length, and sixteen in breadth, and is situated nearly midway between Guadaloupe and Martinique, in latitude 15° 32′ north, and longitude 61° 23′ west, with a population of about twenty-two thousand. The general aspect of this island is mountainous and rugged, the interior being covered with forests of excellent timber; but it possesses many fertile valleys, and is watered by upwards of thirty rivers, which flow in various directions. In former years coffee and cotton, for which the soil is said to be well adapted, were cultivated to a considerable extent; but at present sugar is the staple commodity for exportation, abundance of vegetables and fruits being grown for home consumption.

When first settled by the French about the beginning of the seventeenth century, Dominica was inhabited by a race of Caribs similar to those which were found on the neighbouring islands; but they were soon made to give place to the more hardy Negro. In 1759 the island fell by conquest under the dominion of Great Britain. In 1778 it was retaken by the French; but it was restored to the English in 1783, since which period it has remained a British possession, though still possessing much of the French element in the composition of its population.

On the evening of Friday, the fifth of January, 1787, Dr. Coke, with Messrs. Baxter, Hammett, and Clarke, arrived at Dominica; where they were kindly received and entertained by a Mr. Burn, to whom they were introduced. The way not appearing open, as yet, for the commencement of a Mission, they only remained two or three days; and, after the Doctor had preached at the house of Mrs. Webley, a lady of colour, and conversed with a few Negroes and two pious soldiers in the garrison, the missionary party proceeded in their schooner to St. Vincent's. Nearly two years afterwards, on the 19th of December, 1788, Dr. Coke paid a second visit to this island, accompanied by Messrs. Baxter and M'Cornock, the latter of whom was left at Roseau, the capital, to commence a Mission, the arrangement

having been sanctioned by his Excellency the Governor. Mr. M'Cornock had only laboured for a few months with a pleasing measure of success, when he was called away by death, being the first Wesleyan Missionary who fell in the West Indies; and the infant church was left destitute of a Pastor for several years. On the 3rd of January, 1793, Dr. Coke called once more at Dominica; and, being much affected with the destitute condition of the people, in the course of the following year he sent Mr. Cook to collect the scattered flock, and recommence the Mission. Mr. Cook was succeeded by Messrs. Dumbleton, Taylor, Bocock, Shipley, and others; several of whom fell a sacrifice to the climate, which is generally admitted to be one of the most unhealthy in the West Indies, especially on the leeward coast. But, notwithstanding every difficulty, the good work has prospered from year to year; and the Mission now numbers *six chapels, three other preaching-places, six hundred and twenty-six church members, five hundred and ten scholars in the Mission schools, and fifteen hundred persons in attendance at the respective places of worship.*

MONTSERRAT is the next island which passes under review. It is situated in latitude 16° 47′ north, and longitude 62° 13′ west, about twenty-two miles south-west of Antigua, and the same distance north-west of Guadaloupe, and south-east of Nevis. It is only twelve miles long and seven broad, and is said to have received its present name from its rugged and mountainous aspect. It was first settled by Sir Thomas Warner and his party under the protection of the British Government in 1632. About 1664 it was taken by the French; but it was restored to the English at the peace of Breda, and has continued ever since under our flag. Montserrat is called by Montgomery Martin "a romantic little isle," and it can certainly boast of splendid scenery. Coleridge expresses himself as delighted with his ride from Plymouth, the capital, to the Souffrière, as some of the views reminded him of his native Westmoreland lake district. The staple article of produce is sugar; but of late years a considerable trade has been carried on by the exportation of firewood, chiefly to Barbadoes. The population was once estimated at fifteen thousand, but it has dwindled down to

little more than half that number, chiefly by emigration to Trinidad and other more prosperous islands, where a better prospect of success presented itself to the inhabitants.

The early settlers in Montserrat were chiefly Irish, and of the Roman Catholic Church; and some of their descendants have still an establishment in the island. In consequence of the spirit of persecution which prevailed, Dr. Coke was unable to commence a Mission here when he visited the neighbouring colonies; but he makes mention in his Journal, in 1793, of a small Class of twelve persons who were met regularly once a week by a pious coloured person. In 1808 Mr. Hodgson visited Montserrat on his way to Tortola, and communicated the result of his observations to Dr. Coke; but it was not till the year 1820 that a Mission was regularly organized in this island. The first Missionary was Mr. Maddocks, who was called away by death in the midst of his useful labours a few months after his arrival. He was succeeded by Mr. Janion, who completed and opened a new chapel commenced by his lamented predecessor, and the good work continued to prosper. These pioneers were followed in after years by a noble race of faithful Missionaries in succession; and the fruit of their labours continue to this day, although many changes have taken place. We now number in this little island *four chapels, one Missionary, three hundred and seventy-one members, three hundred and thirty-four scholars, and nine hundred attendants on public worship.*

Nevis is another beautiful little island, which appears on the approach of the voyager like a conical mountain rising out of the sea. It is only eight miles long and five broad; but being well watered and fertile, it was formerly very productive in sugar, ginger, and the usual fruits and provisions of the tropics. It could once boast of a population of thirty thousand; but, by reverse of circumstances, emigration, and the desolating effects of cholera in 1853, it has been reduced to less than one third that number. Nevis is separated from St. Kitt's at its south-eastern end by a narrow channel three miles broad, in latitude 17° 11′ north, and longitude 63° 3′ west. It was originally settled by a party of Englishmen under Sir Thomas Warner.

Dr. Coke paid his first visit to this lovely isle on the 19th of January, 1787; and in the following year the work of the Mission was regularly organized by Mr. Hammett, who came over from St. Kitt's to preach to the Negroes at the invitation of Mr. Brazier. This gentleman, together with the Messrs. Nesbitt, supported the cause most nobly; and, from the beginning, the work was favoured with marked prosperity. At an early period we find the names of Messrs. Kingston, Brownell, Taylor, Turner, Isham, Woolley, Morgan, Hurst, Mortier, and other worthies connected with this station; and we now number *three chapels, two Missionaries, fourteen hundred church members, eleven hundred and sixty-seven scholars, and five thousand attendants on public worship.*

St. Kitt's (or St. Christopher's) was discovered by Columbus in 1493, and was honoured with his own Christian name. It was called by its original possessors *Liamuiga*, or the "Fertile Island;" and it is not unworthy of the name, as it continues to produce large crops of sugar, when other islands are comparatively worn out. St. Kitt's is situated in latitude 17° 18′ north, and longitude 62° 40′ west, and is only eight miles distant from St. Eustatius on the one hand, and three from Nevis on the other. The island is of a peculiar shape, somewhat resembling Italy, having the form of an outstretched leg. In its natural features it is equally remarkable for rugged boldness and soft beauty; a chain of hills running from north to south, and rising, at Mount Misery, to an elevation of three thousand seven hundred feet above the level of the sea; whilst the lower slopes, down to the water edge, are highly cultivated. The population may be estimated at twenty-three thousand. In 1623 Sir Thomas Warner settled on the island with his son and fourteen others from London. They found three Frenchmen living in peace with the natives. Being favourably impressed with the place, Warner went to England for recruits, and, on his return in 1625, he found in the harbour M. D'Enambur, who had just arrived from France with a party of settlers. The English and the French agreed to divide the island between them; on seeing which, the Caribs took alarm, and made war upon the European invaders; but they were defeated with a loss of two thousand

in killed and wounded, whilst one hundred of the pale-faced strangers fell by the poisoned arrows of the natives. In after years jealousies, bickerings, and strife occurred between the French and English, till 1702, when the island was captured by the British; and, it being confirmed to us by the Treaty of Utrecht in 1713, most of the French left for St. Domingo, and the English remained in peaceable possession.

On Thursday, the 18th of January, 1787, Dr. Coke, with Messrs. Baxter, Hammett, and Clarke, whilst on their interesting tour of evangelization, landed at St. Kitt's; and they met with such a cordial welcome, that they commenced preaching at once; and, on the departure of the rest, Mr. Hammett was left to organize and carry on the Mission. His labours were abundantly successful, and, on re-visiting the island in 1789, Dr. Coke was delighted to find seven hundred members in society. The zealous Doctor again called at St. Kitt's in 1793, and was cheered as before with delightful evidences of progress. Mr. Hammett was succeeded by Messrs. Harper, Andrews, Truscott, Brownell, Jenkins, and others; and this became one of the most prosperous Missions belonging to the Wesleyan Missionary Society in the West Indies. It now numbers *nine chapels, four Missionaries, two thousand eight hundred and ninety-nine church members, seventeen hundred scholars, and ten thousand attendants on public worship.*

Anguilla, or Snake Island, so called from its tortuous or eel-like form, is situated in latitude 18° north, and longitude 64° west, about fifty miles to the north-west of St. Kitt's, and separated from St. Martin's by a narrow channel. It is thirty miles in length, and scarcely more than seven in breadth, in its widest parts. The island is generally flat, without mountains or rivers, and differs in its general aspect from most of the other West India islands, reminding one rather of some districts in Kent or Devonshire. The soil is deep, but chalky, and appears not so well adapted for tropical produce; although sugar, cotton, and provisions are grown in the island. The chief staple for exportation is salt, which is manufactured, and shipped to America, in considerable quantities. Anguilla was discovered and colonized by the English in 1650, and has ever

since remained a British possession, having successfully resisted every attack made upon it in times of war.

The Gospel was first preached in this island by a converted native, who was himself the fruit of missionary labour, and was ultimately called to the Christian Ministry. When the Mission had been regularly organized, a resident Missionary occupied the station; but of late years, from the smallness of the population, and the pressing demands of other places, the Minister has been withdrawn, and the island is visited at stated periods from St. Martin's. Anguilla has *two chapels, two hundred and sixty church members, fifty-five scholars, and seven hundred and fifty attendants on public worship.*

St. Bart's (or St. Bartholomew's) is the only island belonging to Sweden in the West Indies. It was first held by some English adventurers, and afterwards by the French; but in 1785 it was ceded to Sweden. It is situated in latitude 17° 46′ north, and longitude 63° 40′ west, about twenty-five miles north of St. Kitt's, and is possessed of a good harbour; but the soil is poor, and the scenery uninviting. It is a small island, being only about forty miles in circumference. The chief exports are said to be drugs and *lignum vitæ*.

The Wesleyan Mission in this island was commenced by the Rev. William Turton in the year 1796. On his arrival, he was received with gratitude by all classes of the community. The Governor granted him the use of the church; but, as this was not available for evening meetings, he soon built a chapel, and the blessing of God rested upon his labours. On the removal of Mr. Turton, other labourers occupied the field, and the good work continued to advance. Among the early Missionaries appointed to this station, we notice the honoured names of Messrs. Dobson, Whitworth, White, Gilgrass, Ffrench, and Felvus. St. Bart's has now *one chapel, one Missionary, one hundred and twenty-eight church members, sixty scholars, and three hundred attendants on public worship.*

St. Eustatius belongs to the Dutch; and although it only occupies but a humble place among the West India colonies, it is, nevertheless, a pleasant little island. It is situated in latitude 17° 33′ north, and longitude 63° 0′ west, and at a

distance of only eight miles south-east from St. Kitt's. Like Nevis, the island consists of one conical mountain, with a rugged, rocky summit, the gently sloping sides of which are adorned with plantations of sugar-cane and yam grounds.

Dr. Coke earnestly desired to establish a Mission in St. Eustatius in 1792; but every attempt was met with the most determined resistance on the part of Governor Rennolds, and the other civil authorities. It was not till the year 1803 that the preaching of the Missionaries was permitted, and the Mission regularly formed, although several persons had received good, and were holding meetings secretly, long before. The late Rev. M. C. Dixon was the first Wesleyan Minister appointed to labour in this island; and, from the very first, the blessing of God attended his labours. The Dutch, having no religious establishment of their own, encouraged the Wesleyan Mission, and of late years have supported it with a pecuniary annual grant. The island has *one chapel, one Missionary, two hundred and twenty-six church members, one hundred and eighty scholars, and five hundred and fifty attending public worship.*

St. Martin's belongs to the Dutch and French conjointly; but the Protestant portion of the community of both colonies is dependent upon the ministrations of the Wesleyan Missionaries for religious instruction. It may be stated to their credit, that both the public functionaries, and the people generally, attend the public worship of God with remarkable regularity; and of late years both the Emperor of the French and the King of Holland have contributed liberally towards the support of the Wesleyan Ministry in their respective possessions. The Mission in St. Martin's was commenced in 1819, by the Rev. Jonathan Rayner, who was called away by death, soon after the work was begun; but he was succeeded by others, whose labours have been crowned with success. We now number in both departments of the work in this island, *three chapels, four other preaching-places, two Missionaries, three hundred and fifty-five church members, two hundred and twenty-three scholars, and one thousand attendants on public worship.*

Saba is also a Dutch island, and an out-station was formed there, in connexion with the Wesleyan Missionary Society, at

an early period; but, as the population was small, it has never been favoured with a resident Missionary, but is visited occasionally from other islands.

The Virgin Islands.—This was the name given to a cluster of lofty islets and rocks, about fifty in number, discovered by Columbus in 1493, in honour of the Romish legend of the eleven thousand virgins. They belong chiefly to Great Britain, and those that are inhabited are named respectively Tortola, Virgin Gorda, or Spanish Town, Fort Van Dykes, Anegada, Peter's Island, and a few others. They are situated to the north-west of the Leeward Islands, and Tortola, the largest and the seat of government, is in latitude 18° 20′ north, and longitude 64° 39′ west. These islands are celebrated for the excellency and great variety of the fish which is caught on their shores; and in some of them mines of copper, black-lead, arsenic, and even gold and silver, were formerly worked to advantage.

The population, both bond and free, amounting to about eleven thousand, was said to be in a fearfully demoralized state when Dr. Coke first landed in Tortola in 1789; but a wonderful change was speedily effected by the regenerating influence of the Gospel. Mr. Hammett was the first Missionary appointed to labour in these islands; and he soon succeeded in gathering a goodly number of the people into church fellowship. He was succeeded by Messrs. Owen, M'Kean, Turner, Murdock, Brownell, and others; and the results have been very encouraging. Tortola is the head of the Circuit, where the Ministers reside, and from which they visit the respective keys and islets at stated periods. There are now in the whole Circuit *seven chapels, two Missionaries, seventeen hundred and twenty-eight church members, six hundred and forty-five scholars, and three thousand attendants on public worship.*

The islands of *St. Thomas*, *St. John*, and *St. Croix* belong to the Danes; but the people generally speak English; and, from the personal observations made by the writer on the spot several years ago, he is of opinion that if the way were open to establish a Wesleyan Mission among them, the result would be highly satisfactory. Hitherto the Danish Government have

been extremely jealous of the Wesleyan Missionaries, and have strictly prohibited them from preaching in any of their colonies, fearing the influence which their labours might have on their cherished institution of slavery; but surely the time is not far distant when slavery, and religious intolerance, and every hinderance to the progress of the Gospel shall be entirely and for ever swept away.

THE BAHAMAS.—We have now to call the attention of the reader to a singular group of islands called the Bahamas. They extend in a crescent-like form from the Matanilla reef, in latitude 27° 50′ north, and longitude 79° 5′ west, to Turk's Island, in latitude 21° 23′ north, and longitude 71° 5′ west, a distance of about six hundred miles. New Providence is the most important island of the group, and the seat of government for the whole; but it is the one named St. Salvador that is celebrated as the land first seen by Columbus, on the 12th of October, 1492, when on his first voyage of discovery to the New World. The Bahamas were then densely peopled by the Indian race, who were soon shipped off to work the mines of Peru and Mexico, when the Spaniards began their search for gold. In 1629 New Providence was settled by the English, the native tribes having become entirely extinct. About twelve years afterwards, the Spaniards drove them from the island, and murdered the Governor, besides committing many other acts of cruelty. In 1666, the English again colonized the Bahamas; but, in 1703, the French and Spaniards again expelled them, and destroyed their plantations. After many other changes, and fearful depredations by pirates, the Bahamas were finally ceded to the British by treaty in 1783, since which period they have remained in our possession.

From the more favourable character of the climate and other circumstances, a larger proportion of the inhabitants are whites in these islands, than in any other part of the West Indies; but, according to undoubted testimony, all classes were in a most appalling state of spiritual destitution at the beginning of the present century, when the Wesleyan Mission was commenced for their benefit. The Rev. W. Turton had the honour of laying the foundation of this good work, being after-

wards assisted in his evangelical labours in New Providence and the other islands by Messrs. Rutledge, Dowson, Ward, Moor, and others. The work was ultimately organized into regular Wesleyan Circuits, which unitedly formed a District, of which Mr. Turton was for many years the honoured Chairman. There are now prosperous stations at New Providence, Eleuthera, Harbour Island, Abaco, Turk's Island, and some others of less importance; and the Bahama District numbers *seven Circuits, thirty chapels, nine Missionaries, three thousand six hundred and sixty-one church members, two thousand five hundred and sixteen scholars, and nearly nine thousand attendants on public worship.*

Hayti is the name now generally given to that portion of the island of St. Domingo, or Hispaniola, which is occupied by a republic of black and coloured people, who cast off the yoke of slavery and of the French Government, and declared their independence, in 1803. This little commonwealth, exhibiting as it does the capabilities of the Negro race, possesses many points of interest to the genuine philanthropist; but we must confine our remarks to the moral condition of the people, and the means which have been employed for their social elevation.

In the year 1817, the Wesleyan Missionary Society sent out two Missionaries, the Rev. Messrs. Brown and Catts, to commence a Mission in Hayti. They were kindly received both by the Government authorities and the people; and for some time they laboured successfully, without any molestation. After a while, however, when the efforts to evangelize the people were beginning to produce a powerful and extensive impression, a spirit of persecution was excited by the Romish Priests, and in the following year the Missionaries were obliged to leave the country. But, although left as sheep without a shepherd, the converted natives would not return to the thraldom of Popery; but endured persecution with a patience and steadfastness worthy of the best days of the Christian church. They continued to meet together as they had opportunity, and kept up a correspondence with their beloved Pastors, informing them of their proceedings, and of the course of public events. The way

appearing once more to open, the Mission was re-commenced in 1835, by the appointment of the Rev. Mr. Tindall, assisted by Mr. St. Denis Bauduy, a converted native. Mr. Sharracks was sent out the following year; but he was soon called away by death. Other zealous Missionaries followed in succession; and, notwithstanding the difficulties arising from Popish superstition, and the wasting character of the climate, the Mission has succeeded to a considerable extent. Hayti now forms a separate little District, under the able superintendency of the Rev. Mark B. Bird, and numbers *seven chapels, three other preaching places, two Missionaries, two hundred and ninety-two church members, four hundred and sixty scholars, and thirteen hundred attendants on public worship.*

The southern portion of St. Domingo still remains under the dominion of Spain, and, like the parent state, it continues involved in midnight Popish darkness.

Honduras is a British settlement situated on the southern part of the continent of North America, in the province of Yucatan; but from its climate, character, and position, it is generally classed with the West Indies. The town of Belize, the capital of the colony, is situated in latitude 17° 25′ north, and longitude 88° 30′ west; and the territory claimed as belonging to the settlement embraces an area of about 62,750 square miles. The sea coast is generally flat, and the shore is studded with low and verdant isles. On advancing some distance into the interior, the country rises into lofty mountains, covered with dense forests, interspersed with rivers and lagoons, by means of which access is gained to the valuable timber, especially logwood and mahogany, of which the principal trade of the settlement consists.

The Wesleyan Mission at Honduras was commenced in 1825. The Rev. Mr. Wilkinson was the first Missionary sent out, and he commenced his labours in the town of Belize, and among the scattered settlements of wood-cutters, on the banks of the river, in the true missionary spirit; but in the course of a few months after his arrival he fell a sacrifice to the climate. The next Missionary was the Rev. Thomas Johnston, who was also called to rest from his labours before the close of the first year

of his appointment. Other Missionaries followed, who were spared to labour for a longer period; and much good was the result, the work having ultimately been extended to the islands of *Ruatan*, *Corosal*, and other places. There are now, in the Honduras District, *six chapels, ten other preaching-places, four Missionaries, seven hundred and ninety-three church members, six hundred and twenty-nine scholars, and two thousand attendants on public worship.*

In the year 1829, a Mission was attempted to the wandering Indians on *Mosquito Shore*, in Honduras Bay, by the Rev. Mr. Pilley; but the difficulties were so numerous, and the prospect so discouraging, that the undertaking was relinquished.

The Spanish islands of *Cuba* and *Porto Rico* are the head-quarters of slavery in the West Indies, and are at present closely shut against any efforts which the friends of freedom and of the Negro race might wish to make for the benefit of the dark, benighted inhabitants. Whilst I am thus writing, a ray of hope seems to shine upon the prospect of the future, hitherto so gloomy, by a decree, issued under the sign manual of Isabel II., Queen of Spain, bearing date October 27th, 1865, showing that the abolition of slavery is now seriously contemplated by the Spanish Government. Should this intimation be effectually and speedily carried out, slavery throughout the world will receive its death blow, and the way be more open to confer still greater blessings on the African race.

The French islands of *Martinique*, *Guadaloupe*, and *Marie Galante*, although nominally free, are not much more open to evangelistic efforts for the moral improvement of the people than the colonies just named. Popery reigns, and rules with an iron hand, and her votaries are enslaved to ignorance and sensual pleasure.

St. Lucia, situated between Martinique and St. Vincent's, is an English island, having formerly belonged to the French; and being still so far French in the habits and ideas of the people, and generally under Romish influence, very little has hitherto been done for their religious instruction. Wesleyan Missionaries have at different times visited St. Lucia; but, from the difficulties already alluded to, on the one hand, and the want of

means for the extension of the work on the other, a permanent Mission has not yet been established in the island.

Having thus given a brief but general view of the situation, character, and population of a considerable number of West India colonies, as well as of the commencement of missionary operations in several of them, we propose to present the reader with more minute details concerning those which remain to be noticed. They are comprised in the St. Vincent and Demerara Districts, in connexion with which the writer spent fourteen happy years, in direct efforts to improve and elevate the people. The islands which have passed under review were only visited incidentally, or seen at a distance, in the course of the author's missionary travels; but those to which we have now to direct the reader's attention were the places of his residence, and the scenes of his personal labours.

CHAPTER II.

THE COLONY OF DEMERARA.

Appointment to Demerara—Second Embarkation—Detention in the Isle of Wight—Voyage—Arrival—First Sabbath—Aspect of the Country—Soil—Staple Produce—Climate—Towns and Villages—Character of the Inhabitants—Slavery—Apprenticeship—The Condemned Negro—Mission Stations—George Town—Mahaica—Victoria and Golden Grove—Essequibo—Berbice—Coolie Mission—Missionary Tour.

We had been only three months in England, and had scarcely recovered from the debilitating effects of our Mission to Western Africa, when I and my dear wife were requested by the Wesleyan Missionary Committee to go out to the West Indies. The Act for the emancipation of all the slaves in the British colonies had just passed both Houses of the Imperial Parliament, and the Society was making arrangements to send out eighteen additional Missionaries, with a view to prepare the people more fully to

receive the precious boon of freedom, and also with the hope of extending the sphere of its operations in that part of the world, so soon as every hindrance should be removed out of the way. It was under these circumstances that I was honoured to be one of a noble band of labourers designated for a department of the great work which was very dear to my heart.

Although we were comfortably settled in a home Circuit, to which I had been appointed at the preceding Conference, and were surrounded by many kind friends, a call so imperative and pressing did not require much deliberation. I remembered the reply of the African traveller, Ledyard, under similar circumstances. When his patron inquired at what time he would be ready to start on his adventurous journey, he nobly replied, "To-morrow, Sir!" As a Christian Missionary, and in a matter of far greater importance, I felt that I ought not to be less prompt and explicit in my decision. Therefore, after making it a subject of mutual consultation, prayer, and meditation during the day, being fully persuaded in our own minds as to our path of duty, I wrote by return of post to say that "we were ready, at any time, to embark for the West Indies, or any other part of the world to which the Committee might think proper to appoint us." Accordingly we were requested to proceed to London, to prepare for embarkation, and to await the departure of a vessel for our new scene of missionary life.

Demerara was named as the place of our destination; and on Thursday, the 16th of Jauuary, 1834, we embarked for that colony, in the ship "Underwood," commanded by Captain Wood, a man of considerable nautical experience, and a fine old gentleman withal. We were accompanied on board by the late Rev. Dr. Beecham and other friends, who soon left us, as they had to return to London by the steamer from Gravesend. Then came the pain of parting once more; but on this, as on former occasions, our confidence was in God, to whose kind care we commended each other in humble prayer, and we found "grace to help in time of need." In attempting to proceed on our voyage, we met with adverse winds; and after being detained for more than two weeks in the Downs, and tossing about in the English Channel, we were obliged to put into

Portsmouth harbour for shelter. Thus were we unexpectedly favoured to hold sweet intercourse with Christian friends once more in dear old England, before we finally left our native shores.

We came to anchor on the Mother Bank on Saturday, the 1st of February, with the beautiful town of Ryde, in the Isle of Wight, full in our view. We went on shore about ten o'clock A.M., and were delighted to meet with a party of six Missionaries, the Rev. Messrs. Pilcher, Cheesbrough, Gordon, Cameron, Osborn, and Nunn, who were bound for Antigua, by the "Glaphira," which had been detained there for several weeks. These devoted servants of the Lord had found comfortable homes among the friends of Missions at Ryde during their long detention; and, on our arrival, the same hospitality was cordially extended to us, by the kind arrangement of the Rev. W. H. Sargeant, the resident Wesleyan Minister, and we enjoyed the comfortable change from tossing on the stormy sea. The kindness of several Christian families, especially those of Messrs. Woods, Wedgwood, and Wheeler, on this interesting occasion, will never be forgotten, nor yet the pleasant and profitable intercourse with the noble band of Missionaries already named. Little did I then think that four of their number would so soon be called away by death, and that we should never see them again in this world. But so it was. In a few months afterwards, Messrs. Pilcher and Cheesbrough were the only survivors; and, through a kind and gracious Providence, they yet live to bless the church and the world with their useful labours. And still less did I think, at the time alluded to, that we should be spared to return to our own dear native land, and have the pleasure of labouring in this same beautiful Isle of Wight, where I now write and commit to the press these humble records of missionary labours. How deep and mysterious are the dispensations of Divine Providence! On reviewing the past, I feel constrained to acknowledge with adoring gratitude the watchful care and preserving goodness of our heavenly Father, so mercifully extended to us.

On Sunday morning, the 2nd, at seven o'clock, I attended an excellent prayer-meeting in the Wesleyan chapel at Ryde; and, immediately after breakfast, we were all summoned on

board our respective vessels, the wind having become fair. We weighed anchor, and proceeded as far as the Needles, when the wind veered round, and we were obliged to return. We came to anchor again on the Mother Bank, about six in the evening, having spent an uncomfortable Sabbath in thus vainly attempting to get out to sea. The following morning we went on shore again; and the friends at Ryde hailed our return with every expression of joy; for, during the stay of the Missionaries among them, many delightful meetings had been held, the Holy Spirit was poured out, and there was reason to believe that much good had been done through their instrumentality. We now resumed our meetings, and the chapel was crowded night after night with attentive congregations. On Wednesday evening I preached from Daniel vii. 18, and we had a most delightful prayer-meeting afterwards, when several penitents were seeking mercy. On Thursday evening, we took tea with the Rev. Messrs. Phillippo and Coultart, (Baptist Missionaries bound for Jamaica,) and other friends, at the residence of the late Rev. T. S. Guyer; and on Saturday, the 8th, the wind having become favourable, we took leave of our dear friends at Ryde, and proceeded on our voyage to the West Indies.

We had a fair wind for two or three days, in sailing down the Channel; but we had scarcely taken our last look at dear old England, when we encountered a heavy gale, with adverse winds, which continued nearly a week. Having crossed the Bay of Biscay, the wind was more favourable; and, as Captain Wood and his officers were exceedingly kind and attentive, we had very little either to impede our progress, or to disturb our happiness, during the remaining part of our voyage. Nothing remarkable occurred until the evening of Wednesday, the 19th, when we were alarmed by the cry of "Fire in the hold!" We hastened on deck, and saw the smoke ascending near the hatchway; but the fire proved to be in the long-boat on deck, and not in the hold of the ship, as at first supposed. The danger to which we were thus exposed, was occasioned either by some muriatic acid, or oil of vitriol, having burst the bottle, and ignited the straw in which it was packed. We succeeded in emptying the contents of the long-boat into the sea before the

fire had spread; and we were safe. We could not but recognise the hand of Providence in this timely warning, as the consequences might have been serious, if the fire had not been discovered until a few hours later.

We soon entered the tropics, and found ourselves within the influence of the trade wind. Sailing now became very pleasant, although the heat was somewhat oppressive. On Tuesday morning, the 11th of March, finding the water muddy, we sounded, and got twenty-four fathoms; and in the afternoon we made the continent of South America. Soon afterwards a pilot came on board, and pronounced us fifteen miles to the windward of Berbice. We came to anchor for the night; but proceeded the next morning, with the coast of British Guiana clearly in view. Although the land was low, we could occasionally distinguish the buildings on the estates, and see the smoke as it ascended from the boiling-houses connected with the sugar-works. About three o'clock in the afternoon, we entered the Demerara river, and came to anchor before George Town; of which we had but an imperfect view, as it is situated on low ground, and lies embowered in the foliage of beautiful and umbrageous trees.

We went on shore immediately; and met with a kind and hearty reception from my old friends, the Rev. John Mortier and his amiable wife, as well as from the Rev. Richard Hornabrook, and a number of the dear people connected with the Mission, who had heard of our arrival, and were assembled to welcome us to their country. On walking over to Kingston, the place appointed for our residence, we found another party of pious natives waiting to congratulate us on our safe arrival. They rejoiced over us with exceeding joy; and assured us that they had been instant in prayer that we might be brought to them in peace and safety. After partaking of a comfortable cup of tea, which the people had kindly provided for us, we united in prayer and praise at the throne of the heavenly grace, and retired to rest under a grateful sense of the Divine goodness in safely conducting us across the mighty deep to the scene of our future labours.

The station to which I was appointed had been left for

several months without a Missionary; my predecessor, the Rev. E. Grieves, having died suddenly on the 31st of July, 1833. This circumstance gave additional interest to our arrival; and we were much affected by the touching and artless accounts of the people; how deeply they had been afflicted by the removal of their beloved Pastor; and how they prayed that another Minister might be sent to feed them with the bread of life; going down to the shore, day after day, to see if there was any appearance of a vessel from England, with their expected Missionary. Their prayers being now answered, and their wishes realized, a general feeling of joy and gratitude was diffused among all classes of the community.

The following Sabbath was a high day. I opened my commission by preaching in Kingston chapel, morning and evening, to large and attentive congregations. The appearance of the people was truly striking; and afforded a gratifying proof of the elevating influence of the Gospel. The congregation consisted almost entirely of slaves, and free persons of colour; yet they were neatly clothed, devout in their manners, and engaged in the worship of God with a fervour and decorum truly cheering to behold. My first sermon was from Acts xvii. 20, and appeared to produce a powerful impression; but that which affected me most on this occasion, was a little incident which quite took me by surprise. As I entered the chapel in the morning, and on my first public appearance among them, the people, of their own accord, sang the following beautiful

WELCOME HYMN.

"Welcome! welcome! blessed servant,
Messenger of Jesu's grace!
O, how beautiful the feet of
Him that brings good news of peace!
Welcome, herald! welcome, herald!
Priest of God,—thy people's joy!

"Saviour, bless his message to us;
Give us hearts to hear the sound
Of redemption, dearly purchased
By Thy death and precious wound.
O, reveal it! O, reveal it!
To our poor and helpless souls.

"Give reward of grace and glory
To Thy faithful labourer dear:
Let the incense of our hearts be
Offer'd up in faithful prayer.
Bless, O bless him! bless, O bless him!
Now, henceforth, and evermore!"

This was so unexpected, and sung with such good taste, and with such evident marks of sincerity, that it produced a thrilling effect upon my mind; and I may say that every circumstance attending the commencement of my labours in this place inspired me with pleasing anticipations of success. Before entering into further details of our missionary operations in Demerara, I will endeavour to present the reader with a brief sketch of the general aspect of the country, and the progress of the work, up to the time of our arrival.

Demerara is not an island, but a British colony, on the continent of South America. It is generally regarded, however, as belonging to the West Indies, from the fact that in the character of its inhabitants, as well as in its staple produce, climate, and other circumstances, it exhibits a striking analogy to the islands which bear that name. Demerara, Essequibo, and Berbice, were once governed as separate colonies; but they are now united under the general name of the Province of British Guiana. The name first mentioned, however, is still frequently employed, by way of accommodation to designate this part of the British empire; and it is usually called the colony of Demerara. It has a line of coast about two hundred miles long, with a width of country inland, not well defined. The entire province is bounded on the north by the Atlantic, on the west by Dutch Guiana, and on the east and south by the State of Venezuela. It appears from the maps that there is an extensive tract of country claimed both by Great Britain and Venezuela: but there is no reason to apprehend any dispute about the "boundary line" for centuries to come, as there are still unoccupied, beyond the present cultivation of the colony, scores of miles of the richest land, covered with the finest timber, where the sound of the woodman's axe has never yet been heard.

It is the opinion of some, that Columbus saw the coast of Guiana in 1458; and it has been asserted by others, that it was discovered by Vasco Nunez in 1504. It became known, however, to the English in 1595, when Sir Walter Raleigh sailed up the mighty river Orinoco, in his chimerical search after the fabulous El Dorado, a city said to be paved with gold! A company of freebooters formed the first English settlement in 1634, which was captured by the Dutch in 1667. After various other changes, the territory now included in British Guiana was ceded to the English by the treaty of 1814; and in our possession it has since continued, although a considerable number of Dutch residents are still to be found in different parts of the colony.

The general aspect of the country is low and swampy. Indeed, some parts of the coast are below the level of the sea; and, as the tide rises to an unusual height in this locality, the land is only kept from inundation by the construction of extensive dykes; with sluices to let the water off, when the tide is down. The plantations and cultivated grounds are laid out at right angles, with the regularity of gardens. Each property has generally a narrow sea or river frontage, for the convenience of water communication; and extends its narrow length through the entire width of the cultivation, so as to have the advantage of the uncleared forest lands behind. The estates are divided from each other by large canals, and intersected by numerous drains, that are used not only to carry off the superfluous water, but as substitutes for roads, by means of which the produce is conveyed in small flat-bottomed boats called punts, from the fields to the works, and from the works to the ships, in the river or on the coast, as the case may be. This extensive system of drainage, rendered necessary by the low marshy character of the land, with the construction and repairs of sluices and bridges, are heavy items of expense in the working of an estate in Demerara. Some compensation is afforded, however, by the peculiarly rich nature of the soil, which is suited to the growth of almost every kind of tropical produce. The staple articles of export have been sugar, rum, cotton, and coffee; but of late years the planters have confined their attention chiefly to the cultiva-

tion of the sugar-cane, and the manufacture of sugar and rum. For the growth of the sugar-cane, the soil seems peculiarly adapted. In most of the West India islands, it requires to be manured, and re-planted, at least every three years; but here it grows almost spontaneously; and may be cut annually, for ten or twelve years, without either re-planting or manuring.

In the rainy season, travelling is very difficult. The roads being formed of soft earth, they are soon cut up, and become deep and miry. I remember passing over one hundred bridges, when travelling between George Town and Mahaica, in a space of only twenty-five miles. When these bridges get out of repair, the difficulty is increased. A railroad has, however, since been constructed, to a distance of thirty or forty miles along the western coast, so that travelling in that direction is now much more pleasant and expeditious than formerly.

From the observations already made, the reader will not be surprised to hear that the climate of British Guiana is unfriendly to the health of Europeans. The atmosphere is generally more humid than in the islands; and ague and fever are frequently prevalent. The swarms of mosquitoes, and other stinging insects, which are more numerous and troublesome in this colony than in other parts of the West Indies, are also sources of great annoyance and discomfort, especially to strangers. Some Europeans, however, get inured to the climate, and become attached to the country, with all its inconveniences; and the natives are as healthy as those of most other regions within the tropics.

George Town, the capital of British Guiana, is situated in latitude 6° 36′ north, and longitude 52° 15′ west. It stands on the western side of the entrance to the Demerara river. This river has a considerable bar of sand or mud at its embouchure, and can be entered by large vessels at high water only. The harbour is the mouth of the river itself; and several wooden *stellings*, or jetties, project from the shore, on which passengers and goods are landed. Most of the houses in the town are frame buildings, constructed of the native hard-wood timber, for which this colony is so famous. They are neatly finished,

with verandahs in front; and, when tastefully painted, present a pleasing appearance.

There is no stone, and not even a pebble, to be found in the whole country, till we advance forty or fifty miles into the interior. The roads in the town and its vicinity have been formed of the ballast of vessels trading to the colony, each ship being required to leave a certain quantity. Of late years, a few good brick buildings have been erected in George Town; and altogether the place now wears a respectable appearance. The houses are separated from each other by gardens and shrubberies; an arrangement which secures ventilation, and is very conducive to health and comfort in this sultry and oppressive climate.

Nearly in the centre of the city, stands an elegant structure, called the "Guiana Public Buildings," which would be an ornament to any town in Europe. In its architectural design and external appearance, it is magnificent; being built of brick, and stuccoed with Roman cement, in imitation of free-stone. It is so arranged as to provide for the accommodation of all the public offices of the colony under the same roof, which is a great convenience. A market-house has also been erected, which is very respectable in its appearance, as well as a great accommodation to the inhabitants. The churches and chapels are also good buildings, and afford pleasing evidence that of late years the people have not been unmindful of their spiritual interests. A considerable part of George Town was reduced to ashes, by two fires, which occurred in April and July, 1864; but the burnt districts are rapidly rising from the ruins. The inhabitants of the capital may be estimated at thirty thousand in number, whilst the population of the entire province, according to the last census, amounts to one hundred and twenty thousand.

New Amsterdam, on the eastern side of the entrance of the Berbice river, is the next in importance to George Town; and resembles it in many respects. It is, however, much smaller; and the inhabitants may amount to about four thousand. Since the emancipation of the slaves, numerous villages have sprung up in various parts of the colony, some of which are

very populous. The buildings in these are of small dimensions; and, in general, not of a very substantial character. The number of people necessary for the efficient working of a plantation is so considerable, that each estate may be said to have its own village or hamlet; and the whole country is seen to be dotted with these, as the traveller passes along.

These towns, villages, and hamlets are inhabited by different races of people. There are Europeans, comprising English, Scotch, Irish, Dutch, and Portuguese; Negroes, originally from Africa; Coolies from the East Indies, and a few Chinese, together with a large and respectable class of black and coloured persons, born in the country, and generally designated Creoles. On the banks of the rivers and creeks, both within and beyond the boundaries of the colony, there are a few wandering tribes of South American Indians; some of whom occasionally visit the towns and villages almost in a state of nudity.

None of the West India colonies were more degraded than Demerara towards the close of the last century, when the friends of Missions began to think of doing something more for the benefit of the enslaved Negro race. Almost all classes of the people appear to have been indifferent about sacred things, and entirely given up to the sinful pleasures of the world. The well-known Quaker philanthropist, Stephen Grellet, in the days of his youth, and before he was converted, visited Demerara, and the following is his testimony as to the moral condition of the people in 1794 :—"It is a place of much dissipation. I do not recollect, during the whole time I was there, that I saw any thing in any one that indicated a feeling of religious sensibility. There was no place of worship; no Priest of any kind, except one who had been there a few years, and was a dissolute, drunken man. It was of the Lord's mercy that I and the whole land were not destroyed, like Sodom and Gomorrah."

The agents of the London Missionary Society had the honour of being the first in this part of the great field. As early as 1808, the zealous and devoted Rev. John Wray, whose praise is in all the churches, commenced his evangelical labours at plantation Le Resouvenir, under the patronage of Mr. Post, a pious Dutchman, the owner of the property. The "Lord of the har-

vest" greatly blessed these early efforts in the cause of the Redeemer; and a goodly number of poor slaves were made spiritually free by the reception of the Gospel. On his removal to Berbice, Mr. Wray was succeeded at Le Resouvenir by the Rev. John Smith, in 1817, who laboured for some time with a cheering measure of success. In the year 1823, however, this Mission and its honoured Pastor were involved in severe affliction. An insurrection broke out among the Negroes on this part of the coast; and the authorities attempted to attach blame to the poor Missionary, as if he could have had any interest in exciting the slaves to rebellion. Mr. Smith was forthwith dragged to prison, and his private journal and other papers were instantly seized. He was tried by a court-martial, and sentenced to death! The sentence of the court was referred home for His Majesty's decision, and the King, well-knowing the animus of the West Indian aristocracy at that time, was pleased to remit the same; but required, however, that the Missionary should for ever quit the scene of his labours. The dispatches containing the royal mandate were sent out with all possible speed; but, before they reached Demerara, Mr. Smith had sunk beneath his accumulated troubles and cruel treatment,—a martyr in the cause of truth. He died in prison, deeply regretted by his brethren; and his happy spirit ascended to that place, where "*his righteousness shall be brought forth as light, and his judgment as the noon-day.*" "There the wicked cease from troubling; and there the weary are at rest."

Nothing daunted by these adverse circumstances, the London Missionary Society continued to send out reinforcements to strengthen their respective Missions in British Guiana; and they have realized a large ingathering of precious souls into the fold of Christ. Of late years, however, their cause has suffered, in common with that of other kindred institutions, from the effects of the agricultural and commercial depression which has overtaken the West India colonies, as well as from political agitation, which frequently exists among the people.

The Church Missionary Society has, for many years, had a station among the Indians on the river Essequibo, which has

been attended with much good to that long-neglected people; but there are still vast numbers of these aborigines totally destitute of the means of religious instruction.

The Wesleyan Missionary Society did not succeed in establishing a Mission in Demerara till the year 1815; a former attempt in 1805 having been frustrated by the expulsion of the Missionary, the Rev. J. Hawkshaw, from the colony. Previous to that period, their energies had been chiefly directed to those places where the call seemed more imperative, in consequence of the total lack of evangelical labourers. But the vast field of British Guiana was found wide enough for all; and the Wesleyan Missionaries could no longer resist the call now made upon them for spiritual aid by several of their own people, who had removed thither from the neighbouring colonies. Although the next attempt proved successful, it was in the face of many obstacles and much persecution that the Rev. T. Talboys commenced and prosecuted his labours. At one time his house was surrounded by the mob, and his life was in danger; but he persevered in his work, being nobly assisted by two intelligent men of colour, Mr. William Claxton and Mr. William Powell, who came from Nevis in 1801, where they were converted under the preaching of the Wesleyan Missionaries. He was succeeded by the Rev. John Mortier, a man remarkably judicious, mild and conciliatory in his manners; but the hostile spirit of the Government and the higher classes continued nevertheless. Legal restrictions were imposed upon the Missionaries, which were very embarrassing, and calculated to impede the progress of their work. For some time no meetings were allowed to be held after sunset; and the Missionary was obliged to resort to the expedient of reading written sermons to the slaves, that he might be the better able to verify every sentiment which he advanced in the course of his ministry, in case any question should be raised on the subject. On one occasion, a Society ticket was found on the road, having been dropped by a Negro member; and the passage of Scripture which it bore was interpreted, by some of the *wiseacres* of that dark period, as favouring rebellion! An attempt was made, from this trifling circumstance, to raise an open persecution against the Mission.

But Divine Providence, in this instance, frustrated the enemies of the truth, and the Missionaries were allowed to proceed with their beloved work. To show how perfectly groundless were the jealousies and suspicions of the planters and the Government officials as to the influence and tendency of the instructions of the Missionaries, we may here remark that, after the excitement caused by the insurrection of 1823 was over, it was proved that not one member of the Wesleyan Society was concerned in it, either directly or indirectly.

But the early history of this interesting Mission is marked not only by difficulties arising from the hostile spirit of the planters, but also by hinderances connected with the trying character of the climate. Often were the Missionaries laid aside by illness, and, on one occasion, two were smitten down by death within a day or two of each other. The Rev. Mr. Ames died at Mahaica, on the 1st, and the Rev. Mr. Bellamy, at George Town, on the 2nd of November, 1821; and both stations were left without a Minister. The Rev. W. J. Shrewsbury with characteristic zeal hastened to Demerara, from Barbadoes, to supply the vacancy till Missionaries could be sent from England.

It is a pleasing fact, however, that, notwithstanding every difficulty, the work of God prospered in Demerara, to an extent which scarcely finds a parallel in the history of Missions. Under the zealous labours of the Rev. Messrs. Mortier, Cheeswright, Edmondson, Rayner, Vigis, Hornabrook, and others, hundreds and thousands of poor Negroes were gathered into the fold of Christ, who will no doubt be their joy and the crown of their rejoicing in the day of the Lord Jesus. When the dark cloud of persecution had in a measure passed over, chapels were erected at Werken-Rust, Kingston, and Mahaica, and large congregations and churches were collected at each place; and Sabbath schools for the instruction of the rising generation were organized on every station.

On my arrival in Demerara, in 1834, I found, however, that all restrictions to missionary labour were not entirely removed. Before I could exercise my ministry, I had to procure a licence from the Governor, who carefully inspected my ordination cer-

tificate and other credentials, although he was perfectly courteous, and spoke highly of our Mission. On examining my "licence" immediately after it came to hand, I was concerned to find that it contained a clause requiring me "not to allow any meeting, at which I was not personally present, to be held on the station." Perceiving that this restriction would operate very injuriously on our system of Class-Meetings and prayer-meetings, as well as on the labours of our two native Catechists, W. Claxton and W. Powell, who had been regularly licensed, I hastened back with the document, and remonstrated against the introduction of such a clause. His honour the Fiscal was then pleased to say, that he was obliged to use the old form; but that it was not intended to interfere with any of our usages. I am happy in being able to add, that during my sojourn in the colony I never met with the slightest interruption from the Government authorities or others in the prosecution of my missionary labours.

There were several features in the character of our work at Demerara, at the period to which I refer, that were peculiarly gratifying to my feelings. The congregations, both on Sabbaths and week-nights, were almost invariably large and attentive; and a lecture which I delivered every Wednesday morning at five o'clock was also well attended. The Sabbath schools were flourishing; and on two mornings in the week I met the children for catechetical instruction. His Excellency the Governor, Sir Carmichael Smith, on attending the examination of our schools in Kingston chapel, was pleased to express his admiration at the progress the children had made; and, for their encouragement, distributed among them as rewards several books and medals. In fact, the whole aspect of the Mission was cheering; a considerable addition was made to the number of church members; and I felt myself highly honoured in having for my colleague and Superintendent, the Rev. John Mortier, a devoted Christian Minister, and the Chairman of the District, who had long "borne the burden and the heat of the day."*

* For several years, I had the honour of being associated with this faithful servant of the Lord, on this and on other stations; and I cannot pass on

While we had thus occasion to rejoice over the general prosperity of the work, we were not without our trials and difficulties. Some of them arose out of the expiring struggles of slavery. The Act of Emancipation had not yet come into operation; and a bitter feeling of asperity existed in many quarters in prospect of the future. On the 27th of June, a poor slave came to me with a tale of woe which made my heart ache. He had just been sold to a planter living in a distant part of the country, in consequence of which he was about to be separated from his wife and family, as well as from the means of grace, which he highly prized. I felt most acutely for him; but I could do nothing, only pray for him, and exhort him to trust in the Lord, and patiently wait for the day of freedom, which was just beginning to dawn upon the country. Scarcely a week passed without some painful occurrence of this kind; and I do believe, that if Divine Providence had not interposed, and put an end to this cruel system, the most appalling consequences would have followed. The people were literally wasting away with grief and oppression. There were in the colony of Demerara at that time 63,641 slaves; but, during the preceding twelve months, there had been 4,229 deaths, and only 2,879 births; showing a decrease in the slave population of 1,350 in one year. This is a simple fact, extracted from the official returns of the Colonial Registrar at the time; and may serve to show how the population was melting away under the wasting influence of slavery.

without a humble tribute to his memory; for I never laboured with a more generous, kind-hearted, loving, and loveable Missionary than the venerable John Mortier. He spent nearly thirty-six years of his useful life in the West Indies. His name and memory are still cherished with much affection in Nevis, St. Vincent's, Grenada, St. Kitt's, and Demerara; but it was in the colony last named where he was best known, and, consequently, most beloved; having devoted himself for about seventeen years to the interests of that important Mission. During his long period of foreign service he visited England twice,—in 1828 for the purpose of recruiting his health, and in 1848 on retiring as a Supernumerary; but on both occasions, after a short residence, he gladly returned to his beloved West Indies. There he continued his zealous labours, according to his strength, till the very last; and finished his course, happy in God, in the island of St. Kitt's, on the 13th of June, 1850.

The Emancipation Act provided for the abolition of slavery on the 1st of August, 1834; but before full and unrestricted freedom was to be imparted to the poor slaves, there was to be an interim of six years' *apprenticeship* for field labourers, and four years for house servants. Only children under seven years of age were made fully free at once. If this term of service, required in the case of adults, was intended as compensation to the planters, then the question might be asked, Were not the *twenty millions sterling*, generously granted by the British nation to be divided among the planters, sufficient for the purpose? If it be replied, that it was necessary that the Negro should be instructed in the art of agriculture; and that, therefore, the term of service was a judicious arrangement; we answer in the language of the Negroes themselves on the occasion, "People make *prentice* for learn to work. Poor Negro work plenty long time; he sabby work very well; he no want massa for make him *prentice*." The apprenticeship system was altogether an unnecessary and vexatious arrangement; and proved to be nothing better than a modified form of slavery.

Defective, however, as was the apprenticeship, as compared with entire freedom, it was hailed with joy as a step in the right direction; and more especially as a definite time was fixed when full liberty would be enjoyed by the poor Negro. When the 1st of August arrived, it was celebrated as a day of general thanksgiving throughout the colony, by order of the Governor; and every place of worship was crowded with devout and attentive hearers. We endeavoured to adapt the services to the particular occasion which called us together, by impressing upon the minds of the people the necessity of rendering thanks to Almighty God for His great goodness in bringing about this happy change in their condition; and of conducting themselves in a proper manner under every circumstance in life. I preached at Kingston in the morning from Luke iv. 17, 18; and in the evening from Psalm xcvii. 1. It was a day of spiritual good to the people, and everything in George Town passed off with perfect order and decorum.

Some persons in the West Indies and in England also, who, from motives of self-interest, had opposed emancipation, pre-

dicted that, on the experiment being tried, it would result in confusion, anarchy, and blood; but, I am thankful to say, that the very reverse of this was the case. In some places, where the people were imperfectly informed, and where the planters were manifestly averse to the approaching change, considerable excitement no doubt existed; and it was owing to the good providence of God that the country was not plunged into trouble by the very parties who predicted that trouble would come. Although I purposely refrain from going into detail with reference to matters which were so exciting at the period to which I refer, one instance may be given as illustrative of the spirit of the times.

On the east coast of British Guiana, a considerable number of Negroes refused to return to their work after the holidays of the 1st of August, 1834, being under a misapprehension as to the conditions of their freedom. The Magistrates who had propounded to them the new law, were generally gentlemen connected with the planting interest; and the labourers suspected that they had not given them the true version of it. They could not believe, they said, that King William would make them free, and yet require them to serve for six years as apprentices; they therefore refused to resume their labour till they should know from the Governor the real facts of the case. They collected together in a large body, but without arms, near the church, and manifested the most determined passive resistance to every effort which was made to persuade or coerce them to return to their duty. The militia were called out, and assumed the most threatening attitude, but all to no purpose. The district was pronounced by the planters in a state of insurrection, and the Governor was requested to proclaim martial law. This he refused to do, but proceeded at once by steamer to the scene of the disturbance. When the Negroes saw the smoke of the Governor's vessel in the distance, they rejoiced exceedingly, and prepared to receive His Excellency with every demonstration of loyalty. One of the men, named Damon, a house-servant, who had only joined them that day, but was somewhat more active than the rest, cut down a pole in the neighbouring forest, and, having attached to it a piece of

blue cloth, planted it as a flag-staff, as he said, to "show their joy at the Governor's coming." This little incident was construed by the planters into a direct act of rebellion; and on the landing of his Excellency, the flag-staff, with the piece of blue cloth floating at the top, was pointed to as a proof that the district was in a state of revolt. The people were nevertheless orderly and quiet, and formed themselves into two lines, between which the Governor passed, whilst they bowed to him in respectful reverence, as the representative of royalty. His Excellency drew up the troops that accompanied him, and read and expounded the new law to the people, admonishing them to submit quietly to the apprenticeship, and to return to their work at once. Having thus heard how the matter stood from the lips of the Governor himself, in whom they had perfect confidence, the people expressed their readiness to act accordingly, and dispersed to their respective estates.

Here the matter might have ended, in perfect harmony and peace; but it was deemed necessary, by those in power, to make an example of the ringleaders in this so-called revolt. Eighteen were accordingly arrested, put in irons, and sent to George Town, to take their trial for rebellion. I will not attempt to describe or characterize the trial which followed. Suffice it to say, that poor Damon was pronounced guilty, and sentenced to death; and his seventeen compeers were to be severely flogged beneath the gallows, and to be transported for life beyond the sea. These sentences were executed to the letter, so far as the local authorities had power. Poor Damon was hung on the 13th of October, a day which I shall never forget; and the remaining seventeen prisoners, having received the prescribed number of lashes under the gallows, were conducted back to their prison, fearfully lacerated and covered with blood, to await their banishment from the shores of Demerara. A short time afterwards they were sent to England as convicts, on their way to a foreign penal settlement; but, by this time, the Imperial Government had opened their eyes to the iniquity of these proceedings; and the King of England, to mark his disapproval of the unrighteous sentence, remitted that part of it which related to the transportation of the seventeen so-called

criminals, and sent them back to Demerara, where they afterwards lived to enjoy the blessings of entire freedom.

But the life of poor Damon—undoubtedly innocent of the crime laid to his charge—was gone, and could not be recalled. The only alleviation to the pain occasioned by a review of these mournful events, is the fact that the poor sufferer was brought to a saving knowledge of the truth during his confinement in prison, through the instrumentality of a devoted Missionary, who visited him constantly till the day of his death. His sense of the pardoning mercy of God through Christ was clear and joyous; and he was graciously raised above every feeling of fear or dismay. On the day before his execution, he had a parting interview with his wife and children. He embraced them affectionately, gave them suitable counsel, and, with much firmness and fortitude, bid them a long farewell. The last words which he addressed to his wife are worthy of record: "Go home now," said he, "and trust in God, and mind dem children; don't cry for me, me happy now; to-morrow, when white man open de door, and take me out for kill me, God sall make me live: I sall go to Jesus!" From the scaffold he addressed a few words to the assembled multitude still declaring his innocence, and repeating that he raised the flagstaff in honour of the Governor, and not as a token of revolt. He expressed his forgiveness of every body, as God for Christ's sake had forgiven him, and was launched into eternity.

But I desire to cast a veil over this and many other scenes of cruelty which I witnessed in the West Indies, as the bitter fruits of slavery; although I am free to confess that the bare review of them, after a lapse of more than thirty years, recalls to my mind some of those painful sensations with which they were associated at the time. The grand alleviation now is the comfortable reflection that, throughout the British Empire, universal freedom reigns, that American slavery has received its death-blow, and that the day of freedom for the last suffering slave is rapidly approaching.

"Haste, happy day, when every child of Adam shall be free!"

When the excitement had in some measure subsided, we proceeded with our evangelical labours with comfort and success.

We were nobly aided and supported by the friends of freedom in England. The British and Foreign Bible Society generously presented to each emancipated slave who could read, a copy of the New Testament, in good large type, and substantially bound; and to show the extent to which the Missionaries and their teachers had succeeded in diffusing education among the people, I may remark that *ten thousand copies* were required for Demerara. It would have delighted the British public, could they have witnessed the diligent efforts made by the poor Negroes to qualify themselves to put in their humble claim for the gift, and the grateful emotions with which they received the precious boon.

As the limits which I have assigned to these sketches require a constant regard to compression and brevity, I will conclude the present chapter with a few short notices of the respective stations occupied by the Wesleyan Missionary Society in British Guiana.

George Town, the capital of the province, is the head of a Circuit, and the place where two Ministers reside. One is stationed at Werken-Rust, in the upper part of the town, where we have a commodious and respectable place of worship, called Trinity Chapel, which will seat about twelve hundred persons. The congregations are generally good, and the cause is flourishing. The new chapel is a noble monument of the piety, zeal, and benevolence of our people, as well as of the indefatigable exertions of the late Rev. W. Hudson, under whose judicious superintendence it was erected. Although it was built at an expense of about £4,000, it is free from debt, and yields a handsome revenue, which is a great help to other departments of the work. The old chapel, the erection of which in its day was a grand achievement, accomplished by the untiring efforts of the late Rev. John Mortier, has been converted into a spacious schoolroom, in which a large and efficient day-school is conducted by a talented Native Teacher, who resides in the rooms above, formerly occupied by the Superintendent Minister, who now lives in a commodious Mission-House in the adjoining street. The other Minister resides at Kingston, in the lower part of the city, near the Government-House and the military

department, where we have a good chapel, capable of accommodating about eight hundred persons, erected under the superintendence of the Rev. Moses Rayner. A day-school is also in active operation. The good work here also wears a pleasing aspect. Interesting out-stations have been established at Supply, Mocha, Nismes, Rome, Plaisance, and other places, which are visited at stated periods, and at some of which neat little chapels have been erected, and promising schools established.

Mahaica is a station in an ancient village, which stands on a navigable creek of that name, on the west coast, abont twenty-five miles from George Town. In former times this was a very important and prosperous Mission, being central to a number of populous estates; but since the recent changes in the civil condition of the people, many removals have taken place, and the number of church-members is considerably diminished. We have a good country chapel here, which will seat about eight hundred people, and a prosperous day-school. The chapel has recently been enlarged and improved at a cost of £950. Mahaicony, Perth, Virginia, and some other minor places, are visited by the Superintendent Minister and his assistant residing at Mahaica, at some of which small chapels have been erected, and schools organized.

Victoria and Golden Grove are important villages about half way between George Town and Mahaica, and unitedly, together with a few minor places, form an interesting Circuit. The village of Victoria was built upon an estate purchased by a number of the newly-emancipated slaves, as a joint-stock company. Having obtained possession of their respective lots of land, and erected comfortable little cottages for themselves, they made a noble effort, and erected a substantial and handsome chapel in the centre of the village, which will probably accommodate seven hundred people. I had the pleasure of being present at the first Missionary Meeting ever held in this place, when there was a fine display of Christian zeal and liberality. Friendship, Buxton, and Ann's Grove are out-stations, with a large number of church-members, neat little chapels, and prosperous schools. They are visited in rotation by the two Missionaries who labour

in this Circuit. The work in this neighbourhood may be regarded with additional interest, from the circumstance that it was commenced by an Evangelical Clergyman of the Church of England; who, finding himself unable to submit to the Puseyistic demands of his diocesan, declared his independence. After remaining in an isolated position for two or three years, he sought and found for himself and his people an asylum within the pale of the Wesleyan Church, where he could enjoy liberty of conscience, and be unfettered in his efforts to diffuse a knowledge of the Redeemer. He soon afterwards returned to England, and ultimately settled on the continent of Europe.

Essequibo is now the name given to a Circuit which was formerly known as Abram Zuil, on what is called the Arabian Coast, in a rural district, on the west of the Essequibo river. The Mission was commenced by the Rev. Richard Hornabrook in the year 1836, and has exerted a very beneficial influence in that part of the country. Out-stations were ultimately established at *Zorg*, *Queen's Town*, *Ebenezer*, *Anna Regina*, *Daniel's Town*, and more recently on the island of *Wakenaam*. At some of these places chapels have been erected, and schools established; whilst at others strenuous efforts are being made to supply what is wanting to give stability and permanence to the good work.

Berbice is comparatively a new Mission, having only enjoyed the advantage of a resident Missionary for a few years. Our services were imperatively called for at this place, so remote from our other stations in British Guiana, by the circumstance of a considerable number of our people having removed thither from the Leeward Islands, to say nothing of the wide field for evangelical labours among a dense population. Several respectable persons of Dutch descent were also anxious to have a Wesleyan Minister, and generously offered the free use of the Dutch Reformed church and parsonage, with substantial pecuniary aid besides. Under these favourable circumstances, the Mission was commenced in 1847, and more fully organized in 1853; the Rev. John Wood, Jun., being the first resident Missionary. He was succeeded by the Rev. Messrs. Padgham and Banfield, whose labours were made a

great blessing to the country. Out-stations have been formed at *Smith Town*, *Stanley Town*, and *Cumberland*, and a good work is in progress throughout the Circuit.

The Coolie Mission in Demerara is for the special benefit of the many thousands of Coolies who have been imported from India, to supply the lack of labour which was alleged to exist in the colony. By this arrangement these heathen strangers have the privilege of hearing the Gospel in their own tongue; and the result has been so far encouraging.

The Wesleyan Circuits in British Guiana have once more been formed into a separate District, under the able superintendence of the Rev. H. Bleby; and, from the character of the field, and the noble staff of labourers who occupy it, we may anticipate that the future for success and blessing will not only be as the past, but much more abundant. We have now in the colony *twenty-three chapels, ten Missionaries, three thousand one hundred and fifty-two church members, about three thousand scholars, and upwards of eleven thousand attendants on public worship.*

After labouring for a little more than a year in Demerara, we embarked for Barbadoes, to which I had been appointed by the Committee, on account of the partial failure of my health. The dear friends with whom we were associated, had shown us much kindness; and the separation appeared equally painful to both Pastor and people. Our attachment to this our first station in the West Indies was not evanescent, but enduring; and we have never ceased to cherish an affectionate remembrance of the place and the people, or to pray for the blessing of God to rest upon them.

I had the pleasure of revisiting the colony of Demerara in the month of February, 1847, to attend the annual District Meeting, after an absence of twelve years. Of course many changes had taken place in the interim; but I found a few old friends, who rejoiced exceedingly at the privilege of meeting once more in the flesh; and I had occasion to thank God for the growth and extension of the good work since my departure from the colony. After the termination of our business I took an interesting missionary tour through the province, in company with

my dear brethren, the Rev. William Bannister and the Rev. William Hudson, both of whom have since been removed to the "better country." We preached and held Missionary Meetings in George Town,* Victoria, Mahaica, and Berbice. At New Amsterdam we preached in the Dutch Reformed church, and held some interesting meetings with our Society, which had been regularly organized, and consisted of nearly one hundred members, who earnestly desired a resident Minister, having hitherto only been visited at stated periods by the Ministers from George Town.

I cannot close these brief notices without expressing my conviction, that, notwithstanding the efforts hitherto made for the evangelization of British Guiana, it still presents to the friends of Missions a field of labour which is peculiarly inviting. Among the dense population which everywhere abounds, many more Missionaries might be usefully employed, and fruit would, no doubt, appear in due time. It is a pleasing fact, that our native churches in Demerara have for many years past been entirely self-supported; and have contributed largely towards sending the

* At the Missionary Meeting in George Town, which was the first ever held in the new Trinity chapel, the chair was occupied by M. J. Retemeyer, Esq., Her Majesty's Receiver General in British Guiana, and a friend of Missions, whose name is worthy of a place in every sketch of our work in Demerara. Mr. Retemeyer was himself the fruit of missionary labour. Occupying a high and honourable position in the colony, like thousands more, he continued in a great measure indifferent to Divine things, till the early part of the year 1835, when he was induced by a favourite domestic one Sabbath to attend the Wesleyan chapel. My esteemed Superintendent, the late Rev. John Mortier, was the officiating Minister; and he commenced the service by giving out the hymn commencing,—

"O 't is enough, my God, my God!
Here let me give my wanderings o'er."

The impression made by this hymn, and the discourse which followed, resulted in the conversion of the distinguished stranger; who soon after united himself in church-fellowship with us, and became henceforth a fast friend and liberal supporter of our work. Mr. Retemeyer died very happy in God, in George Town, on the 14th of March, 1850. See an interesting Memoir of this Christian gentleman in the Wesleyan Magazine for 1852, by the Rev. James Bickford, p. 1.

Gospel to heathen lands. For zeal in the cause of God, and love for their Ministers, the people have always been most exemplary.

CHAPTER III.

THE ISLAND OF BARBADOES.

Appearance of the Island—Discovered by the Portuguese—Settled by the English—Inkle and Yarico—Early Prosperity—Causes of Declension—Aspect of the Country—Towns and Villages—Codrington College—Moral Condition of the People—Quakers—Moravians—Wesleyans—Early Persecution—Improved Prospects—Renewed Opposition—Destruction of the Chapel—Re-establishment of the Mission—Prosperity of the Work—William Reece, Esq.—Hurricane—Mission Stations—Bridge Town—Providence—Ebenezer—Speight's Town—Scotland.

At certain seasons of the year, the navigation between Demerara and Barbadoes, for sailing vessels, is somewhat difficult and uncertain, owing to the strong current occasioned by the mighty volume of water poured into the Altantic Ocean from the numerous mouths of the river Orinoco. This was the case when we first made the passage in a small schooner called the "Paget," commanded by Captain Mann. After being at sea five days, in boisterous weather, during which our top-mast was carried away, we discovered that we were considerably to the leeward of the island, and were obliged to beat up against the wind. We made the land, however, on Wednesday morning, the 25th of March, 1835. Barbadoes is not mountainous, like most of the West India Islands; but rises gradually out of the sea, to a moderate elevation; and has been compared, when seen at a distance, to a huge turtle floating on the surface of the water. In the afternoon, we came to anchor in Carlisle Bay, and landed in Bridge Town, where we were kindly received

by the late Rev. James Rathbone and the Rev. James Aldis, the Wesleyan Missionaries then resident in the colony.

Before proceeding with the observations which I have to make on the character and results of our united missionary labours during my personal connexion with this interesting station, I shall take the liberty of presenting to the reader a brief sketch of the history and general aspect of the island, as well as of the rise and progress of Methodism, up to the time of our arrival.

Barbadoes is situated in latitude 13° 10′ north, and longitude 19° 42′ west; and being to the windward of all the other islands, it is generally the first land made by vessels sailing from Europe to the West Indies. Notwithstanding this circumstance, it does not appear to have been visited by the enterprising Columbus at the time he discovered several of the other islands and the continent of America. The honour of discovery seems to have been reserved for the Portuguese, who are said to have landed on the island in the year 1600. These adventurers, however, formed no settlement, neither did they take formal possession of the country; but merely put on shore a couple of swine, and then passed on to other lands in search of gold. It is very remarkable that, when first discovered, Barbadoes was not only without inhabitants, but there appeared no visible trace of its ever having been visited by any human being. Subsequent observations, however, have led to the conclusion that it must have been inhabited, probably by a tribe of Caribs, though at a remote period, as specimens of antique earthenware and other articles have been dug out of the ground.

In the year 1605, an English ship called the "Olive Blossom," which was on her voyage from London to Surinam, touched at the island. The Captain and a few men landed, and formally took possession of it in the name of "James King of England." Having erected a cross, and carved an inscription on a tree, to commemorate their visit, they took their departure. Some years afterwards, another English ship, belonging to Sir William Courteen, on its return from the Brazils, was driven to Barbadoes by the violence of a tempest, and took shelter in the harbour. On landing, the Master and seamen observed the

memorial of the previous visit of their countrymen. The hogs that had been left by the Portuguese were greatly increased in number, and the woods were filled with these useful animals, thereby affording a good supply of provisions for the use of the ship's company. This vessel carried home a very favourable report of the island, and considerable interest was excited in England at the time.

In 1624 the enterprising Sir William Courteen collected about thirty persons, to go out for the purpose of forming an English settlement in Barbadoes. They were provided with provisions, seeds, and agricultural implements; and on their arrival, towards the close of the year, they commenced building their houses, and clearing the land, in the place where Hole Town now stands. A person named William Dean was appointed Governor of the little colony. The whole island was at that time thickly wooded, and it was by great labour and perseverance that this little band of adventurers established themselves in this the land of their adoption. In 1629, the colony was reinforced by the arrival of sixty-four emigrants from England, under the patronage of Lord Carlisle, who had obtained from King Charles a grant, by patent, of the whole island. Considerable unpleasantness and litigation now occurred among different parties who claimed a right in the soil. Sir William Tufton, who had been appointed Governor by Lord Carlisle, was tried by a court-martial, found guilty of treason, and condemned to be shot. This severe sentence was carried into execution with as little ceremony as there was justice in the proceedings. The colony was afterwards considerably increased by the arrival, at different times, of persons who had fled from England on account of the political agitations in which Great Britain, in common with the whole of Europe, was at that period involved. These parties are described as coming chiefly from Kent, Suffolk, Essex, Hertford, Devonshire, and Cornwall, who brought with them, in some instances, a considerable amount of capital, as well as habits of industry and enterprise.

The European emigrants who first settled in the island of Barbadoes had not advanced far in the work of building, clearing, and planting, before they felt the want of additional

labourers. There were only two classes of people which seemed likely to endure the fatigue and exhaustion of a tropical climate,—the Indians of America, and the Negroes of Africa. They first tried the neighbouring continent, and succeeded in dragging away a number of poor Caribs into abject slavery. As soon as the object of the visits of the white men became known, the natives mustered their forces; and when their enemies returned on one occasion, they met with the most vigorous resistance. Several of the Europeans were killed, and the rest fled for their lives into the neighbouring woods. One of the fugitives was a man named Inkle, who was afterwards discovered in his retreat by an amiable young Carib girl called Yarico. This daughter of the forest pitied the forlorn white man, and, instead of reporting him to her Chief, she formed the noble resolution of secretly supporting him in his solitude till he could make his escape. Faithful to her engagement, she daily carried him food, and watched over him with a sister's care. At length she saw an English vessel hovering off the coast, and instantly made him acquainted with the joyful tidings. She now became his guide, and conducted him to the coast, where he succeeded in communicating with the vessel. When Inkle was about to step into the boat, the Indian girl felt reluctant to bid a final adieu to the white man, for her friendship had ripened into affection. She therefore asked permission to accompany him to the "land of the pale-faced strangers." The Englishman complied. They embarked together, and landed in Barbadoes in safety, where, horrible to relate, the monster Inkle, breaking through every obligation of humanity, affection, and gratitude, immediately sold his deliverer as a slave! This is but one of many instances of the cruelty and injustice of our countrymen with which we meet in the early history of colonization. The poor Caribs thus brought to the island never answered the purpose for which they were imported, but soon wasted away, under the oppressive treatment of their cruel masters, not one being left to tell the tale of their sufferings.

The colonists next turned their attention to Africa; and as the slave trade had then become a regularly authorized system of traffic, the poor Negroes were brought by hundreds and

thousands to Barbadoes, and ultimately became far more numerous than the original settlers.

This being the oldest of the British West India colonies, and never having been possessed by any other European power, it rapidly advanced to a state of unparalleled prosperity. As early as 1670, it could boast of a population of *one hundred and fifty-seven thousand*, one-third of whom were whites, and the remaining two-thirds Negro slaves. Considering the extent of ground occupied, this is a higher state of population than can be found in Holland, China, or any other country most famous for numbers. Such was also the extent of the commerce carried on with England and other countries, that constant employment was given to four hundred vessels, averaging one hundred and fifty tons' burden each.

Various causes contributed to the gradual decline, for several years, of the agricultural and commercial prosperity with which Barbadoes was distinguished at this early period of its history. The colony was much distracted by political agitation, in consequence of the oppressive taxes imposed by the Home Government, and other matters of alleged grievance. When an expedition was fitted out against Hispaniola, under the command of Penn and Venables, Barbadoes furnished three thousand five hundred men to aid in the attack. This expedition failed in its intended object; but it resulted in the capture of Jamaica from the Spaniards. From that time Jamaica became a powerful rival to Barbadoes, as it attracted a large portion of the attention and capital of the mother country. In addition to these untoward circumstances, this island was repeatedly called to suffer from the destroying elements of nature. In the month of August, 1675, a dreadful hurricane laid waste the whole country; in 1766 a destructive fire reduced Bridge Town, the capital, to a heap of ruins; and in 1780 another awful hurricane passed over the land, carrying destruction and death in its mighty sweep. In the last-named calamity, four thousand three hundred and twenty-six of the inhabitants were buried in the ruins, while property was destroyed to the amount of one million and a half sterling.

In after years the colony recovered in some measure from the

effects of these sad disasters; but, from its geographical position, it is always liable to the frequent occurrence of hurricanes, a long list of which might be given in addition to those already mentioned. A part of Bridge Town, which had risen from its former ruins, was again destroyed by fire a few years ago; so that this island has had frequent checks to its advancement, to say nothing of the exhaustion of the soil, and the frequent occurrence of drought, since the country was cleared of its virgin forests. Notwithstanding these adverse circumstances, Barbadoes will bear a favourable comparison with most of the other West India colonies, both as it regards the state of its agricultural and commercial interests, and the moral and social condition of the inhabitants.

The island of Barbadoes is from north to south about twenty-two miles long, and from east to west fifteen broad. It is nearly surrounded by a coral reef, which, with the addition of military fortifications in those places which are accessible to vessels, defend it from the attack of an enemy. The general aspect of the country is of a pleasing character, and bears a more striking resemblance to England than any other country within the tropics that I have visited. Instead of the bold and romantic scenery which distinguishes most of the West India Islands, we have in the interior of Barbadoes a gently undulating surface, presenting the agreeable variety of sloping hills and fertile valleys. On the windward coast, however, the scenery is somewhat different. Bold and rugged acclivities rise from the shore to an elevation of about one hundred feet each, and are separated by terraces nearly half a mile in breadth, which are highly cultivated, and form a beautiful contrast to the barren rocky precipices that intervene. Since the dense forests which once covered the country have disappeared, wood has become a scarce commodity, and it is found necessary to import it from other islands. The quantity of rain which used to fall annually is consequently diminished, to the occasional inconvenience of the planter. But these drawbacks are more than compensated, as it regards the health of the inhabitants, by the improvement of the climate. The lands having been laid open, the breeze circulates without obstruction, stagnant vapours are prevented,

and the air is rendered pure and wholesome. Barbadoes may now be regarded as favoured with one of the most healthy climates for Europeans within the tropics.

The buildings connected with the respective estates are generally good and substantial, being erected so as to resist the violence of the storms which at certain seasons sweep across the country. The fields are laid out with considerable taste, and are frequently interspersed with cocoa-nut and other trees, presenting to the view a prospect truly delightful. The soil varies considerably in different parts of the island; but it is generally found to be suitable for the growth of sugar and ginger, which are the staple articles of export, and also for the production of the provisions and fruits which are required for home consumption. From the length of time that the land has been under constant cultivation, its original strength is, in a measure, exhausted; and it now requires particular management and careful manuring, to produce good crops. By the application of agricultural skill, and the use of ordinary means, the soil is, however, very productive; and the sugar manufactured in Barbadoes is celebrated for its excellent quality. Particular economy is observed in tilling the ground, and almost every acre and rood in the island capable of producing any thing is brought under careful cultivation.

It does not come within our province to enter into the minutiæ of scientific research; but we have reason to believe that Barbadoes offers a fine field for the investigations of the naturalist. The summits of the hills bear evident marks of a submarine origin, and numerous valuable fossils have been collected. In the animal kingdom there are neither quadrupeds nor birds worthy of particular notice. Monkeys and racoons were formerly very numerous, but they have now totally disappeared. Various kinds of snakes and lizards are found in great abundance. At first these reptiles are very annoying to strangers, as they sometimes find their way into the houses of the inhabitants;*

* I remember, on one occasion, that a snake entered the room in which I was sitting, and coiled itself round the neck of the cat, which had been quietly lying at my feet, but which arose playfully to watch the movements of the reptile. The poor creature ran off with its disagreeable burden,

but they are generally harmless, and soon cease to be objects of terror. The polypus is found here in great perfection, and various kinds of fish are caught along the shore. Some remarkable wells of tar-water have been discovered; and a small pool at the bottom of a little glen in Turner's Hall Wood emits a volume of inflammable gas. These, with a few other natural curiosities, are worthy of careful scientific examination. The island is almost destitute of rivers, properly so called; but there are several small streams or rivulets in different parts of the country, besides the Mole, which is the principal one. A tolerable supply of water is also obtained from numerous spring-wells, and from reservoirs which are filled during the rainy season.

Bridge Town, the capital of the colony, is an extensive city, with a population of upwards of twenty thousand. It is erected chiefly of stone, and contains some handsome buildings; but the streets are too narrow, and the houses are formed too much after the English style, and too closely crowded together, to be conducive to health and comfort in a tropical climate. Many of the merchants have commodious country villa residences, at a convenient distance from the town, with gardens and pleasure-grounds beautifully laid out. The residence of His Excellency the Governor, called "Pilgram," about a mile from Bridge Town, is a splendid mansion; and St. James's Barracks, about the same distance in another direction, are commodious and elegant buildings. Fonta Belle and Hastings are suburban villages and fashionable watering-places, possessing every convenience for sea-bathing, as well as many cool airy residences. Speight's Town, Hole Town, Oistin Town, and Bath, can only be regarded as villages, notwithstanding their high-sounding names, and the undoubted increase of the population of most of them since emancipation.

climbed to the roof of the house, and, after running about in a wild and frantic state for some time, plunged into a perpendicular water-spout. Fortunately for the poor cat, the spout was too narrow to admit of its descending far. By means of a ladder I succeeded in extracting it from this perilous position, and in releasing it from the grasp of the reptile which had caused its fright, before it was entirely strangled.

In the parish of St. John, about twelve miles from the metropolis, there is a college, endowed with a large estate; formerly producing £3,000 per annum. This was the gift of a Mr. Codrington, whose name the institution bears. It is situated in a beautiful and picturesque valley; and when beheld from the neighbouring hills, presents a pleasing object to the eye, and gives effect to the surrounding scenery. A proper application of this munificent donation might be made a great blessing to the island, by affording a superior religious, classical, and commercial education to the youth of the country generally; but, like many other excellent charities, it appears to be diverted somewhat from its original purpose; and is, at present, accessible only to a very limited number of students, who are designed for the clerical profession.

The population of the whole island, according to the last census, amounted to one hundred and thirty thousand; including whites, blacks, and a large and respectable class of coloured persons. Towards the close of the seventeenth century, all ranks of the community are represented as being in a fearful state of spiritual destitution. The island had been divided into eleven parishes, it is true; but in most cases they were parishes without priests; and such was the character of the few who did fill the sacred office in the national establishment, that the whole country might be regarded as almost entirely destitute of the saving light of the Gospel.

At an early period, a few pious Quakers, who had settled in the island, being influenced by feelings of pity and compassion for their fellow men, began to teach a few Negro slaves a knowledge of the Gospel. This humble effort to do good met with decided opposition from the ruling powers and the resident clergy;* and a law was passed, prohibiting the

* The following extract from a high authority among the "Society of Friends" presents a gloomy picture of the moral state of the community at this early period, and exhibits the spirit of persecution that prevailed among certain parties in the colony. "In the island of Barbadoes, those called Quakers suffered also much by the people, instigated not a little by the Priests, Samuel Graves, Matthew Gray, Thomas Manwaring, and Francis Smith; for these being often drunk, gave occasion thereby to be

Negroes from attending any meeting-house whatever. The same act contained a clause, which forbade Dissenters to instruct their pupils, or to keep schools in the island. The humble and unassuming class of religionists, against whom this persecuting measure was chiefly directed, have since disappeared from the colony; and the spot of ground on which their "meeting-house" once stood, is pointed out as a relic of past history.

In the year 1765, two Moravian Missionaries were sent to Barbadoes; one of whom died soon after his arrival, and the other, seduced by the love of the world, abandoned the Mission, and settled as a merchant; whilst a third, who was sent to fill the place of the first, soon followed him to the silent tomb. About two years afterwards, Mr. Bruckshaw arrived, and was joined by Mr. Bennett from America, and others. For some time their united labours were crowned with success; but on the death of Mr. Bennett in 1771, and the removal of Mr. Bruckshaw to Antigua, the Mission began to decline, and continued in a languishing state for several years. After passing through various vicissitudes, a measure of prosperity was again realized: and of late years the "Brethren" have been pursuing their useful labours with some degree of encouragement; the number of converts having considerably increased. The respective stations of the Moravians in Barbadoes are Bridge Town, Sharon, and Mount Tabor.

On the 4th of December, 1788, Dr. Coke arrived in Barbadoes, with the Rev. B. Pearce, a Wesleyan Missionary, who had been appointed to labour in the island. In this

reproved. And one Thomas Clark, coming once into the place of public worship, and exhorting the audience to desist from lewdness, and to fear God, was so grievously beaten with sticks that he fell into a swoon; and Graves, who preached then, went to the house of the said Clark, pulled his wife out of doors, and tore her clothes from her back. And Manwaring, who had threatened Clark that he would procure a law to be made, by which his ears should be cut off, once wrote to him thus: 'I am sorry that your zeal surpasseth your moderation, and that a club must beat you out of what the devil hath inspired.' And this was because Clark had told him that his conversation was not becoming a Minister of the Gospel. Other rough treatment Clark met with I pass by, though once he was set in the stocks and imprisoned."—SEWELL'S "History of the Quakers."

instance, as in many others, the way had been prepared by a kind and gracious Providence. A few pious soldiers had previously arrived from Ireland, and were patronized in their efforts to do good by Mr. Button, a merchant who generously allowed them the use of a large warehouse in which to hold their meetings. These zealous sons of "green Erin" received the Missionaries with feelings of the liveliest joy, having been personally acquainted with Mr. Pearce before they embarked for the West Indies. On the following evening, Dr. Coke preached in the soldiers' humble house of prayer to an overflowing congregation. The zealous Doctor soon took his departure for St. Vincent's, and Mr. Pearce pursued his missionary labours for some time, with pleasing prospects of success, in the various openings which presented themselves, both in town and country.

About two years afterwards, Dr. Coke again visited Barbadoes, when he found that a spirit of persecution had been awakened, and that the public worship of God, as conducted by the Missionary, had been frequently disturbed by the mob, and his dwelling-house assailed by the ribald multitude. Those who had joined the Methodist Society, received by way of reproach the name of "Hallelujah." Even the little Negroes had learned the appellation, and would call them by that name, as they passed along the streets. Notwithstanding the persecution which had raged, a chapel had been erected, that would contain about seven hundred persons; but the success realized in the actual conversion of sinners to God was not to be compared with that of many of the other West India Islands, where the Missionaries had commenced their labours; neither was it considered by any means commensurate with the labour which had been bestowed upon the station. The few who were united in church fellowship were, nevertheless, truly pious, and devoted to God; and the Missionaries were encouraged to persevere in their work of faith and labour of love.

On the 26th of November, 1791, the Rev. John Kingston arrived from England, to labour in Barbadoes, in conjunction with the Rev. Matthew Lumb, who had succeeded Mr. Pearce. Being encouraged by a few friendly planters in the country, the

Missionaries gladly embraced the opportunity of extending their labours to the slaves on several estates in the rural districts; but still they had to complain that the results were not according to their expectations. On the 12th of December, 1792, the Rev. A. Bishop arrived from America, and the following month Mr. Kingston removed to Nevis. In the month of August, 1793, the Rev. Daniel Graham, who had come to strengthen the Mission, died of yellow fever; and a few days afterwards intelligence was received of the death of Mr. Pearce, of the same fatal malady, on board a ship, on his way to Barbadoes, from Grenada, where he had been on a missionary visit. After the removal of the Rev. James Alexander, in 1798, the island remained without a Missionary for a whole year.

Thus was this infant station tried in various ways, so that on the arrival of Mr. Bradnack in 1804, he was constrained to give a very gloomy and discouraging account of the state of the work. A further bereavement was experienced in 1807, by the sudden death of the Rev. Mr. Robinson, the only Missionary in the island; so that the people were once more left as "sheep having no shepherd." While the station was thus deprived of the labours of a regular Minister, the few members of the Society were kept together, and Divine worship was conducted by Mr. Beck, an old disciple of blessed memory. He was occasionally assisted in his humble efforts to do good by Mr. Chapman, of St. George's, (at whose house Mr. Robinson died,) and by Mr. Brown of Christchurch, another devoted Christian of those times. During the years which intervened, the station was sometimes occupied by a Missionary, and sometimes vacant, just as the necessities of other islands presented stronger claims: it is not therefore matter of surprise that so little impression was made upon the minds of the people by the occasional preaching of the Gospel. At short intervals a spirit of bitter persecution manifested itself, being occasionally checked by the interference of the Magistrates, and then again bursting out with increased violence.

In the year 1811 a very gloomy account was given, in the Society's records, of the state and prospects of the Barbadoes

Mission. Only thirty persons were reported as church members, eleven of whom were whites, thirteen were free persons of colour, and six were slaves. This period of the station's history was indeed a "night of toil;" but the devoted men who then laboured in the island, were sustained under their discouragements by the conscientious conviction that they were discharging a solemn duty, the result of which must be left to Him at whose command they had entered upon their work.

Early in 1816 new difficulties were experienced. An insurrection broke out among the Negroes on several plantations; and although it was soon put down by military force, it afforded the enemies of the Gospel a pretext for renewing their hostility to the labours of the Missionaries. All the evils of the rebellion were charged on the Mission; a charge which was perfectly preposterous, seeing that out of a population of upwards of seventy thousand slaves, not more than thirty-six were members of the Wesleyan Society. A committee was appointed by the House of Assembly to inquire into the matter. The mischief was ascribed in its report to other causes, and the Missionaries and their people were thereby cleared from blame. Notwithstanding this circumstance, the opposition was so strong, and the difficulties were so numerous, that the station was again left for some time without a supply of Missionaries.

The Mission was recommenced in 1818, under circumstances which clearly mark the interposition of Divine Providence. One morning while the people were assembled in their five o'clock prayer-meeting, and Mr. Beck was beseeching the Lord to remember them in mercy and send them a Pastor, a sailor entered the chapel, and announced the arrival of a Missionary! This pleasing intelligence animated every heart with joy; and before they separated, the Rev. Moses Rayner made his appearance among them. In the course of the following year, the spirit of persecution having in some degree abated, and the work having assumed a more encouraging aspect, a new and commodious chapel was erected, towards which several of the principal inhabitants subscribed liberally.

It was now considered desirable once more to appoint a second Missionary to this station, that it might have a fair trial under

the improved tone of public feeling towards the enterprise. In 1820 the Rev. W. J. Shrewsbury and the Rev. W. Larcom were on the ground; and in a united communication addressed to the General Secretaries of the Missionary Committee, they wrote as follows: "Our prospects at present cannot be deemed *flattering*, but they are certainly *brightening*, as there is more likelihood of prosperity than was ever previously known in Barbadoes. On Sunday mornings our chapel is thronged, and multitudes crowd about the door, to squeeze in when there is the least opening. Besides our labours in Bridge Town, we have three estates in the country where we preach once a fortnight. The proprietors (one of whom is a Member of the House of Assembly) are firm friends to the Missionaries, and have promised to use all their influence with other gentlemen of the colony, to induce them to permit us to instruct their Negroes." Other accounts still more encouraging succeeded this, reporting the accession of a considerable number of members to the Church, as well as the formation of an "Auxiliary Missionary Society" for the island, which was expected to produce not less than fifty pounds sterling per annum, to aid in the spread of the Gospel.

This prosperous and promising state of things was, however, but of short duration. A fearful storm of persecution was gathering, and ere long it burst upon the head of the poor Missionary with awful violence. Mr. Shrewsbury, who by this time had been left alone on the station, was abused by the public press, openly insulted in the streets, and repeatedly interrupted whilst engaged in conducting the public worship of God. On the 5th of October, 1822, the congregation was not only molested, but the chapel was assailed with showers of stones and other offensive weapons; and so strong was public feeling in favour of the delinquents, that no hope of obtaining redress could be entertained. On the following Sabbath the assault was renewed with still greater violence; and in the midst of the general tumult, the Missionary preached with enlargement of heart from 1 Cor. i. 22, 24, and thus closed his ministry in Barbadoes, as it proved to be his last opportunity of preaching to the people. On the 19th there was no service in the chapel, in consequence of the Governor's declared inability to protect

the persecuted Missionary in the discharge of his duty; and a multitude of persons, previously organized for the purpose, were suffered completely to demolish the building, without the least attempt being made to check them, either by the civil or military authorities.

During these disgraceful proceedings, Mr. Shrewsbury and his wife were exposed to the most imminent personal danger; but they providentially escaped on board a small vessel then in the harbour, and sailed for St. Vincent's. When the mischief was done, the Governor of Barbadoes seemed to awake to a sense of his responsible position, and issued a proclamation offering a reward of £100 for the conviction of the offenders. Such was the unparalleled effrontery of the rioters, that they immediately printed and circulated a *counter proclamation*, threatening that any person who came forward to impeach one of them should receive merited punishment; stating that no conviction could be obtained so long as the parties were true to themselves; and declaring that the chapel was destroyed, not by the rabble of the community, but by *gentlemen of the first respectability!*

The alleged cause of the daring outrage, in which the spirit of persecution in Barbadoes finally culminated, was a certain letter, which the Missionary had written home to the Committee soon after his arrival in the island, setting forth the fearfully demoralized state of the colonists, and the need which existed of a faithful Gospel Ministry; but the real cause was the desperate wickedness of the human heart, and the fact that the success of the Mission was likely to interfere with the worldly pleasures and sensual gratifications in which the people were so prone to indulge.

After the departure of the Missionary the members of the Society continued to meet together in the dwelling-house of Mrs. Gill, a pious widow lady of colour, who still lives,—a "mother in Israel." While assembled in their little meetings, they were often threatened with renewed acts of violence; and Mrs. Gill was twice cited to appear before the Court of Grand Sessions, to answer for holding what were alleged to be illegal meetings in her house; but the Lord delivered them from the

wrath of their enemies, and these poor persecuted disciples of Jesus calmly awaited the return of brighter and more peaceful days.

When the conduct of the colonists was brought before the British Parliament, it called forth a warm and indignant condemnation of the disgraceful outrage; but nothing was effectually done, either for the future protection of the Missionaries, or the conviction of the offenders. The latter, however, though they evaded the law of man, did not escape the justice of God; for it is a notorious fact that the men who took the most prominent part in the destruction of the Wesleyan chapel in Barbadoes, gradually withered under the blast of His displeasure. These opponents to the Gospel not only experienced remarkable reverses in their temporal affairs, but most of them were brought to a premature end, and died in the dark, under circumstances truly admonitory to the careless and the wicked. "*Verily there is a God that judgeth in the earth.*"

The friends of the Society in England having contributed liberally towards the rebuilding of the chapel, the re-establishment of the Mission was once more confided to the Rev. Moses Rayner. He arrived in Carlisle Bay in 1825; but, after a lengthened correspondence with the Governor, important considerations prevented his landing at that time, and he returned to St. Vincent's. In the course of the following year, however, when public excitement had in a measure subsided, Mr. Rayner made another attempt to fulfil the important trust confided to him by the Missionary Committee in London. This time he succeeded. The chapel and Mission-House in James Street were rebuilt; and as the Government authorities now seemed willing to extend the protection of the law to the despised followers of the Saviour, the public worship of God was again celebrated, under circumstances which afforded some hope of ultimate success.

Few places made a more determined resistance to the Gospel at an early period of the Mission than Barbadoes, and few places have been more signally visited with the awful judgments of the Almighty. The persecution had scarcely subsided,

when, in 1831, the island was visited with a most terrific hurricane; the effects of which were appalling to contemplate. In this fearful catastrophe, two thousand five hundred human beings miserably perished; and property was destroyed, to the amount of two millions and a half sterling. This signal visitation seriously affected the progress of the Mission. The Mission-House and chapel at Providence were laid in ruins; while several of the members of society suffered the loss of all things, and were unable, as formerly, to contribute to the support of the cause of God, which was still dear to their hearts.

On my arrival in Barbadoes, in 1835, the Mission was just recovering from the effects of the storm which had desolated the island a few years before; and the spirit of persecution which had prevailed so long, was considerably abated. The circumstances, therefore, under which I entered upon my new sphere of labour, as compared with those of my revered predecessors, were very auspicious. All was peace and harmony in the church itself, and there were no indications of opposition from without. The congregations in town were large and attentive, and the blessing of God appeared to accompany the labours of His servants. The number of persons united with us in church-fellowship at that time throughout the island was *five hundred and eighty-seven.*

Being appointed to reside at Providence, a country station, I had ample opportunities of becoming more intimately acquainted with the Negro character in the land of their exile, and of observing the conduct of the people in their transition from slavery to freedom. I found the cause of religion very low at many of the country places; but it pleased the great Head of the church to bless the means employed for the revival of the the work of God, and we were permitted to see considerable improvement. The congregations, both on the Sabbath and week-nights, began to assume a more encouraging aspect; and several who had made a profession of religion were quickened in the service of the Lord; whilst a goodly number who had hitherto lived in ignorance and sin became savingly converted to God, and united themselves in church-fellowship with us.

We had an increase, during the first year, of fifty church-members, and one hundred scholars. Nearly every night in the week I was employed in preaching on the surrounding estates; and the people in general seemed willing to hear the Gospel. Bath, Woodlands, Pilgrim Place, and Sealeys, were regularly visited; and, wishing to break up new ground, I soon obtained an entrance to promising places in St. George's and St. Philip's,—parishes which had not previously been favoured with the labours of a Missionary.

During the time of slavery, but little could be done, in a systematic way, for the education of the rising generation. Sabbath schools were established in some places, but they frequently met with opposition; and I have known a pious female severely persecuted for attempting to teach a few children the Lord's prayer. But as freedom was now dawning upon the country, we felt ourselves called upon to make renewed efforts to promote the religious instruction of all classes. On the 1st of August, 1834, all Negro children, under seven years of age, were declared free by the Emancipation Act. Over these, therefore, with the concurrence of the parents, we could claim entire control. We immediately commenced teaching such of these as resided near our station, for a few hours every day; and we soon had a prosperous infant school. This Mrs. Moister taught herself, till it became so large that assistance was absolutely necessary, when she secured the services of an intelligent young coloured person. It was a most interesting sight to look upon sixty or seventy little black children, nearly all of the same age, learning to read the Scriptures; and it was truly delightful to hear their infant voices lisping the praises of Jehovah.

The adults also manifested an anxious desire to learn to read the word of God. My dear wife, therefore, commenced a night school for the instruction of young persons who were engaged in agricultural labours during the day; and while I was engaged in preaching at remote places, she had the Mission-House frequently filled with young people from the neighbouring estates. Their exercises were sometimes scarcely finished when I reached home; and as I approached the house, the

sound of their voices, as they were plying their lessons, reciting their catechisms, or singing the evening hymn, was as sweet music in my ears. These were happy days of humble toil; and I can truly say, "How sweet their memory still!" It is, moreover, a pleasing fact, that our labour was not in vain in the Lord. Some were induced to give their hearts to God in the morning of life, and to join themselves to His people; while several derived both secular and spiritual benefit from the instructions which they received. While labouring in another island, many years afterwards, a respectable-looking young man called at the Mission-House, and accosted Mrs. Moister in a pleasing and familiar manner. She said, "I have not the pleasure of knowing you." "Don't you know me, Ma'am?" said he: "I am little Tommy Sayer, whom you taught to read in the night school at Barbadoes." He had improved the little which he had learned, and was now become a merchant on a small scale, having opened a store on his own account.

In the midst of the moral darkness in which the island of Barbadoes was so long involved, Divine Providence raised up a firm friend to the Mission cause in the person of William Reece, Esq., an intelligent and respectable planter, owning two large estates in the immediate vicinity of our residence. Having been made a personal partaker of the saving grace of God, through the instrumentality of the Missionaries, he felt a deep interest in the spiritual welfare of his own people, and of those on the surrounding plantations. "Pilgrim Place," where he resided, was always a welcome and hospitable home for the Ministers of the Gospel, even in times of persecution; and with a view to make permanent provision for the instruction of the labouring population, he erected a neat little chapel and a Minister's residence, chiefly at his own expense, on a convenient piece of land, which he appropriated for the purpose. These buildings were duly conveyed to the Connexion, and they still stand as pleasing monuments of his Christian zeal and benevolence. Frequently have I seen the countenance of the good man lighted up with a radiant smile, as he sat in his family pew, when the chapel was filled with Negroes; but if on any occasion the attendance was small, he appeared anxious and sorrowful.

Soon after our arrival in Barbadoes, our friend Mr. Reece was removed from this world by a mysterious dispensation of Divine Providence. He went to England on a visit; and during his absence, his letters to his family not only breathed the spirit of affection for which he was so remarkable, but they were richly stored with religious sentiment, and gave pleasing evidence of his advancement in the Divine life. On his return home, the vessel in which he sailed sprang a leak, and was obliged to put back to land. On embarking a second time, Mr. Reece found himself unwell, having taken a severe cold. The sickness increased, and, after lingering for a few days, he died at sea, in full reliance on the mercy of God in Christ Jesus, in the month of November, 1835, attended by his favourite little black boy "James," who had accompanied him to Europe.

When the vessel by which Mr. Reece was expected arrived in Carlisle Bay, several of his friends hastened to town to receive him; but Mrs. Reece, being exceedingly anxious, requested me to drive over to the "Hope" estate, the residence of his brother, to meet him. I did so, but soon returned without him, and had to perform the melancholy duty of divulging to his family the mournful tidings of his death. This was a severe stroke to his bereaved widow, his brother, and sisters, and to many dear friends to whom he was united by the strongest ties of affection. The scene which followed may be more easily imagined than described. Nothing was to be heard but mourning, lamentation, and woe, especially among his own people, by whom he was much beloved. On the following Sabbath I preached his funeral sermon to a crowded and deeply affected audience, who appeared in mourning, in token of respect for the deceased. When Mr. Reece's will was opened, it was found that after making ample provision for his family, he had bequeathed to the Wesleyan Missionary Society, at the death of his widow, one half of the entire proceeds of his two estates, in perpetuity, as well as half an acre of land, and a small cottage, to each of the Negroes who had been his slaves, as he kindly said in the will, "in memory of their working days together." I immediately forwarded to the Committee a copy of Mr. Reece's will, with the Attorney-General's opinion as to its validity, not-

withstanding some informality in the phraseology employed; and the business was put in a satisfactory train for the future.

During her lifetime, Mrs. Reece was unvarying in her friendship and kindness to the Missionaries and their families; but having been called away by death several years ago, the Society has had the full benefit of Mr. Reece's princely bequest, and it has largely contributed to the extension and consolidation of the Mission work throughout the island.

Before the close of our first year in Barbadoes, we were called to witness one of those violent hurricanes for which this island is so remarkable; but, occurring in the daytime, it was not attended with such fatal consequences as some of former years. It was on the morning of the 3rd of September that we observed the wind blew fresh from the east, and the clouds gathered in dense masses towards the north, with frequent gusts, which increased in violence about ten o'clock, A.M., and excited our apprehensions that a storm was gathering. In order to secure, if possible, the house and the chapel, we made fast the doors and the windows, and used every other necessary precaution. We now saw that a hurricane was regularly set in. The wind was furious beyond expression, and the rain fell in torrents. Through the gloom we saw in the distance several small houses blown down; and the poor people fled to the Mission-House for shelter, terror and dismay being seen in every countenance. Providence Chapel and Mission-House being in an elevated situation, we began to fear for their safety. Our alarm was soon increased, by observing the roof of the stable and other out-buildings completely lifted up, and removed out of their place, by the violence of the wind. Remembering that a good horse was killed on this station in the hurricane of 1831, I succeeded with some difficulty in liberating ours from the stable before he should be buried in the ruins. I had only just returned to the house when the whole of the kitchen roof and chimney were carried away, a part of which fell with a tremendous crash only a few yards from the place where we stood. We now retreated into the hall or sitting-room; and in a few minutes afterwards a part of the roof over one of the bedrooms was blown away, whilst at the same time the ceiling of the

room in which we were assembled was moving in such a manner, through the violence of the tempest, that we expected every moment the remaining part of the house would be demolished! Although the rain was falling in torrents, we saw that we must flee for our lives. We had already packed up in boxes and trunks such articles and papers as we thought might receive damage. We therefore left the house to its fate, and sought a partial shelter in a field of sugar-canes at a short distance.

There were, besides Mrs. Moister and myself, Miss Hovell, a young friend on a visit, and a number of people who had fled to us for refuge when their own houses were destroyed. In crossing over to the cane-piece it was with the greatest difficulty that we kept on our feet. We were obliged on one occasion to cling to some small trees, to prevent our being literally blown away. We had now to stand in a trench, ancle-deep in water and mud, saturated with rain and shivering with cold, patiently awaiting the result of this awful visitation. We were thankful to observe that the walls of our house and chapel still stood, although the shingles and boards were blowing about in every direction. About two o'clock P.M. the storm abated a little, and I ventured up to the house. I found the rooms, beds, furniture, and every thing completely drenched. As the wind was still high, I did not think it prudent to remain; and having secured with difficulty a few loaves of bread, &c., I returned and divided these among twenty people; which proved very acceptable. As soon as the storm abated a little, we entered the house, and began to put things in order as well as we could. Throughout the whole of this trying season, I am thankful to say that our minds were kept in perfect peace, and we were enabled to put our trust in Him who doeth all things well.

In a few days afterwards we had the roof of our house replaced, and the necessary repairs completed; and on looking round on the losses and sufferings of our neighbours, we saw abundant cause for gratitude to God for His preserving care and goodness. In the immediate vicinity of Providence the poor suffered much; with few exceptions their houses were entirely destroyed. We opened the chapel as a place of shelter for the destitute; and many persons slept in it till they could rebuild

their houses; and we did our best to supply their immediate necessities, and keep them from starvation.

Other parts of the island suffered much from the destruction of property, but through mercy not many lives were lost on shore. At sea, however, and in Carlisle Bay, there was serious loss both of life and property. Several boats were upset and the crews drowned; and a number of larger vessels were totally wrecked on the coast, whilst some which put to sea, hoping to weather out the storm, were never heard of again.

On the following Sabbath I preached in Bridge Town, and endeavoured to improve the awful visitation, when a most affecting incident occurred, which is worthy of record. Before I went into the pulpit, Captain Weeks, of the brig "Hebe," handed to me a note, containing a request that public thanks might be returned to Almighty God, for His goodness in saving himself and his men from a watery grave, when the vessel was dismasted at sea during the hurricane. The interest of the service was enhanced by the presence of the sailors, as well as the Captain, who was a pious man. The congregation united most heartily in this act of thanksgiving, and nearly every eye was suffused with tears, while we sang,

"I 'll praise my Maker while I 've breath," &c.

The District Meeting of 1836 commenced in Bridge Town on the 30th of April; and the reports from the respective stations were of a very cheering character. On the following day, however, a feeling of gloom was cast over the minds of the brethren by the death of the Rev. T. Crosthwaite, a devoted Missionary, who, after lingering for some time in pulmonary consumption, finished his course with joy. In the evening I preached at Bath from Numbers xxiii. 10: "Let me die the death of the righteous, and let my last end be like his." This painful affliction was soon followed by the death of his little daughter; and Mrs. Crosthwaite returned to England a lonely widow, leaving the remains of those most dear to her on earth, interred in James Street chapel yard.

During the time that I laboured in Barbadoes, and more especially in subsequent years, the success of the Mission was as remarkable as had been the barrenness of its aspect, and

the opposition which it encountered, at an earlier period. This will appear from the following brief notices of the principal stations occupied by the Wesleyan Missionary Society in various parts of the island.

Bridge Town.—In this city we have two excellent chapels, and two commodious Ministers' residences, with a prosperous cause in all its departments. James Street new chapel is a spacious and elegant building, adapted to seat about one thousand persons. It reflects much credit upon the Rev. Henry Hurd, under whose superintendence it was erected a few years ago. Bethel chapel, in Bay Street, is a neat gothic structure; and was built under the direction of the Rev. William Fidler, in 1844; it will accommodate a congregation of about eight hundred. Both places of worship are well attended; and for respectability, intelligence, and piety, the congregations would bear a comparison with those of more highly favoured countries. The Missionaries who reside in Bridge Town, have not only the pastoral care of the large societies in the city, but during the week they visit Dalkeith, near the garrison, Belmont, and Payne's Bay, where neat little chapels have been erected, and a good work commenced.

Providence is situated in the parish of Christchurch, about eight miles from Bridge Town, on a commanding eminence, with a delightful prospect of both sea and land. A beautiful new chapel has recently been erected; superseding the one built by the late Mr. Reece, which has been converted into a school-room. The Minister's residence is also a commodious and substantial building, and stands at a convenient distance from the chapel. The air is pure, and the situation remarkably healthy for a tropical climate; and we found it altogether a delightful place of residence. From Providence the resident Minister extends his labours to various estates and villages in the neighbourhood during the week, with great advantage to the people.

Ebenezer.—This is the name given to a station in the parish of St. Philip, in commemoration of the Divine goodness, by which the Gospel was first introduced into that once dark and benighted part of the island. In the month of July,

1835, Miss Jane Hinds, and Miss Frances Colemore, two pious members of our church in Bridge Town, visited Crane, a celebrated watering-place, at the east end of the island, for the benefit of their health. During their stay, they embraced every opportunity of doing good to the people; and when I paid them a visit, at their request, with the special object of making known the good news of salvation, they collected their neighbours together to hear the word, and we had a delightful meeting. I expounded in a simple manner the conversation of Christ with Nicodemus about the *new birth*. A gracious influence rested upon the congregation, many of whom afterwards expressed their surprise, never having heard such doctrine before. They moreover earnestly requested me to come again, and tell them more about these things. I did so; and the Holy Spirit applied the word to the hearts of several, who were ultimately brought to a saving knowledge of the truth. An interesting class of about twenty members was soon formed, which I met myself, after preaching, as I had no Leader as yet to take charge of it. Such was the commencement of a work of God which has perhaps never been surpassed in the history of modern Missions.

The number of church members continued to increase, and in subsequent years Class Leaders and Local Preachers were raised up; a commodious chapel was erected, capable of seating about six hundred people, with a residence for the Minister at a convenient distance, Ebenezer having become the head of a Circuit. Ultimately the good work was extended to Supers, near Codrington College; to Shrewsbury, an out-station, so called in honour of the persecuted Missionary; to Duncan's, a promising new place; and to Parish Hill, in St. Joseph's, besides other places of minor importance.*

* The Rev. George Ranyell, who afterwards laboured successfully in this part of the Mission field, said, in a letter which I received from him, dated, Barbadoes, September 25th, 1848, "We are doing well in St. Philip's; where, I believe, you commenced the Mission a number of years ago. We have now a society there of eight hundred members; and so greatly has the work extended, that the places in that neighbourhood would make a delightful Circuit for two Missionaries. I frequently hear honourable mention

SPEIGHT'S TOWN.—The Mission was commenced at this place by the Rev. James Aldis, in 1835. The people had been previously favoured with the visits of the late Miss Christian Gill, through whose pious efforts the way was in a measure prepared for the establishment of a permanent station. A commodious chapel school has been erected, to accommodate about four hundred persons, in which Divine service is held on the Sabbath, and a good school taught during the week. The Minister resident at Speight's Town visits a number of out-stations in the neighbourhood, which, without his labours, would be spiritually destitute.

SCOTLAND.—That part of Barbadoes which bears this honoured name is a deep valley or glen, on a large scale, opening out to the sea, on the eastern side of the island; the sides of which are very precipitous, and the scenery somewhat bold and romantic. On a small estate called "Murphy's," belonging to Miss Hinds, preaching was commenced about the year 1834, Miss C. Gill having been made very useful here also; and the Gospel has extended its influence among the people of the neighbourhood ever since. A chapel school has been erected here, to accommodate about one hundred and fifty persons, both for the purpose of Divine worship and tuition. The station is supplied chiefly by the Missionary residing at Speight's Town; but occasionally by Local Preachers from Bridge Town and other places.

As no island in the West Indies was more barren and discouraging to the Missionaries than Barbadoes at first, so none has of late years been more prosperous and cheering. Notwithstanding the temporary check given to the work of the Mission a few years ago, by the ravages of the Asiatic cholera,*

made of your name, by some of our best Leaders and members, who were brought to God through your instrumentality, and who still remember you with sincere affection. In this I do rejoice, and I know you will rejoice with me. May these, with many others, be 'our joy, and the crown of our rejoicing, in the day of the Lord Jesus!'"

* In the year 1854, the Asiatic cholera swept over the West Indies; and no colony suffered more than Barbadoes. According to careful computation, the victims of this awful scourge were not fewer than twenty thousand. Among those who fell a sacrifice to their zeal and devotedness in ministering

and more recently by the long-continued and severe drought, and consequent poverty and depression of a large portion of the population, we have now connected with the Wesleyan Missionary Society in the island, *two Circuits, fourteen chapels, five Missionaries, two thousand one hundred and eighty-seven church-members, nine hundred and eighty-one scholars, and eight thousand five hundred attendants on public worship.*

After labouring for about two years in Barbadoes, I was appointed to the island of St. Vincent; and we reluctantly took leave of a people who had become endeared to us by their kindness, and who will ever live in our affectionate remembrance.

CHAPTER IV.

THE ISLAND OF ST. VINCENT.

View of the Windward Coast—Aboriginal Inhabitants—Settled by the French—Captured by the English—Carib War—Prosperity of the Colony—Aspect of the country—Souffrière Mountain—Botanical Garden—Mineral Springs—Towns and Villages—State of Religion and Morals—Wesleyan Missions—Dr. Coke's Visits—Persecution—Prosperity of the Work—Effects of Emancipation—Observations—First Shipwreck—Mission Stations—Kingstown—Calliaqua—Calder—Marriaqua—George Town—Union—Biabou—Chateaubellair—Barrowallie—Layou.

On the afternoon of Tuesday the 10th of January, 1837, we took leave of our friends in Barbadoes, and embarked for our new station, having taken our passage by an American sloop called the "Dove." As the distance we had to sail was only

to others, during this awful visitation, was the Rev. W. Bannister, the Superintendent of the Barbadoes Circuit, and the Chairman of the District. A more kind-hearted, generous, and faithful Missionary never entered the field than Mr. Bannister. He died happy in God, at Bridge Town, Barbadoes, on Sunday the 9th of July, 1854, a few days after two of his beloved children had been carried off by the same disease.

about eighty miles with the trade wind in our favour, we had a fair prospect of reaching the place of our destination in a few hours. The weather was fine, but the motion of our small vessel was exceedingly disagreeable, and we spent a sleepless night from tossing on the mighty deep. Early the next morning I arose, went upon deck, and just as the sun was rising above the eastern horizon, I clearly beheld the island of St. Vincent as it loomed in the distance. The general outline of its appearance is bold and romantic; presenting to the view in many places on the windward coast steep and rugged precipices, washed by the foaming billows of the Atlantic; above which may be seen in the distance lofty mountains, covered to their summits with perpetual verdure. On sailing down the coast, within a few miles of the shore, the prospect is more varied, many fertile slopes and valleys opening to the view. As we approached the land, we could clearly distinguish the buildings on the estates, as well as the cultivated grounds planted with sugar-cane, intersected with cocoa-nut and palmist trees, gracefully waving in the wind.

About ten o'clock A.M. we rounded Zion Point, and came to anchor in Kingstown Bay, with one of the most delightful prospects before us that ever I beheld. The view from the shipping in the harbour is one of combined beauty and grandeur, and cannot fail to strike the beholder with admiration and delight. On the right hand may be seen Zion Hill, with its flagstaff and its signals floating in the breeze; and on the left is Fort Charlotte, occupying an elevated rocky eminence, with its barracks, drawbridge, and frowning battery, whilst Kingstown lines the margin of the bay, having a smooth sandy beach in front, and towering mountains behind, completely clothed with the richest foliage. Altogether it presents the appearance of a natural amphitheatre on a grand and magnificent scale, the background mountain scenery of which is enlivened by the dwelling-houses, which present themselves at intervals embosomed among trees of the liveliest green and of singular beauty.

On landing we received a hearty welcome from the Rev. E. Vigis, the resident Wesleyan Missionary of Kingstown; and I

preached in the evening to a devout and attentive congregation. On the following day we proceeded to our station at Calliaqua; and the people among whom we were appointed to labour hailed our arrival with gratitude and joy. The following brief historical sketch of the country is presented to the reader, as preparatory to an account of the rise, progress, and results of missionary labour among the people of this interesting colony.

The island of ST. VINCENT is situated in latitude 13° 15′ north, and longitude 61° 12′ west, at an equal distance from Barbadoes and Grenada. It was discovered by Columbus on the 23rd of January, 1498, the day dedicated to St. Vincent in the Romish calendar; but for some cause unknown to us it appears to have been overlooked or neglected by European adventurers for many years after several of the other West India islands had been colonized. Hence it became a place of refuge for the native Indians who fled from the presence of the cruel Spaniards. For this purpose it was peculiarly adapted by its rugged mountains, numerous rivers, and fertile valleys. The tall and majestic trees which were to be found in every direction were suitable for native canoes; and the shores abounded with excellent fish, which, with other local facilities, tended to attract a numerous native population. At an early period the number of the inhabitants was increased by the arrival of a race of Africans, the origin of which has never been correctly ascertained. They were, probably, a cargo of slaves wrecked on the coast, and received by the natives as brethren. These strangers so far intermixed with the real aborigines, as to obliterate in a measure their original national characteristics; but their descendants, nevertheless, formed a distinct tribe, called the *black* Caribs; while the others were known as the *red* Caribs. These two tribes occupied separate tracts of land, and frequently waged war with each other.

In 1719 the French of Martinique, availing themselves of this difference, fitted out an expedition against the island, professedly to assist the red Caribs, but in reality to take possession of the place for themselves. On their arrival they found the red Caribs unwilling to act against their sable brethren; and the two tribes united to drive off the invaders, whom they regarded

as common enemies, and who were repulsed on this occasion with considerable loss. Thus the native inhabitants were left in the possession of their island home a little longer. Several years afterwards, however, the French succeeded in forming a settlement, with the consent of the black Caribs, who were at that time the stronger party; and the colonists were ultimately increased in number by arrivals both from Europe and the neighbouring islands.

About twenty years after its commencement, when the colony numbered eight hundred whites and three thousand Negro slaves, it was captured by the British, and ultimately ceded to us in perpetuity, by the treaty of peace between England and France in 1763. After this change in the government, the settlement received a large accession of planters from North America and the British islands of Barbadoes and Antigua, and prosperity and success were confidently anticipated. These were in a measure checked, however, by the rigour with which the English are said to have treated the French and the Caribs, requiring them to re-purchase the lands which they occupied, and thus causing many of the former to leave the island, whilst the latter manifested considerable dissatisfaction.

In the year 1771, when cultivation was rapidly extending, the British attempted to take possession of certain lands beyond the river Yamboo, which had hitherto been claimed by the Caribs. They met with a most determined resistance, and thus commenced the first of a series of Carib wars, which were not only a great annoyance to the planters, but very serious in their consequences. It was not long, however, before the natives were in this instance subdued; and "articles of peace" were signed by both parties, securing to the Caribs a large tract of the best land in the island in the district of Grand Sable, ever since known as the "Carib Country."

But these "articles" were wantonly violated by the faithless Indians, who, in 1779, aided the French in an attack upon the island, which was then in a very defenceless state, and of which they gained possession without the loss of a man. The colony, on this occasion, remained in the possession of the French for four years; during which they treated the British residents with

great severity. In 1783, in consequence of the definitive treaty between the Courts of London and Paris, St. Vincent's was again restored to the English, in whose possession it has ever since continued.

The colony was just recovering from the effects of the invasion, when, in 1798, the Caribs again rose, and, in connexion with the French revolutionists from Martinique, made another attempt to take possession of the island; having resolved to put all the English to death. This was the commencement of a war of the most serious character, as it was protracted for several months, and resulted in the loss of hundreds of valuable lives, and the destruction of a large amount of property. The united armies of the French and Caribs laid waste the whole country; and such were their number and power, that they repeatedly possessed themselves of every important post in the island; the English being confined to Kingstown, and completely hemmed in on every side. On the arrival of reinforcements, however, a vigorous effort was made, and the enemy was routed in every direction. Most of the French who survived were taken prisoners of war; and as no more confidence could be placed in the faithless Caribs, a large number of them were removed, first to the island of Baliseau, and afterwards to Honduras Bay, where their descendants still exist as a distinct race of people. The few who remain in St. Vincent's, about four hundred in number, scarcely ever associate with the Negroes, and are remarkable only for their ignorance, indolence, and apathy. They are fond of fishing, and occupy lots of ground allowed them by the Government.

On the restoration of peace the planters and merchants addressed themselves to their respective callings with diligence and vigour, and the colony was soon favoured with a cheering measure of agricultural and commercial prosperity. Extensive tracts of land were brought under profitable cultivation, substantial buildings were erected on the respective estates, and an extensive traffic was carried on with England and other countries. In the mean time the population was rapidly increasing, by the arrival of additional settlers from the mother country, and the introduction of numerous cargoes of Negro slaves from the coast of Africa.

The topographical aspect of the interior of the island bears a striking resemblance to that of the coast, to which reference has been already made, It is generally rugged and mountainous, with here and there a fertile valley; and the scenery is generally of a bold and romantic character. The cultivation is chiefly confined to a narrow belt of land, varying from one to two miles broad, and extending along the margin of the sea, nearly round the island; while the mountains in the centre are left to their native wildness. The whole country is watered by numerous rivers, which not only tend to fertilize the beautiful valleys through which they flow, but are also made available for the water mills employed in the manufacture of sugar, rum, and arrow-root, now the staple articles of export. The roads are narrow and hilly, and are therefore not well adapted for wheel vehicles. Of late years they have been kept in tolerable repair; so that travelling on horseback is not by any means difficult.

Like most of the other West India islands, St. Vincent's is evidently of volcanic origin; and one of the most striking objects in its general outline is the Souffrière Mountain, the most northern of a lofty chain, which rises to an elevation of about three thousand feet above the level of the sea. It is chiefly remarkable for the eruption which occurred in the year 1812. Previous to this period, the crater was situated a short distance from the summit of the mountain, nearly half a mile in diameter, and about six hundred feet deep. At the bottom of this immense basin stood a conical rocky hill, about two hundred feet in height, with a considerable body of water around its base. These solitary wilds had witnessed no convulsion for about one hundred years, when, on Monday, the 17th of April, about noon, the inhabitants residing in the neighbourhood were alarmed by a peculiar tremulous motion of the earth, and a rumbling noise in the air. Soon afterwards, a column of black smoke was seen issuing from the crater, and the heavens were literally darkened by the dense clouds which intercepted the rays of the sun; while a perpetual shower of calcined earth fell on all below. This pulverized substance covered the decks of vessels at sea, and was carried by an upward current of wind

as far as Barbadoes.* On Tuesday, the awful scene continued; the shower of dust and small cinders increased, and covered the earth, insomuch that not a blade of grass, or even a leaf of vegetation, was to be seen for many miles. On Thursday, the 30th, the awful catastrophe came to a crisis. On that day the whole island was agitated by several violent shocks of earthquake, following each other in rapid succession. The rumbling noise increased; and the dreadful explosion which ensued has been compared to the simultaneous discharge of all the artillery in the world. In the mean time the shower of ashes abated, and the most eccentric and vivid flashes of lightning played around the summit of the mountain; whilst immense streams of liquid fire were poured forth, as from a boiling cauldron, and worked their way to the sea in various directions. The Caribs of Morne Ronde, as well as the Negroes and other inhabitants in the vicinity of the mountain, were seized with consternation, and fled from their dwellings in dismay. On the following day the stream of burning lava ceased to flow; and the threatened visitation passed over. Through the good providence of God, not many lives were lost; but considerable damage was done to

* The thundering noise of the eruption was distinctly heard in the neighbouring colonies: but in Barbadoes the effects were most severely felt, although at a distance of eighty miles to windward. Considerable damage was done to the cultivation by the ashes, which descended in showers on every part of the country; and the volcanic matter formed a cloud so dense as to intercept the rays of the sun. The inhabitants, being totally ignorant of the cause of this phenomenon, were struck with terror and amazement. Some thought the world was coming to an end, and betook themselves to prayer and supplication, which they had previously neglected. The places of worship were thrown open, and people were seen plodding their way to the chapel by the light of a lantern, at noon-day; such was the darkness and gloom in which the island was enveloped, and so great was the excitement that prevailed among the people. After continuing for several hours, the shower of ashes abated, the cloud passed over, and the sun once more burst forth in all its glory; cheering the hearts of the people, but discovering the earth to be every where covered with a thick layer of eruptive matter. About twenty years afterwards, when digging in my garden at Providence, I found a quantity of this Souffrière dust; and it had then the appearance of rotten-stone, the particles having become consolidated.

the cultivation, and it was a long time before the windward district recovered its wonted verdure.

In the year 1844, I visited the Souffrière Mountain, in company with the Rev. J. Blackwell; and again, in 1847, with the Rev. W. Ritchie. On both occasions I was much interested in contemplating the wonderful works of God, as there displayed. The ascent is steep and rugged; and it requires four hours constant exertion to reach the summit, which is said to be six miles above "Lot Fourteen," the highest estate on the windward side of the island. The "dry river" and the "rocky ravine" show the principal track of the lava, on the occasion of the eruption; and the frequent appearance of trees turned into charcoal, and of clay converted into brick, still exhibit the sad effects of that catastrophe. Since the eruption, there are two craters;—the old and the new. The old crater is now a vast deep lake, the surface of the water being several hundred feet below the brink. The conical hill which once occupied the centre, has almost disappeared beneath the deep blue water. The new crater bears all the marks of a recent eruption; the sides being in many places destitute of vegetation, and having only a little muddy water at one corner of the bottom. On my last visit, I succeeded with some difficulty in descending to the bottom of the new crater. The view from thence is awfully grand; and I shall not soon forget the feelings with which I there contemplated the effects of the eruption of 1812: I could say with the Psalmist, "Come, behold the works of the Lord; what desolation He hath made in the earth!"

This island once possessed a public establishment of great repute, called the "Botanical Garden," situated about a mile from Kingstown. It consisted of thirty acres of land, tastefully laid out, and furnished with rare and valuable plants; some of which were natural to the island, and others exotics, collected from the East Indies, and from South America. Here the nutmeg, clove, and cinnamon trees flourished, as well as the useful bread-fruit plant, brought from the South Sea Islands by Captain Bligh, in 1793. For some time the Government took a lively interest in this establishment; but of late years it has been allowed to go to ruin. Several of the plants have been

removed to Trinidad, the rest have been neglected; and the once famous botanical garden is now nothing more than a wild forest of rare and beautiful trees. There are to be found, however, in various parts of the island, in private gardens, numerous specimens of the exotics of the East. The nutmegs, cloves, and cinnamon, which grow in the Mission garden at Calliaqua, are equal to any imported from India; and the bread-fruit tree flourishes on almost every estate, and produces an article of food, now generally used by all classes of the inhabitants.

The only other natural curiosities of any note, are two mineral springs, called "Belleair Spa," and "Mariaqua Spa." The first is three miles from Kingstown, and the latter about twelve. The water of these wells has never been properly analysed; but the first appears to partake chiefly of saline, and the other of chalybeate, properties. They are both esteemed for their refreshing and medicinal virtues. Belleair Spa is easy of access, being approached by a tolerable road; but that of Mariaqua is more difficult, being situated in the interior of the island, remote from the public highway, and at a considerable distance from any plantation or settlement.

In the animal kingdom, this island affords a considerable number of species; a careful examination of which would no doubt amply repay the labours of the naturalist. The woods abound with beautiful birds, as well as with little quadrupeds, in great variety, especially the guana, matt, the manacoo, and snakes of various kinds. The manacoo is a destructive little animal, about the size of a cat, and is constantly watching for an opportunity to attack the hen-roosts. He is not satisfied with carrying one off at once, and feasting upon it, but kills all he can catch before he begins to remove his prey to the nearest forest. We have sometimes lost several fowls in one night from the attacks of this wily little creature.

The towns and villages of St. Vincent's are not remarkable. Kingstown, the capital, lies in the bottom of a splendid amphitheatre of mountains, and is strongly fortified. The town consists chiefly of two streets, which run parallel with each other; some of the houses being built of stone, and others of wood. The Court-house and Wesleyan chapel are

substantial and elegant buildings. The English church is also a solid structure; but it is not distinguished for its architectural beauty, although it is said to have cost £42,000. The other places of worship, a Scotch church, and a Roman Catholic chapel, are plain buildings. The Government house, about a mile from the town, is a neat edifice, and stands in a beautiful situation, with a commanding view of the harbour. The population of Kingstown may be estimated at about six thousand. New Edinburgh is a beautiful suburban village, on the road to Fort Charlotte, and contains a number of good houses, occupied chiefly by the merchants and Government officers. Calliaqua and George Town, to the windward; and Layou, Barowalie, and Chateaubellair, to the leeward of the capital, are considerable villages, and centres of large populations. Other villages of minor consequence have sprung up in various directions, since emancipation. Indeed, almost every plantation has its Negro village, with a population of two or three hundred.

The island is about twenty-five miles long, and fifteen broad, and contains a population of twenty-nine thousand. The principal portion of the people are of African descent. There are, however, a few Europeans; English, Scotch, French, and Portuguese. No people could be more demoralized than were the inhabitants of St. Vincent's, both bond and free, towards the close of the eighteenth century; when they first attracted the attention of the friends of Missions in this country. Their condition was, if possible, rendered still worse by the frequent importation of cargoes of Negro slaves, direct from Africa, who brought with them all their heathenish superstitious practices. Honourable marriage was scarcely known; and Sunday was the common market-day for all classes,—the only day, in fact, which was allowed to the poor slaves for their own use. Thus, immortality was practised by persons of every grade in society, without restraint; and the entire colony was almost destitute even of the forms of religion. The island had been divided into five parishes, it is true, but there was not a church in any one of them. The only sanctuary which had ever been erected for the worship of God, was

destroyed by a hurricane in 1780. There was but one Clergyman for the whole colony; and he officiated in the court-house in Kingstown to a few whites; the poor Negroes being totally unprovided for.

Such was the spiritual destitution of this interesting island, when, on Tuesday, the 9th of January, 1787, a schooner entered Kingstown Bay, the arrival of which was destined, in the order of Divine Providence, to commence a moral revolution, such as has scarcely been exceeded since the days of the Apostles. The vessel was from Antigua, and shortly after she came to anchor, there was seen landing from her a gentleman of small stature, clerical appearance, and bland open countenance, accompanied by three other persons, also strangers. These were the venerable Dr. Coke, and the Rev. Messrs. Baxter, Clarke, and Hammett, his Missionary companions, who had come to proclaim the glad tidings of salvation to all who were willing to hear. Divine Providence again opened the way before the messengers of His mercy. They were introduced to a Mr. Claxton, who had heard the Gospel in Antigua, and in whose house the zealous Doctor preached the same evening to an attentive congregation.

The kind reception with which the Missionaries met was regarded as a token for good; and the next day they proceeded into the country, on a visit to a Mr. Clapham, and to wait on another gentleman, to whom they had letters of introduction. They held an interesting religious service, in the large parlour of Mr. Clapham; and then proceeded on their journey, much encouraged by the favourable prospects which were opening up before them. Wherever they went they were received with that kindness and hospitality for which the West India planters have always been so remarkable, when favourably impressed with the character and object of their visitors. When Mr. Clarke was introduced as the Missionary appointed to labour in the island, the planters generally expressed their readiness to admit him to their respective plantations, for the purpose of instructing their slaves. On the return of the Missionaries to Kingstown, after an absence of two or three days, they found that Mr. Claxton had actually engaged a large warehouse,

which he had fitted up as a chapel; and had provided suitable accommodation for Mr. Clarke, the Minister who was to remain on the station. Thus promising was the commencement of the Wesleyan Mission in the island of St. Vincent.

Having so far accomplished the object of their visit, Dr. Coke, Mr. Baxter, and Mr. Hammett proceeded to Dominica. In the course of the following year, however, so rapidly had the work of God extended in the island, that Mr. Clarke was unable to meet the demands which were made upon him for his services, and Mr. Baxter therefore returned to his assistance. The united labours of these men of God were greatly blessed, both in attracting numbers to hear the Gospel, and in the conversion of many souls to a saving knowledge of the truth.

Although the Missionaries directed their chief attention to the Negro slaves, they were not unmindful of the warlike Caribs, who then occupied the windward part of the island. A distinct Mission was commenced for their benefit; buildings were erected, and a schoolmaster and his wife were sent from England; and Mr. and Mrs. Baxter resided in the Carib country for nearly two years, doing all that Christian zeal and kindness could do for the conversion of the natives. It is painful to record that all this was, to a considerable extent, labour in vain, little or no impression being made upon the minds of this barbarous and degraded people. Before the last Carib war the Missionaries retired from that part of the country, again to labour among the slave population.

In the month of December, 1788, Dr. Coke again visited St. Vincent's, and brought with him the Rev. R. Gamble to assist Mr. Clarke; whilst Mr. Baxter was engaged in his attempt to evangelize the Caribs. The pious Doctor was delighted with the progress of the work among the Negroes; but deeply pained at the unwillingness of the aborigines to receive the Gospel.

Nothing particular occurred during the following year; but, towards the close of 1790, Dr. Coke once more landed in Kingstown, in company with the Rev. Mr. Werrill, from Ireland. It was evening, and they proceeded at once to the chapel, which they found filled with attentive worshippers. By this

time the original place of worship had become too small, and the Missionaries had engaged a large room, formerly occupied by the Roman Catholics. Here the Doctor preached with much enlargement of heart; and then proceeded on his tour among the islands, leaving the Missionaries to proceed in their delightful work of preaching to the poor slaves; several hundreds of whom had now been brought to a knowledge of the truth, and united in church fellowship.

Hitherto nothing had occurred to retard the progress of the work of God, on this prosperous and promising station; but it was now to undergo a severe trial. The planters seem all at once to have discovered the fact, that the free promulgation of the Gospel among the Negroes might ultimately interfere with the existing system of slavery; and a plan of persecution was organized, which has scarcely been paralleled in the history of Missions. Effectually to put a stop to the preaching of the Missionaries, a law was passed, forbidding any one to preach without a licence; and, to prevent unnecessary applications, it was distinctly stated, that no person should be eligible for a licence who had not previously resided in the island *twelve months*. The authorities knew that this would effectually militate against the itinerant system of the Wesleyan Connexion. This malicious and persecuting law was strengthened and guarded by penal sanctions of the most stringent character. The progress of its operative penalties consisted of three stages, commencing with oppression, and ending in blood. For the *first* offence, the punishment was to be a *fine* of ten johannes, (eighteen pounds,) or *imprisonment* for not more than ninety days, or less than thirty; for the *second* offence, such CORPORAL PUNISHMENT as the court should think proper to inflict, and BANISHMENT from the colony; and *lastly*, if the offender dared to return from his banishment, and preach without authority, in violation of this law, he was to be punished with DEATH!

We can readily imagine the passing of such a law in the days of Nero, Caligula, or Domitian; but it is scarcely credible that such a law should have been enacted in a Protestant country at the close of the eighteenth century. It is neverthe-

less a fact, and I have seen the original statute, as it stands on the official records of the island.

After the passing of this cruel enactment, how did the Missionaries proceed? Just as the Apostles proceeded under similar circumstances. They said, "Shall we obey God or man?" and on the following Sabbath the Rev. Matthew Lumb preached in the Wesleyan chapel as usual, for which alleged breach of the law he was forthwith dragged to prison. Hundreds of people followed him with tears and lamentations; and the popular excitement was such that the Government authorities called out the military to guard the jail, and prevent the prisoner from being liberated by the populace. While the soldiers stood by the entrance to the prison, there came a poor old blind woman, inquiring for "dear Massa Minister." The soldiers said to each other, "Let the poor old blind woman pass; what harm can she do?" Thus she was allowed to enter the gate. On reaching the prison, she groped along the wall, till she found the iron-grated window of the Missionary's cell, and putting her face to it she exclaimed, "Dear Massa Minister, God bless you! Keep heart, Massa! So dem put good people in prison long time ago. Neber mind Massa; all we go pray for you." The persecuted Missionary afterwards declared that these words of the poor old blind woman were as balm to his wounded soul; and he resolved to cast himself afresh on the promises of Jehovah.

When the tumult had somewhat subsided, and the soldiers had returned to the barracks, several of the people who lingered about were permitted to approach the prison window; when the persecuted Missionary presented himself, and actually repeated the crime for which he was committed, by speaking of Christ and His salvation. Among the crowd there stood a woman, named Mary Richardson, who thus heard the Gospel for the first time. The word came with power to her heart. She went home, and wept and prayed, and sought the Lord, till she found Him, to the joy of her soul. Many years afterwards, whilst I was labouring in St. Vincent's, this good woman sickened and died; and in her last moments she thanked God that ever she heard the Missionary preach through the

iron grating of the prison window; "for that," said she, "was the word which came to my heart."

On the 26th of January, 1793, Dr. Coke arrived in St. Vincent's, from St. Kitt's, having heard of the imprisonment of Mr. Lumb. He proceeded at once to the jail, and found his friend confined with a common malefactor. He afforded him all the consolation in his power; and after some time the Missionary was released from his confinement; but he was required to quit the island, without being permitted to preach again to his dear people. Such was the rigour with which this cruel law was enforced.

On his return to England in the month of August, Dr. Coke hastened to lay before the Imperial Government the proceedings of the House of Assembly in St. Vincent's. He obtained an interview with the Right Honourable Henry Dundas, Secretary of State for the Colonies, and received from his Lordship the welcome assurance, that "*His Majesty in Council had been graciously pleased to disannul the Act of the Assembly of St. Vincent, which banished the Missionaries from the Island; and that His Majesty's pleasure would be notified to the Governor by the first packet that sailed for the West Indies.*"

Thus was the door of usefulness once more opened to the Missionaries in this interesting colony, and the Rev. Messrs. Owen and Alexander were appointed to labour there. On their arrival they found, as might have been expected, that the people were in many places scattered; but in some instances the members had kept up their private meetings for religious exercises during the time that they had been deprived of a Gospel ministry. The re-establishment of the Mission was hailed with joy by the community generally, and the Missionaries soon witnessed a cheering measure of prosperity, the number of church members reported in the year 1800 being *two thousand.*

In succeeding years the Missionaries continued to labour with great success, and prosperous societies were established in various parts of the island. Almost every village had its little sanctuary, and on scores of estates the word of God was faithfully preached at every available opportunity. But the difficulties of slavery were still painfully felt, and the faith and patience of

the Missionaries and their people were frequently put to the severest test. Although treated with more humanity here than in some other colonies, the slaves were still liable to severe floggings; and they could not go from the property on which they resided, not even to chapel, without a written pass, which was frequently withheld for the most trifling cause, to the great injury of our religious meetings. There was also still in existence, till a late period, the abominable Sunday market, with all its attendant evils.

We therefore rejoiced exceedingly when the united voice of the British nation demanded the freedom of the poor slave, and when the glorious object was accomplished, at such a noble sacrifice as *twenty millions sterling*. In no island had the Gospel done more to prepare the people for the boon of freedom than in St. Vincent. Hence, when the eventful period approached, there was no commotion or tumult, as had been predicted by some, but all was peace and harmony. On the night preceding the glorious first of August, which was to bring the dawn of freedom, the chapels were opened for the celebration of watch-night services. The hour of midnight found thousands of poor Negroes upon their bended knees before God to receive the boon of freedom as from heaven; and when the clock struck twelve, which was the *death-knell of slavery* throughout the British empire, having previously waited for a few moments in silent prayer and praise, they then rose to their feet, and sang with one heart and one voice, "Praise God, from whom all blessings flow," &c. Then might have been seen husbands embracing their wives, and parents caressing their children, and friend congratulating friend, that they had been spared to see the glorious hour of freedom come.

It was during the transition from slavery to freedom, that I entered upon my first appointment as a Missionary in this interesting island; and I shall never forget the effect which this welcome change in the civil condition of the people seemed to have upon their minds. They appeared generally to be impressed with one idea,—namely, this: "We are now free, we must therefore all begin to serve the Lord." Every hindrance being now removed, they came flocking to the house of God by scores and

hundreds, not merely as occasional worshippers, but professedly to join themselves unto the Lord in a perpetual covenant, never to be forgotten. Divine unction attended the preaching of the word, and we had reason to believe that a genuine work of grace was in progress among the people. During the first year after emancipation, we received into church fellowship with us, in various parts of the island, upwards of one thousand new members. I do not mean to say that all these were savingly converted to God, but I trust that many were so, and none were admitted who did not give satisfactory evidence that they had a "sincere desire to flee from the wrath to come." There was also a desire for schools which could scarcely be met; and it required our utmost efforts to provide for the rapid extension of the work, as well as the greatest prudence in the administration of discipline. The religious services were generally both long and arduous, and I have sometimes been engaged for five hours, without coming outside the communion rail, in reading, preaching, praying, baptizing, administering the Lord's Supper, and other religious services; for in connexion with some of our chapels we had upwards of one thousand communicants.

The beneficial effects of freedom were also seen in the increased temporal comforts of the people. They cheerfully worked for wages, and were soon possessed of the means to procure the necessaries and comforts of civilized life. In many instances they purchased lots of land, and built neat little cottages thereon; and free villages rapidly sprang up in various directions. Friendly Societies were also formed in connexion with every station for the relief of the sick and aged, as the people were now entirely dependent on their own resources in seasons of affliction, no provision having been made by the Act of Emancipation for the support of the aged and decrepit. All these arrangements devolved much labour, as well as care and anxiety, on the Missionary; for the people looked up to us for counsel and direction in every thing. We had to act not only as their Pastors, but frequently as their physicians, lawyers, architects, and Magistrates; and it is a pleasing fact that the lawyers and Magistrates were very seldom appealed to by the Wesleyan portion of the community, although they numbered, according to

the census, 14,160, out of a population of 29,000. But although our labours were arduous, we had an ample reward in the gratitude and devoted attachment of an affectionate people. When riding along the road, the Missionary would sometimes be saluted by nearly a hundred voices at once, exclaiming, "How d'ye, Massa? how Missie and pickaninnies?" This friendly salutation came from a gang of labourers at work in the field, nearly hidden by the sugar-canes which they were weeding. Thus they would inquire after their Minister, his wife, and his children at one breath; and the Missionary responding kindly, hears the same number of voices cry, "Tank you, Massa; God bless you, Massa;" and he pursues his journey. If he reminded them of the meeting at night and invited them to attend, they would probably reply, "Yes, Massa, we all go come; we love we chapel."

I may here observe that our people in St. Vincent's were remarkable for their regular attendance on the means of grace. In former years, when the word of God was scarce, the poor slaves have been known to walk fifteen or twenty miles to hear the Gospel. They used to leave their homes on Saturday evening, after they had finished their work, and walk all night, to attend the chapel at Kingstown on the Sabbath; and then walk all night back again, so as to reach home in time for work on the Monday morning. They are now happily furnished with places of worship at a convenient distance from their dwellings: these are generally filled with attentive hearers. Besides the regular chapels at the respective stations, on almost every estate there is a "*Prayers-house.*" This is a large hut fitted up as a temporary place of worship. Here we preach when we visit the plantations on week-nights, and here the people frequently assemble at five o'clock in the morning, to hold their prayer-meeting before they go to work. Among so many thousands of professing Christians, who had but recently emerged from the influence of slavery, we had, of course, frequent calls for the exercise of church discipline; but still, among our own people, there was a spirit of genuine piety which was truly gratifying to witness.

Our people were also remarkable for their Christian benevo-

lence, according to their means. In proof of this, many pleasing instances might be given, both of individual sacrifice, and of united efforts in the cause of God. But the circumscribed limits of these memorials will only admit of the following:—At an early period of the Mission, the Gospel came with power to the heart of Miss D——, a respectable female of colour, who resided in Kingstown. At the time of her conversion she had one slave named Betty, who had faithfully served her for many years, and who had also been made a partaker of the saving grace of God. Miss D—— resolved to give old Betty her freedom; and when the manumission papers were made out, she generously presented them to her faithful slave, together with a bonus of three doubloons, about ten guineas. This manifold act of kindness affected old Betty very much, and she burst into tears, exclaiming, "O my dear Missie, me tank you too much; me tank you for free, me tank you for doubloon. But, Missie, what me go do wid all dis money? Me neber hab so much money in all me life!" "Do what you please with it," said her noble-minded mistress: "it is a small acknowledgment of your faithful services." "Then," said poor Betty, "if Misses say me may do what me please wid de money, dis is what me please to do wid it; me want to take to dear Massa Minister, and ask him to send it to de great Society in England, to help to send de Gospel to Africa, dat all me country people may be made happy same way me." "Very well," said her mistress. She actually brought the money to the Missionary, and it was appropriated according to her desire. Like the poor widow in the Gospel, she gave all she had, even all her living.

For many years past the St. Vincent's Mission has been entirely self-supporting; and in addition to the effort required for their efficient sustentation, and for the erection of chapels and schools, our people have come forward nobly in aid of the Mission fund, from year to year. In connexion with every station, we have a "Branch Missionary Society." Missionary Meetings are regularly held, collectors employed, and the usual machinery set in motion, the same as in England. The Missionary Meetings in Yorkshire and Cornwall are not more

enthusiastic in their character, than are those held among the sable sons of Ham, in the West Indies. The financial results may be seen on a reference to the published Reports of the Society. I need only add that, during the last year I spent in St. Vincent's, the subscriptions received by the collectors, and the money raised at the anniversary meetings, throughout the island, amounted to the noble sum of £620. 7*s*. 9*d*. The cash was immediately remitted to the Treasurers of the Parent Society in England, to be united with the offerings of British Christians, for the purpose of sending the Gospel to benighted heathen nations. This was in addition to their ordinary contributions for the support of the work among themselves, including marriage and baptismal offerings to the amount of £60 in one year, in the Biabou Circuit alone, for the support of the day schools.

The people are, moreover, very susceptible of excitement, especially when a little humour is employed. Returning to St. Vincent's on one occasion, after an absence of several years, I attended a Missionary Meeting at Union. I was struck with the great change which had taken place in the condition of the people in the interim, and adverted to the subject in my address, nearly as follows: "I am glad to see you, my friends, looking so comfortable and happy. What a wonderful change has taken place in your circumstances since I first came to preach to you! Then you met together under an old thatched shed, and were exposed to the bleak wind and pelting rain; now you have a beautiful chapel: then you were poor slaves; now you are all free: then you were but imperfectly clothed with very homely garments; now you all appear in the house of God, dressed like gentleman and ladies: then many of you were in darkness and sin; now you walk in the light of life. Your children are, moreover, learning to read the Bible: and I see them with their hymn-books in their hands to-day. Now what has made this wonderful change? Is it not the Gospel?" "Yes, Massa!" from a hundred voices. "And the Gospel is able to do the same for all the world; and it is your duty to send it to the ends of the earth. 'Freely ye have received, freely give.' As I came to chapel to-day, I saw several young men riding

their own horses, although they were once poor slaves. Now, it appears to me that those who ride their own horses, should give at least five dollars a year to the Missionary Society, in token of their gratitude to God for His goodness." I had scarcely uttered the words, when a smart young black man marched up the aisle, whip in hand, and threw down his five dollars on the table. "I keep my horse, Sir: there are my five dollars." Then came another, and another; while others promised to bring their contributions on the following day. I continued: "That is the way to do, my friends: 'Honour the Lord with your substance, and with the first-fruits of all your increase.' But it is not only the gentlemen who have been benefitted by the Gospel; the ladies also have been elevated by its influence. I see you all to-day neatly dressed, and some carrying their parasols. Now, it appears to me, that every parasol lady ought to give at least a dollar a year, to assist in sending the Gospel to the heathen." That playful remark also had its designed effect, and we had a good collection; and the result of our missionary effort at that little place was £25. 16*s.* 8*d.*

I laboured in the island of St. Vincent four years, at two different periods, which afforded me the opportunity of viewing the work under different aspects. This portion of our missionary career was marked by many rich spiritual blessings, and a large measure of prosperity and happiness in our work. We also had our trials, privations, and sufferings, in common with other faithful servants of the Lord Jesus.

On leaving St. Vincent's the first time, the vessel in which we sailed was wrecked, in working out of the harbour; a circumstance concerning which a few passing remarks may be made, illustrative of the discomforts of missionary life in former times, before steamers were plying among the islands. It was on Tuesday, the 30th of January, 1838, that I embarked on board the schooner "Haidee," at Calliaqua, in company with my dear wife, and the Rev. Messrs Cullingford, Crane, Marsden, and Blackwell. We were bound for Trinidad, to which island I was appointed, and where our annual District Meeting was to be held. We weighed anchor, never more comfortable in our arrangements, or more happy in prospect of the future;

but we had not proceeded many hundred yards, and had scarcely rounded the point, when the vessel struck upon a coral reef, and in one short hour was completely dashed to pieces, and our luggage scattered in every direction. As the wreck occurred in the day-time, and within sight of the shipping in the harbour, assistance was promptly rendered, and no lives were lost, for which we felt truly thankful.

My dear wife, being the only female on board, was the first lifted into a boat which came to our rescue, and the brethren followed. Being able to swim, I did not feel anxious about myself, and therefore remained on the wreck till all the rest were safe. Last of all I jumped into a boat where my friend Captain Radford had kindly taken charge of Mrs. Moister, who, I was thankful to find, was wonderfully sustained in the hour of peril. The boat in which we sat moved off, and we were taken by the Captain on board his ship "Jane and Barbara." With peculiar feelings we watched until sunset the efforts made by the boatmen to save our luggage and other property; some of which was carried on board the ships in the harbour, and some on shore. Most of our boxes and trunks were saved from the wreck, although pilfering had taken place, amidst the confusion, to a considerable extent. Every thing we had was more or less damaged, being saturated with salt water, as it was taken out of the sinking vessel; and we were left without a single article of dry linen, or change of raiment, but truly thankful for life.

On the morning of the following day we engaged another vessel, collected our damaged luggage, and in the afternoon embarked once more, trusting in that God who had hitherto been our preserver in the hour of danger. During the next night, whilst sailing along to the leeward of a number of little rocky islets, we were exposed to still more imminent danger, through the carelessness of the Captain and sailors, who were chiefly Spaniards, and most of them intoxicated. We were within a few yards of the breakers when I made the discovery, and insisted on the vessel being kept off, and, by the providence of God, just escaped a second wreck, and ultimately reached the place of our destination in safety.

On my second appointment to St. Vincent's, I was happy to

find that great improvement had taken place in every department of the work, through the instrumentality of my dear brethren who had occupied the Mission in the interim. The following brief notices of the respective stations comprised in the three Circuits into which the island is now divided, may be interesting to the Christian reader.

KINGSTOWN is not only the capital of the colony, but the head of the central Circuit. Here we have a commodious and elegant chapel, the front of which is built of polished stone, and the other parts of hewn stone and brick. It is an ornament to the town, as well as a noble monument of the liberality and zeal of our people. It was erected in 1840 at a cost of about £7,000, under the superintendence of the Rev. John Cullingford; and, being furnished with galleries, will seat nearly two thousand persons. It is generally well attended by a respectable and intelligent congregation, chiefly of black and coloured persons. It is a delightful sight to behold this spacious edifice crowded with attentive hearers of the word of God; and while ministering to them I have often wished that the friends of Missions in England could witness their devotions. In connexion with this station, we have also a good day school for the training of the rising generation. In former times the Kingstown Society was rich in holy zealous members, who were fellow-helpers to the Missionaries in the good work. One may still hear honourable mention made of the character and labours of Ann Claxton, the sister of Mrs. Lillywhite, both the daughters of Mr. Claxton, who first welcomed Dr. Coke to the island; also of Margaret O'Flaherty, Harriet Gardner, and others, who have long since been called to their reward.

CALLIAQUA is a considerable village three miles from Kingstown, on the road to the windward part of the island. Dr. Coke preached here on the occasion of one of his visits; and the cause of God took deep root in this neighbourhood at an early period. On being appointed to this station in 1837, the attendance at the chapel became so large that it was necessary to enlarge the building by an addition of twenty feet to its length.*

* Missionaries have frequently to act as architects and superintendents of works, such as the erection and enlargement of chapels, in addition to their pas-

Thirty-four pews were put up in the new part, which were immediately let; and the proceeds of the chapel were increased by £30 per annum, although the enlargement and improvements only cost £250. Such was the rapidity with which the congregation increased afterwards, that it became necessary to make a second enlargement. This was judiciously effected under the direction of my esteemed successor, the Rev. John Lee. Several feet were added to the width of the building, so that it is now a spacious place of worship, and will seat nearly a thousand people. It is generally well attended, and there is an excellent day school, taught by an intelligent native teacher.

Calder was the original name of an important station about four miles from Calliaqua, and seven from Kingstown. Its name is derived from the estate in connexion with which the first chapel was built, and an excellent day school established, several years ago. The chapel was a spacious frame building, calculated to accommodate about eight hundred people; and being central to a populous district, it was generally well attended. I have a very pleasant recollection of many happy seasons in Divine worship, Christian fellowship, and social intercourse with Christian friends at this station. The interests of true religion and the progress of the Temperance movement were greatly aided and promoted at this place by the Hon. Hay M'Dowal Grant, who was for many years the respected Attorney of the "Trust Estates," of which Calder was one. This Christian gentleman was always ready to stand by the Missionaries, and to take a part with them in their efforts to promote the real welfare of the people. In cases of necessity he has frequently himself addressed our congregations on the vital truths of the

toral duties. In this instance, a piece of engineering was performed which excited great interest at the time. Having cut through the plate and sill of the building, we drew the end to its appointed place by means of a couple of ropes, without taking it down; and the pieces of framework which formed the enlargement, having been previously prepared, were fixed in their places the same day; and thus a considerable saving of both time and expense was effected. Notwithstanding the fears of the people, the plan succeeded admirably; and so great was their astonishment when they saw part of the chapel moving silently along, that they exclaimed one to another, "Massa Minister know ebery ting, for true."

Gospel, which he so well understands. John Parsons, Esq., a pious planter, is also a zealous Local Preacher in connexion with our church at this place. I always found his heart and his house open to entertain, in the most hospitable manner, the servants of the Lord. Circumstances having rendered it necessary to erect a new chapel for the accommodation of our Calder congregation, on an eminence near the coast, with a new name, we shall henceforth hear of this station as Mount Coke, so called in honour of the revered founder of our West India Missions. The new chapel was dedicated on the 6th of May, 1864, in connexion with the celebration of the Jubilee of the Missionary Society; and the Lieutenant Governor of the island and several members of the Legislature attended the opening services.

Marriaqua is an interesting out station, in the midst of a dense population, in a beautiful and picturesque valley of that name. A neat little chapel was erected here during my second residence in the island in 1844; it has generally been filled with an attentive congregation. We have no resident Minister at this place, but an excellent day school is in active operation.

George Town is a considerable village at the foot of the Souffrière mountain, on the windward side of the island. It is situated in the district known as the "Carib Country," an extensive and fertile tract, and the only piece of level land in the colony. Our station was originally at Mount Young, where the people worshipped in a miserable thatched shed, which they called a chapel, near the tunnel. In 1837 this wretched place was demolished by a gale of wind, and we removed our establishment to George Town, where we have now a good substantial stone chapel, furnished with galleries, and capable of accommodating nearly a thousand people. The lot of land was procured, and the foundation of the chapel laid, by the late Rev. J. Cullingford; and the building was raised under the direction of his successor, the late Rev. W. Bannister. By recent arrangement, George Town is not only the place of residence for a Minister, but the head of the Windward Circuit.

Union is situated in a narrow valley about three miles from Biabou, and has been an interesting station for many years. Divine worship was formerly conducted under a thatched shed,

which stood by the side of the river, and nearly surrounded by the stream. We have now a commodious and substantial chapel, which will accommodate about six hundred persons. As it occupies nearly the same site as the old shed, the situation is not the most desirable; but no better place could be obtained at the time. It was erected in 1840, under the superintendence of the Rev. W. Bannister, and is well attended by the labouring population of the surrounding estates. We have no resident Minister on this station; but we succeeded in establishing a day school soon after the erection of the chapel, notwithstanding some opposition with which we had at first to contend from the remaining prejudices against education.

Biabou was formerly the head of the Windward Circuit, and as such for many years appeared on the list of principal stations; but it has recently been placed in a secondary position, to meet the arrangements required by change of circumstances. The Mission-House and chapel occupy an elevated and romantic situation on a bold promontory facing the sea. The prospect in every direction is of a charming character. At a considerable distance in the vast expansive ocean, may be seen several of the Grenadines, with their chalky cliffs glittering in the sun; while on the coast of St. Vincent a line of milk-white foam is constantly seen on either hand, as the mighty waves perpetually break on the rocky strand; beyond which appear, in striking contrast, numerous buildings, extensive fields of sugar-cane, tropical trees, and towering mountains, with the narrow road winding along a most precipitous course. There is a small bay at Biabou, where vessels anchor to land stores and take in produce; but it is very dangerous, and during our residence there we frequently saw boats upset and vessels dashed to pieces on the rocks near our dwelling. This station stands quite isolated; but although unconnected with any village, it is situated in the neighbourhood of several large estates, and the public services are well attended. The chapel is a strong frame building, and will seat about four hundred persons. A day school is taught here also, which has been made a blessing to the neighbourhood.

Chateaubellair is now the head of the Leeward Circuit. It stands at the foot of the Souffrière mountain, on the leeward

side of the island, and is central to a large population. The chapel has been enlarged and improved, and will now accommodate a congregation of about eight hundred persons. The Mission-House also is a commodious residence, having been recently renovated and put in good repair, and a day school is in active operation. The resident Minister visits Hope Mount and other places, travelling frequently by water in a small boat or canoe, exposed to considerable danger; but hitherto the Lord has graciously preserved His servants.

Barrowallie is an ancient village also on the leeward coast, central to a number of large sugar estates, and about ten miles from Kingstown. It is favoured with a resident Minister, a good chapel which will seat about five hundred persons, and a prosperous day school, notwithstanding the difficulties with which it has had to contend.

Layou is a neat little village at the foot of a fertile valley, in which are situated several large estates, about four miles from the capital. No station in the island has a more interesting missionary history than this; but want of space forbids our entering into particulars. Preaching was first commenced in the house of Harriet Gardner,—a "mother in Israel," who was a faithful helper of the Missionaries in their good work. The hurricane of 1831 deprived her of all her property; but she was faithful unto death. During the cholera of 1854 nearly every Leader died; but their places have been supplied by others, and the work still goes on. A substantial chapel was erected here in 1839 by the late Rev. John Blackwell, and a day school has for some time been in active operation.

The island of St. Vincent is thus nearly encircled with a chain of Mission Stations, and although, in common with other West India Missions, the cause has suffered much from the ravages of cholera, continued and excessive drought, and High-Church influence, we still number, *three Circuits, six Missionaries, eleven chapels, fifty-two other preaching places, three thousand church members, nine hundred scholars, and ten thousand attendants on public worship.*

CHAPTER V.

THE ISLAND OF GRENADA.

The Grenadines—Appearance of Grenada—Settled by the French—War of Extermination—Captured by the English—Towns and Villages—Aspect of the Country—Population—Religion and Morals—Wesleyan Missions—Dr. Coke's Visits—Progress of the Work—Missionary Tour round the Island—Education—Native Agency—Christian Liberality—Mission Stations—St. George's—Woburn—Constantine—La Baye—Carriacou.

In sailing from St. Vincent's to Grenada, the course lies directly to leeward of a number of romantic little islands called the Grenadines; the principal of which are Bequia, Baliseau, Mostique, Conouan, Union, Carriacau, and Isle de Ronde. These are inhabited by planters, small farmers, fishermen, and labourers, who number upwards of eight thousand; and would afford a useful sphere of labour for a Missionary, could one be appointed to itinerate among them. We have a few church members resident in some of them, who have been occasionally visited by a Minister; but the state of the Society's funds have not hitherto warranted the commencement of a new Mission in that portion of the great field. The Grenadines belong in part to the government of St. Vincent's, and in part to that of Grenada; and are duly represented in their respective Houses of Assembly. When sailing along in fine weather in sight of these lovely little green spots, surrounded by the deep blue sea, the prospect presented to the view is one of exquisite beauty, and would afford an appropriate subject for the pencil of the artist, or the song of the poet.

On making the island of Grenada, the aspect of the western coast is somewhat barren and dreary, the shore being of a rocky and rugged character, and the highlands covered with trees and brushwood of stunted growth. When the vessel proceeds a

little farther, however, the prospect improves; the lovely and fertile valley of Duquesne opens to the view; the neat little villages of Sauteurs, Grand-Pova, and Gouyave are seen; and numerous estates, with highly cultivated lands, lie extended before the eye of the voyager. On rounding a projecting point of land, the harbour and town of St. George suddenly burst upon the view; and whether you come to anchor in the bay, or go round to the Carnage, the prospect is one of peculiar beauty. The town is built on rising ground, and is seen by the stranger to great advantage. It forms a grand amphitheatre, not of mountains merely, but of streets, and mansions, and gardens, interspersed with cocoa-nut and other tropical trees of richest green. In the distance, towering above the whole, may be seen Richmond Hill, with its fortifications and barracks, on the one hand, and Hospital Hill, with its ruined battery, on the other. The town is divided into two compartments by an elevated ridge, which terminates with Fort George, on a narrow promontory facing the sea; and altogether the view from the shipping in the harbour is of a charming character.

I had previously visited the island at different times, when on Wednesday, the 10th of March, 1841, I arrived in the colony, to take up my residence among the people, having been appointed to the station by the preceding Conference. We were kindly received by the Rev. John Wood, my worthy predecessor, and his excellent wife, who were about to proceed to England; and we entered upon our labours with a pleasing prospect of success. Before I proceed to relate the particulars connected with the rise and progress of our Mission, and of my personal labours while resident in the island, I take the liberty of presenting to the reader a brief historical and descriptive sketch of this lovely country.

The island of Grenada is situated in latitude 12° 30′ north, and longitude 62° 20′ west. It is the most southerly of the Antilles, or the last of the range of islands generally denominated the Caribbees, and lies only eighty miles distant from Trinidad and the Spanish Main. It was discovered by Columbus during his third voyage in 1498, and was found to be inhabited by a warlike race of Caribs, whom the Spaniards left in quiet posses-

sion of their country, without attempting to form any settlement among them.

In the year 1650, the restless and ambitious Du Parquet, Governor of Martinique, fitted out an expedition against the island, consisting of about two hundred adventurers, whom he caused to receive the Holy Sacrament before they embarked on their enterprise of cruelty and blood. On the arrival of the French in Grenada they erected a cross, and again performed some superstitious ceremony, as if to sanctify the work of destruction on which they were bent. To their surprise, however, the invaders were received by the poor natives with a degree of civility which caused them to alter their plan of proceeding; and they entered into negotiations for the purchase of the country, instead of taking it by force. According to their own historian, Du Tertre, "They gave some knives, hatchets, and a large quantity of glass beads, besides two bottles of brandy for the Chief himself; and thus the island was fairly ceded by the natives themselves, to the French nation in lawful purchase."

The Caribs, however, appear to have looked upon the hatchets, knives, beads, and brandy, as a mere present; for they absolutely refused to surrender their country to the strangers. This refusal gave occasion to one of the most cruel wars of extermination which stains the pages of the early history of colonization. The natives were massacred by scores and hundreds; and although they offered a most vigorous resistance, they were overpowered by the destructive influence of powder and ball, and their enemies prevailed. In one of their raids the French found eighty Caribs, who had taken refuge on a high promontory overhanging the ocean. They were immediately put to the sword, when one half of them were cruelly murdered, and the rest threw themselves headlong down the precipice and perished in the sea. On another occasion, a beautiful Carib girl was taken captive, and became an object of dispute between two officers, when a third officer came up, and deliberately shot her through the head, to put an end to the affair!

Having entirely destroyed the aboriginal inhabitants, the French quarrelled among themselves, and a civil war ensued, in which many lives were lost. When peace was in some measure

restored, a Governor was sent out from France; but he acted with such despotic authority that he was impeached, tried, condemned, and executed by a party of colonists so completely illiterate that only one person was found among them who could write his own name. Fifty years after the arrival of the French, the colony consisted only of fifty-one whites and fifty-three free blacks and persons of colour, and five hundred and twenty-five Negro slaves; while the cultivation was limited to two plantations of sugar, and fifty-two of indigo, with a few acres of provision grounds.

Hitherto the colony of Grenada had been held as private property by Count de Cerillac; but in 1714 it was made over to the French-African West India Company, to whom it continued to belong till that body was dissolved, when it became the property of the crown. Under these new arrangements a considerable degree of prosperity was realized. In 1762, however, the island was captured by the English; and by a treaty of peace in the following year, Grenada and its dependencies were ceded in perpetuity to the British crown. In the course of the next war, however, in 1779, the French once more became masters of the island; and it remained in their possession till 1783, when it was finally restored to us by an article in the treaty for general peace between Great Britain, France, Spain, and America.

A few years after the colony came into the possession of the British it was visited by an awful pestilence, a plague of ants, a destructive hurricane, a civil war, and a famine, in rapid succession, which greatly retarded its prosperity, and which deserve a passing notice. The pestilence was in the form of epidemic yellow fever, and hurried several thousands out of time into eternity. This had scarcely subsided when there came the plague of ants. These destructive little creatures appeared in countless numbers, and laid waste every sugar plantation within a radius of twenty miles, and threatened ultimately to overrun the whole island. Every attempt made by the planters to put a stop to their ravages proved ineffectual; and such was the general consternation, that a reward of twenty thousand pounds was offered by the Government to the individual who should discover an effectual remedy for the evil. So liberal an offer induced many

to try their utmost to destroy the ants, and although all succeeded partially, yet none gained the prize; since the destruction of a few myriads availed little, their places being immediately supplied by others. Ranges of burning charcoal proved very destructive, as the invaders blindly pressed forward in their march, and were roasted to death; but their numbers were so vast that they soon extinguished the fire, and the rear of the swarms passed scatheless over the obstruction. The roads were literally covered with them for miles together, so that the print of the horse's foot, in passing through them, was covered in an instant by the surrounding multitudes.

The inhabitants were ultimately relieved from this scourge by the next visitation, which was that of an appalling hurricane. Many houses were laid in ruins, and plantations uprooted by the violence of the tempest; but at the same time the ants' nests were exposed to the deluge of rain which followed, and the swarms perished; so that the island was relieved from the plague of the sugar ant.

Instead of gratitude to God for this deliverance there arose among the French residents a spirit of anarchy; and the country was embroiled in a civil war, the particulars of which are scarcely worthy of detail. These painful circumstances, together with the famine that followed, caused a considerable decrease in the population; and it was not until the commencement of the present century that the island began to recover, in its agricultural and commercial interests, from the various calamities which it had been called to experience.

There is nothing very remarkable in character of the towns and villages of Grenada. St. George's is the capital of the colony, the appearance of which, from the shipping in the harbour, has already been described. It is a neat and respectable town, with a population of about five thousand. When first erected, the houses were built chiefly of wood; but a destructive fire, in 1771, reduced them to a heap of ruins. After this they were re-built more generally of stone and brick, and several of them are now of a substantial character. The places of worship, the Court-house, and the Government-house especially, are superior buildings. A new market-house has

been erected on one side of a spacious square, surrounded by beautiful shady trees, which is an ornament to the place, as well as a convenience to the inhabitants. The streets are steep and hilly; and walking is very fatiguing to the stranger, till he becomes accustomed to the place. The town is favoured with splendid harbours. In the bay, the anchorage is good; but in the careenage, which is shut in by projecting points of land, vessels are secure in every storm. Gouyave, Grand Pova, Sauteurs, and Grenville are villages in different parts of the island, on convenient bays, where the produce is shipped, and where stores are opened to supply the surrounding country with merchandise.

The topographical aspect of the country varies considerably. In some parts of the island the scenery is bold and romantic, like that of St. Vincent; and in others the land is level or undulating, resembling Barbadoes. The soil is generally good; and appears well adapted for sugar, coffee, cocoa, and cotton, as well as for ground provisions, which are produced in great abundance. On the top of one of the highest mountains, called the Grand Etang, there is a beautiful lake, of considerable dimensions. The basin which forms the bed of the lake has every appearance of a crater, and was probably once a volcano. The water is good; and although it has no apparent outlet, it is doubtless the real source of most of the beautiful rivers that water this lovely island, as they generally take their rise from a number of small streamlets which issue from the sides of the mountain. No fishes are known to live in this lake, though they have been placed there repeatedly; but the rivers and sea-coast abound with fish of the most excellent quality.

The island of Grenada is about twenty-three miles long, and fifteen broad; and the entire population of the colony and its dependencies may be estimated at thirty-three thousand. A arge number of the inhabitants are of African descent. The Europeans are chiefly from England and Scotland. A few years ago a number of emigrants were brought from Malta to cultivate the ground; but they did not answer the purpose for which they were intended, being better adapted for the occupations of shopkeepers, hucksters, and pedlars, which they now

chiefly follow. It is now generally admitted that Africans, or the descendants of Africans, are best adapted to endure the fatigue of field-labour under the scorching rays of a tropical sun. To the honour of Grenada it may be recorded, that during the times of slavery the poor Negroes were treated with more humanity in this colony than in most of the other West India Islands. Neither were the free blacks and persons of colour oppressed, and kept down in this place, to the same extent as in some other countries. The consequences of these advantages are seen in the development of intellect, and in the high and respectable position which many gentlemen of dark complexion have been enabled to take, with credit to themselves, and with advantage to society, since the glorious era of emancipation.

Although the sable sons of Ham were treated with less rigour here than in many other places, in former years, it must be acknowledged that there was scarcely any regard paid to their spiritual interests. On being finally secured to the British Crown, the island was divided into five parishes; but it was a long time before they were provided with Ministers. And even then, the Europeans, who were the parties generally contemplated in these ecclesiastical arrangements, were frequently left for long intervals without the means of religious instruction, whilst the poor slaves were left altogether out of the question. It was the moral and spiritual destitution of this island, in common with that of the West Indies generally, which led the apostolic Dr. Coke to pay it a missionary visit, towards the close of the last century.

The venerable Doctor landed in St. George's, on Sunday, the 28th of November, 1790, accompanied by Mr. Baxter, a Missionary from St. Vincent's. They first waited on a Mr. Lynch, with whom they had some acquaintance; and then proceeded to the parish church, where they found the pious Rector, the Rev. Mr. Dent, preaching with energy and pathos to an attentive congregation.* After the service, the Missionaries waited

* This zealous and devoted Minister of the Church of England manifested a spirit of kindness and liberality to the Wesleyan Missionaries worthy of special notice. Being deeply conscious of the spiritual destitu-

on the Clergyman in the vestry, and were received with every mark of Christian kindness. In the evening Dr. Coke preached in a large room to a crowded audience; and notwithstanding an attempt which was made by one or two wicked young men to create a disturbance, they appeared deeply interested in the discourse. At the close of the service a pious young man of colour, named Painter, who had heard the Gospel in Antigua, was introduced to the Missionaries; and the pleasing discovery was made that several persons with serious impressions were already united in a kind of religious society, under the direction of this young disciple. These inquirers pleaded earnestly for the appointment of a Missionary; and in this request they were joined by persons of almost every grade in the community. On the following morning, at six o'clock, Mr. Baxter preached to a good congregation, at the close of which the Doctor gave an exhortation, promising, if possible, to send them a teacher. The Missionaries then took their leave of St. George's, and commenced their journey over the Grand Etang, on a visit to John Rae, Esq., who resided on the windward side of the island. They were much delighted with the mountain scenery of the interior, as well as with the kindness and hospitality of the planters by whom they were entertained. The next day they crossed over to Gouyave, and embarked for Antigua, greatly encouraged by the promising openings which presented themselves for the wider diffusion of the Gospel in Grenada.

In the year 1791 the island was visited by the Rev. Mr.

tion of the colony, and of the utter inability of his own Church to make adequate provision to meet the case, he hailed the arrival of Dr. Coke and his associates with feelings of joy, and afforded them every assistance in his power. He also afterwards corresponded freely with the Doctor on all matters pertaining to the welfare of the Mission; and when the island was occasionally left without a Missionary, in consequence of sickness or death, he did his utmost to keep the people together till one should arrive. He remained a firm friend to Wesleyan Methodism, even in the midst of persecution, till the day of his death, which occurred after he had returned to England in 1804. Mr. Hallett, the Parish Clerk, was also a zealous labourer in the Lord's vineyard. He was called of God to ascend from the desk to the pulpit, and after labouring for several years sa a Wesleyan Minister, he finished his course with joy.

Owen, a Wesleyan Missionary from St. Vincent's; and such was the esteem in which he was held by General Matthews, the Governor, during the brief period of his sojourn, that he offered him the living of Carriacou, with a handsome salary, on the condition that he would relinquish his present vocation, and submit to episcopal ordination. This offer the humble Missionary courteously declined, preferring to dwell among his own people. On the 7th of January, 1793, Dr. Coke returned to Grenada, accompanied by the Rev. A. Bishop, a Missionary who was selected for this particular field of labour in consequence of his knowledge of the French language, which was then in common use among a certain class of the colonists. After spending about a week in the island in various useful labours, the zealous Doctor took his departure, leaving the new Missionary to prosecute his evangelical work.

The efforts of Mr. Bishop to evangelize the people were attended with considerable good among the English; but not among the French, as was at first expected. This man of God was much devoted to his work; but his day was short. He had originally gone out as a Missionary to Canada, to labour among the French-speaking people of that colony, and was removed to the West Indies on account of the failure of his health. After a short sojourn in Barbadoes he came to Grenada; but he had only laboured six months in the island when he was seized with fever, and died, after five days' illness, in the faith and hope of the Gospel.

Shortly after the lamented death of Mr. Bishop, the Rev. R. Pattison arrived from Antigua; and having supplied the vacant station for a few months, he was succeeded by the Rev. B. Pearce, a man of untiring zeal and energy. This devoted Missionary, having commenced his labours with a pleasing prospect of success, embarked for Barbadoes, to settle his affairs, and to bring his family to Grenada; but he was taken ill and died at sea, in the month of April, 1794. The station was thus once more left without a Missionary; and for several years afterward was only supplied occasionally with ministerial labour, and with such service as Mr. Hallett, the pious Parish Clerk, could render, previous to his call to the missionary work. Although the few

who made a profession of religion were generally faithful, the mass of the people were deeply immersed in Popish ignorance and superstition. The difficulty of communicating religious instruction was increased by their peculiar dialect, which was a strange compound of French and English; as well as by the political ferment in which the country was kept for several years, in consequence of the insurrectionary movements of the French colonists.

When peace was once more restored to the colony, repeated attempts were made to re-establish the Grenada Mission. In 1805 the Rev. W. Sturgeon was appointed to labour in the island, and was soon enabled to report an addition to the Society of ten members, making at that time a total of one hundred. But his promising career was soon brought to a close. He had not laboured many months in the colony when he was taken ill, and embarked for Tortola, with the hope that a change of air would promote his recovery. This hope was not realized, however; for he became worse, and died at sea, very happy in God, on the 11th of April, 1806. Two years afterwards the Rev. John Willis arrived from England, and laboured with zeal and diligence in collecting the scattered flock, and in seeking to bring sinners to Christ.

In 1814 the Rev. M. C. Dixon was appointed to Grenada, and was made the instrument of good, not only to the slaves, but also to their masters, and to persons moving in the higher walks of society. It was during his sojourn in the island, that His Honour Richard Otley, Esq., Chief Justice of the Colony, when suffering under a painful domestic affliction, came to the Missionary for counsel and consolation. The result of this interview, and the religious conversation which followed, was that His Honour was brought to a saving acquaintance with the truth as it is in Jesus, became a member of the Wesleyan Society, and the Leader of a small class of black and coloured people. A circumstance so unusual excited considerable attention at the time, and perhaps had some influence on the higher classes, who henceforth countenanced and supported our Mission to an extent which was not known in other parts of the West Indies. The Chief Justice, as a matter of course, exposed himself to a

measure of ridicule and sarcasm in some quarters, but this he regarded not; but both in Grenada and in the East Indies, to which country he afterwards removed, he proved himself the faithful friend of Wesleyan Missions.

Mr. Dixon was succeeded in 1816 by the Rev. William Lill, who bade fair to sustain the reputation of the Mission, being a young man of superior pulpit talents, as well as of engaging manners and gentlemanly bearing. But in the midst of his useful labours, when his excellencies were becoming more and more appreciated, he was taken to his heavenly reward, and the station was once more left without a Missionary.

In 1818 the Rev. W. J. Shrewsbury arrived in Grenada, and entered upon his labours with zeal and prudence, and with a fair prospect of success. In the month of June he was joined by the Rev. W. D. Goy, whose appointment to this station was made under peculiar circumstances. Mr. Goy had embarked in February for Dominica; but, in company with the Rev. James Fowler, suffered shipwreck off the coast of France. Having been mercifully delivered from the dangers of the deep, the Missionaries returned to London to make a fresh start for the West Indies. One morning, whilst the Committee were deliberating in reference to the matter, a letter was received from the late Joseph Butterworth, Esq., M.P., enclosing one from the Hon. John Ross, of Grenada, stating that Mr. Shrewsbury had visited one or two of his estates, and making liberal offers of support, if the Society would send another Missionary to Grenada, that his people, and those on estates for which he was attorney, might be more fully supplied with religious instruction. To meet this call it was at once decided that Mr. Goy should go to Grenada. He embarked accordingly, and arrived at St. George's in the month of June. The two Missionaries being of one mind and heart, arranged their plans of usefulness, and formed all the villages and estates to which they had access, amounting to fourteen or fifteen in number, into a regular Circuit; and to enable them to accomplish their work effectually, Mr. Ross, with his usual liberality, made them a present of a Circuit horse. After the removal of Mr. Shrewsbury to Barbadoes, Mr. Cheeswright took his place, and was made very use-

ful during the time that he laboured in the island, and on his departure was succeeded by the Rev. W. Squire. Soon after this, B. Hewitson, Esq., and other gentlemen on the windward side of the island, having written to the Committee, asking for a Missionary for that district, and promising support to a considerable extent, the Rev. J. Edmondson was appointed to St. George's, to labour with Mr. Squire, and Mr. Goy took up his residence in the windward district, and thus the island had three Missionaries. Mr. Goy laboured in his new sphere with exemplary diligence, visiting the respective estates, establishing a cause at Grenville, and was undoubtedly made a blessing to many. On his removal from Grenada, after a residence of nearly seven years, Mr. Goy was succeeded in the windward district by the Rev. Thomas Murray; but the results not being satisfactory to the next Superintendent, the Missionary was withdrawn, and that part of the island was left without a ministerial supply for many years, as will be seen in the course of our narrative.

In after years the above-named Missionaries were succeeded by the Rev. Messrs. Payne, Mortier, Rathbone, Fiddler, Briddon, Aldis, Beard, Wood, and others, who laboured more or less successfully; and several of whom are still remembered with affection by our old people. It would be very pleasant to dwell on the missionary history of each of these dear brethren, did the limits of this brief sketch permit, especially as some of them are numbered among my personal friends and fellow labourers in the Mission field; but I must now proceed to give some particulars of the island as I found it, and of the measures afterwards adopted to promote the interest of the Redeemer's kingdom.

On my appointment to labour as a Missionary in Grenada in the year 1841, many of the obstacles to the progress of the work of God already alluded to had been removed. The days of slavery had passed away, a greater proportion of the people understood the English language, and the whole country was open to the free promulgation of the Gospel, without let or hindrance. All that appeared to be necessary was a more ample supply of labourers to cultivate the field; but although I was the only Missionary in the island, I resolved, in the name

and strength of the Lord, to attempt the extension of the work, which at this time was limited to St. George's and two out-stations, Constantine and Woburn, both of which were within four miles of the town. The places formerly visited by the Missionaries on the windward side of the island had been relinquished several years before, in consequence of want of fruit, lack of funds, or the pressing difficulties of the times; and Grenada had once more become a station for only one Missionary. But although I had no ministerial colleague, I was peculiarly favoured in having the assistance and co-operation of two or three zealous and devoted Local Preachers, young men of colour, who had not only received the Gospel themselves, but who felt called to proclaim it to others, according to the ability which God had given. Under these circumstances, it appeared to me that the time was come when we ought to endeavour to do something for the more remote and neglected parts of this interesting island. I therefore resolved upon a tour of observation.

On the morning of Friday, the 14th of May, I set out in company with two friends, Messrs. Brown and Wharton, and we rode to Gouyave, a distance of twelve miles, before breakfast. This is a neat little village close to the sea, in the parish of St. John. I observed a Protestant church in a very dilapidated state, and a rectory; but was informed that the parish was without a Clergyman. The Roman Catholic system was in full operation, having a neat little chapel and an active Priest. After taking some refreshment, and making a few inquiries, we proceeded on our journey. At a distance of about four miles further, we passed through Grand Pova, another little village, with a substantial Protestant chapel, but no Minister. About four o'clock P.M. we came to Recourse Estate, in Duquesne Valley, where we were kindly received by Mr. and Mrs. Fairclough, who had long been desiring our visit, that we might make arrangements for the religious instruction of their people.

Having rested during the day on Saturday, we all proceeded on Sunday morning to the village of Sauteurs, where I preached in the Court-house, which was kindly granted by the authorities for the occasion. The day was fine, and a large congregation

assembled, consisting of all classes of the community, from the highest functionary in the parish to the poorest peasant. From the marked attention which the people paid to the word preached, I was led to entertain a hope that lasting good might be the result. Here again we met with an excellent new Protestant church; but it has no Minister to instruct the people. The church is built upon a narrow neck of land, terminating in a bold promontory, the foot of which is washed by the rolling billows of the ocean. It was down this very precipice that forty Caribs dashed themselves headlong in 1650, when pursued by the French. I gazed upon the spot with peculiar feelings, and could hardly refrain from tears at the recollection of the cruelties which have so frequently attended European colonization. In the evening I preached to a good congregation in Mr. Fairclough's school-room, in Duquesne Valley.

On Monday morning we proceeded on our tour round the island. In the afternoon we dined with George Patterson, Esq., at Conference Estate, and then hastened on to La Baye, where we arrived about sunset. With only half-an-hour's notice we had a good congregation, and I preached in the dwelling-house of Mr. Robert Fletcher from, "God be merciful to me a sinner." The presence of the Lord was felt, and we received a token for good. A kind friend, unknown to us, provided us with lodgings, and Divine Providence seemed to prepare the way before us. The following morning we held a prayer-meeting at six o'clock, when a goodly number attended. Grenville, which stands on La Baye, is a considerable village. Like several other places through which we passed, it had a good Protestant church, but no Minister. Although densely populated, this part of the island was totally destitute of the means of evangelical instruction. Several of the inhabitants remembered the labours of the Rev. Messrs. Goy and Murray, and deeply regretted the withdrawal of the Missionaries from this neighbourhood. They were earnest in their entreaties that I would visit them again, which I promised to do, if possible. We returned to town through the parish of St. David, which has a good church and a Minister; the first Protestant Clergyman we had met with in our whole tour. The distance we travelled this day was twenty-two

miles, through a beautiful and fertile country with an undulating surface. We reached St. George's in the evening, somewhat fatigued, but thankful to God for His preserving goodness; having made a complete circuit of the island during the four days we had been from home.

The impression made upon my mind by this journey round the island, as to the spiritual destitution of the people, the friendly disposition of the planters, and the providential openings which presented themselves, was such as to induce me to resolve upon a strenuous effort to extend our labours to these neglected districts. In this view I was nobly supported by the Local Preachers, who expressed their readiness to take their full share of work, both in town and country. We felt so much encouraged with the prospect of good at Duquesne and La Baye, that we arranged at once to give preaching to each place every alternate Sabbath; and we commenced our arduous labours with confident hopes of success. At Duquesne we succeeded for a time beyond our most sanguine expectations. We held our meetings in the school-room, which Mr. Fairclough fitted up as a place of worship, with pulpit, seats, and lamps complete. The infant school was taught by one of our members from St. George's; a promising little society was formed; and I had reason to believe that several of the members were the subjects of the saving grace of God, although they had previously been addicted to all the follies of Popish superstition. In consequence of the lamented death of Mr. Fairclough, and other untoward events, this station was relinquished in after years; but I entertain the pleasing hope that our humble labours at that period will ultimately appear not to have been in vain in the Lord.

At La Baye, the Magistrates kindly allowed us the use of the Court-house for our meetings for some time; and we afterwards hired a large upper room. But feeling the necessity of a proper place of worship, we resolved to attempt the erection of a small chapel, although we knew not how we should raise adequate funds for the purpose. We commenced in faith, and Divine Providence opened our way before us. We made our appeal to the public; and witnessed such a flow of Christian liberality as

I have never seen surpassed, even in the West Indies. On the first day we collected £50; and the amount was soon increased to £230,—the entire cost of the erection,—so that no debt was allowed to remain on the premises. One gentleman sent me a donation of £10 on retiring from the first service which he attended in our hired room; and other friends came forward to our help in a most gratifying manner. The new chapel was soon completed, and opened for Divine service under the most encouraging circumstances. We also organized a small Christian society, and were cheered by the evidences which were furnished of a real work of grace among the members.

Whilst these efforts were being made for the extension of the work to the more remote parts of the island, the stations in the capital, and at the neighbouring places, were regularly supplied with the means of grace, and afforded indubitable evidences of growing prosperity. The congregations at St. George's were large and attentive; and a Divine unction frequently accompanied the preaching of the word. Several of the hearers were, moreover, induced to give themselves to the Lord, and to become more closely united to His people. The Wesleyan chapel was attended not only by the labouring classes, but by all ranks of the community. His Honour Chief Justice Sanderson rented a pew, and was a frequent hearer; and His Honour the President and Her Majesty's Attorney General attended occasionally, as well as several members of the House of Assembly, and respectable merchants of the colony. A kind and liberal feeling existed among persons of different denominations, and everything was favourable to peace and prosperity.

During the period of my missionary labours in Grenada, we were not only favoured to witness the blessed results of a preached Gospel, but also a cheering measure of prosperity in the educational department of our work. We had three day schools in active operation, conducted by native teachers of respectable talents; and the advancement of the children, in various branches of useful information, as well as in religious knowledge, was very gratifying. The school at St. George's was of a superior character; and I have seldom met with children, in any country, more apt, intelligent, and interesting

than those taught in this establishment. Several of the elder scholars, moreover, gave pleasing evidence of youthful piety; an instance or two of which may now be given :—

Rebecca Smith was a little girl of about eleven years of age, of jet black complexion, but of pleasing countenance and engaging manners. Her parents were poor but pious members of our church in St. George's, and sent their children from their infancy to the Mission school, where little Rebecca learned to read her Bible with fluency, and to write a good hand. She had for some time given evidence of seriousness, and had taken her part in the school anniversary, reciting her pieces with a degree of pathos and feeling which attracted the notice of all present; when she came to me one day requesting permission to meet in class. I talked with her on the subject of personal religion, and of the love of Christ to little children, when she was much affected, and wept bitterly. Being satisfied with her sincerity, she was received as a candidate for church membership. She sought the Lord thus early, and was soon made happy in the Saviour's love. During the remainder of our stay in Grenada she gave us great satisfaction by her consistent walk and conversation. She was fond of reading, and always perused with great interest the little books which were sent from England. When we left the island to enter upon another sphere of labour, little Rebecca was greatly troubled; and the last time that I saw her she was standing upon the shore, with many others, to take an affectionate leave of us as the boat moved off, when she showed that her heart was full of affection and love for her teachers. About twelve months afterwards Mrs. Moister received a beautiful little letter from her, in which she said, among other sweet things, "I am happy to say that I am still persuaded to follow Christ my Saviour; and I believe that, if I am faithful unto the end, I shall receive a crown of righteousness, which my Saviour will give unto me in the last day." Soon afterwards this intelligent, pious, and interesting little black girl sickened and died; and by a letter which I received from her father, I was happy to learn that she passed away to a brighter and better world above, not only resigned to the will of God, but triumphantly happy in the Saviour's love.

At an early period of our residence in Grenada we also lost two little boys belonging to the Mission school, who were taken ill with fever, and both died happy in God, on the same day. All the scholars attended the funeral; and it was most affecting to look upon the two little coffins, as they were brought into the chapel at the same time, and to hear the sweet voices of the children singing the funeral hymn, as they stood around the remains of their companions. The whole service was of a most impressive character; and the little people seemed much affected while I exhorted them to remember now their Creator in the days of their youth.

The Wesleyan Mission in Grenada has not only been favoured with the ordinary results of a faithful Gospel Ministry; it has had the additional honour of furnishing Native Ministers to labour in the great Mission field. Of these interesting cases an instance or two may be given, as illustrative of the best kind of fruit of missionary labour, and as specimens of the success which we hope to realize on a larger scale in different parts of the world.

The Rev. Henry Wharton was born in Grenada, but educated in Scotland. He was brought to a saving knowledge of the truth soon after his return to the West Indies; and when he first attracted my attention, I felt impressed with the conviction that the Lord had a work for him to do in His vineyard. I directed him to such a course of reading and study as I thought was calculated to expand his mind, and prepare him for future usefulness. He became a school teacher, a Class Leader, a Local Preacher; and ultimately he stood before the District Meeting as an accepted candidate for the ministry. He was soon afterwards appointed to labour with me in St. Vincent's; and, as he resided in my family, I had ample opportunities of observing his walk and conversation. He laboured with me faithfully as a son in the Gospel; and from his Christian consistency, zeal, and perseverance, I was led to esteem him very highly in love, and to indulge pleasing hopes of his future career. These hopes have been happily realized. When he had been with me about two years, he felt it upon his heart to offer himself as a Missionary for Western Africa, the land of his

fathers. His letter to the General Secretaries was published in the "Missionary Notices" for 1844, and his offer was gladly accepted by the Committee. I was requested to send him to England by the first opportunity, as his services were urgently required for an important station on the Gold Coast. At his request I accompanied him to Grenada, to take leave of his aged mother and Christian friends. An interesting tea meeting was held, in connexion with the valedictory service, on the occasion of his leaving his native land, when his countrymen presented him with a purse, for the purchase of the "London Encyclopædia" and other works, as a memento of their affectionate regard. The young Missionary proceeded to England; preached with acceptance in City Road Chapel; went out to Africa; and for nearly twenty years preached the Gospel with zeal and success in some of the high places of the Mission field, such as Kumasi, the capital of Ashanti, Cape Coast, and Akrah. He then paid a visit to England, to recruit his health, and to place his two sons at school; after which he returned to his post of duty on the coast of Africa. It was very pleasant to see my dear friend and brother once more; and I trust that his future, for success and blessing, may not only be as the past, but much more abundant.

The Rev. Walter Garry is also a native of Grenada, and received his first religious impressions in the Wesleyan Sabbath school. Soon after his conversion he removed to Tobago, to take charge of a Mission school. Here he pursued his studies under the direction of the Rev. Henry Hurd, became a Local Preacher, passed his examination, and was received as a candidate for the ministry at the District Meeting held in Barbadoes in 1845. Being very young he was sent to the Theological Institution at Richmond, where he continued his studies with great advantage for three years. He then received an appointment to Sierra Leone; and, after serving the usual time in Western Africa, he was transferred to the West Indies, where he still labours with acceptance and success.

In addition to these, several other young men of superior talent were raised up to preach the Gospel in Grenada. Being settled in business, they acted in the capacity of Local Preachers;

and their useful labours were highly appreciated both by the Missionaries and their fellow countrymen.

Another pleasing feature of our work in Grenada was the zeal and liberality with which all classes of the community came forward to support the Mission cause. The first year of my appointment to the station the proceeds of the Branch Missionary Society amounted to £164. 16*s.* 1*d.*, being an advance on the preceding year of £64. 15*s.* 3*d.*; but during the second year we realized the noble sum of £227. 10*s.* 6*d.* for Foreign Missions, in addition to moneys raised weekly and quarterly for the ordinary support of the work, and the special efforts made for the erection of the new chapel at La Baye, and other objects. It must not be supposed, from this statement, that our people were generally wealthy. The majority of our church-members were labourers and tradesmen; and the large amount of money annually raised for the spread of the Gospel was the result of combined and systematic effort, such as may be fairly held up as an example to professing Christians in other lands. Our Missionary Meetings were also characterized by a remarkable amount of native talent, as well as of genuine missionary zeal and liberality.

At a Missionary Meeting held in St. George's on the evening of Tuesday, August 31st, 1841, His Honour Chief Justice Sanderson in the chair, after eloquent speeches had been delivered by James N. Brown, Richard Walker, and Robert Gentle, Esquires,* intelligent gentlemen of colour, all natives

* These gentlemen had been elevated by their talents and general excellencies to honourable and responsible positions in society. On the Sabbath they might have been occasionally found proclaiming the truths of the Gospel to their fellow-countrymen, as Local Preachers, in Wesleyan chapels; and during the week they might have been heard in the House of Assembly, making eloquent speeches, and taking a part in legislating for their native country. D. J. Davison, Esq., the talented editor of the "Grenada Chronicle;" James Glean, Esq., the general genius; and the Hon. Samuel Cockburn, Esq., the self-taught astronomer and philosopher, and other friends whom I might mention, in addition to the gentlemen already named, were all natives of Grenada, and a credit to their native isle, as well as to the Mission by which they had been so largely benefitted. Some of these honoured brethren have been called to their reward; whilst the survivors continue, I trust, to be made a blessing to their fellow men.

of the West Indies, Alexander Wake, a native of Africa, was induced to say a few words. He evidently laboured under feelings of deep emotion; and in the course of his address he made the following remarks: "I feel ashamed to stand up before such a large company; but I love the Mission cause for what it has done for my soul. Last year I gave three dollars; but this year I want to give four dollars. The world is very large: it has four quarters, and I want to give one dollar for each quarter of the world. But suppose I do so; somebody may say, 'Brother Sandy does not love his own country more than other countries.' I therefore want to give one dollar more. Mr. Chairman, this must be my subscription this year: one dollar for Europe, one dollar for America, one dollar for Asia, and *two* dollars for Africa!"

This good man regularly contributed a shilling a week in his Class, besides aiding the cause in various other ways; and such was his love for his native land that he actually commenced learning to write in his old age, with the view of preparing himself to return to Africa, to labour for the benefit of his fellow-countrymen; but before he had made much progress he was removed to the better country.

After labouring very happily for two years in Grenada, we were called to separate from our beloved people, and to remove to another station. On the evening of Sunday, January 29th, 1843, I preached for the last time at St. George's; and in the course of the sermon I was led to urge the people to be faithful unto death, and to "*meet me in heaven.*" This circumstance elicited from Mr. James Glean,—a young man of colour, and the teacher of one of our schools,—the following lines, which he sent me the next day, and which I gladly place on record, as a specimen of native talent, as well as a proof of sincere Christian affection:—

"Meet you there! there is something both awful and sweet
In those words of your charge, 'Meet me there;'
'T is so truly sublime, and with love so replete,
And comes from a heart so sincere.

"Meet you there! and why not? Shall the trammels of sin
Ever fetter me down to vile clay?

No, no, I will mount! the great prize I *must* win;
I cannot stop short in the way.

"Your Saviour a mansion for you did prepare,
Still travel to heaven, *I shall 'meet you there.'*"

On Tuesday, the 31st, we embarked for our new station, being accompanied on board the sloop "Harriet" by several of the friends with whom we had lived and laboured so happily, and who were deeply concerned at our leaving. The school-children were assembled on the wharf; and, as we stepped into the boat, they commenced singing a beautiful farewell hymn. Our hearts were full when we bade them "Good bye;" and the last sound which we heard was that of their dear infant voices, wafted over the water as we left the shores of Grenada.*

The following brief notices may afford the reader a more distinct and comprehensive view of the principal stations occupied by the Wesleyan Missionary Society in this interesting island.

St. George's is the metropolis of the colony, and the place where the Missionary resides. The chapel is a good substantial stone building, of respectable appearance, and will seat about five hundred persons. It was erected by the united efforts of the Rev. Messrs. Shrewsbury and Goy, in the year 1820. These zealous and devoted Missionaries had been labouring for some time with a cheering measure of success; and the old chapel became so crowded, many having to stand outside in the yard, that they considered the time was come to attempt the erection of a new and more commodious sanctuary. In those dark days of West Indian slavery this was a great undertaking; and they entered upon it with some trepidation, not knowing how to raise the means for its accomplishment. Their fears were soon removed, however; for they had no sooner made their intentions

* Had the limits and object of these sketches permitted, I should have had pleasure in giving a few extracts from several addresses, both in prose and verse, from Local Preachers, Stewards, Leaders, and Christian friends, as well as some account of the valuable testimonial—a silver tea service, with a suitable inscription—which was kindly presented to us on the occasion of our leaving the island. Our friends in Grenada may be assured, however, that they are not forgotten: they will have a place in our affectionate remembrance till the day of our death.

known than they met with the liberal response for which Grenada has always been so remarkable. On laying the statement of the case before the Governor, Major-General P. Riall, they received a communication from his Secretary, Lieutenant-Colonel J. Wilson, assuring them of His Excellency's approval, and of the pleasure which he had in contributing the sum of £66, which was accompanied by a donation of £10 from the Secretary himself. With this encouragement the Missionaries commenced a general canvass, and in the first three days they obtained subscriptions in St. George's to the amount of £700. By the time that the country places had been visited, and the church members had sent in their offerings, the list was raised to the noble sum of £1,500; the late Joseph Butterworth, Esq., of London, generously contributing ten guineas towards the object. The new chapel being finished, on Sunday, the 20th of May, 1820, it was solemnly dedicated to the worship of God, Mr. Goy preaching in the morning, and his new colleague, Mr. Cheeswright, in the evening, Mr. Shrewsbury having been removed to Barbadoes before the auspicious day arrived. The chapel has recently been enlarged and improved, and is still attended by an intelligent and respectable congregation. A good day school supplies the educational wants of the rising generation. The Mission-House was formerly situated on an eminence above the chapel; but a superior residence for the Missionary has been recently purchased. It stands on the hill in the centre of the town, and commands a delightful prospect on either hand.

Woburn is about four miles to the south of St. George's, between Clarke's Court and Caliviny Estates. In 1837, a substantial school-house was erected here, under the direction of the Rev. James Aldis, by aid of a Government grant for education. A day school is conducted in this building, with great advantage to the children of the labourers on the surrounding estates; and it is used as a place of worship on the Sabbath. The attendance is good, and a considerable number of the labouring population have been united in church fellowship.

Constantine is about the same distance from St. George's

as Woburn, but in the contrary direction, and supplies the necessities of another locality in a similar way. The school-chapel stands on an elevated ridge at the foot of the Grand Etang mountain, amid splendid scenery, with fertile valleys on either hand. During my residence in the island this station suffered a great loss in the death of the excellent teacher, Mr. John Carr. He died of yellow fever, very happy in God, on the 20th of August, 1841; and what I witnessed while standing by his dying couch formed one of those affecting missionary scenes never to be effaced from the memory. The school and religious services at Constantine are well attended, and are a great benefit to the neighbourhood.

La Baye is about fourteen miles from St. George's, on the windward side of the island. Grenville is a bustling little place, and situated close to the sea on La Baye, where large ships from Europe take in their cargoes. On an eminence behind the town stands our little chapel, which will seat about two hundred persons. The foundation stone of this neat little sanctuary was laid by Matthew Welsh, Esq., on the 18th of October, 1841, the inhabitants having contributed liberally towards the object, as already stated. It was opened for Divine service a few months afterwards, and has proved a great blessing to the neighbourhood. A day school is also taught here; and a small society has been formed; but the prevailing superstitions of Romanism have been a serious barrier to the progress of the work. The direct road from St. George's to La Baye lies over the Grand Etang mountain, and is remarkably steep and rugged; but the scenery is splendid beyond description.

Carriacou is a beautiful island, about ten miles from Grenada, of which it is a dependency. It contains a few sugar estates, and a population of nearly four thousand people. A few years ago we had a resident Missionary there for a short time; but the result was not such as to warrant a continuance of the arrangement, especially when the depressed state of the Society's funds was taken into account. We have still a few church members, who keep together, and are visited occasionally by the Missionary.

The Isle de Rhonde used to be visited in former times

about once a quarter, when Grenada was favoured with three Missionaries. The only estate on the island had about three hundred Negroes connected with it, forty or fifty of whom had been brought from other places, where they had heard the Gospel, and were seriously disposed. Gouyave, Sauteurs, and Hermitage have also been visited occasionally; but, without an increase of ministerial labour, they cannot be supplied regularly. After all the changes which have taken place we have now in connexion with the Grenada Mission *five chapels, two Missionaries, six hundred and twelve church members, four hundred and six scholars, and eighteen hundred attendants on public worship.*

CHAPTER VI.

THE ISLAND OF TOBAGO.

Missionary Voyages—Appearance of Tobago—Settled by the Dutch—Taken by the French—Conquered by the English—Prosperity of the Colony—Aspect of the Country—Towns and Villages—Population—Religion and Morals—Moravian Missionary Society—London Missionary Society—Wesleyan Missionary Society—Progress of the Work—Mission Stations—Scarborough—Mount St. George—Mason Hall.

One of the greatest discomforts to which the Missionaries and their families, in the smaller islands of the West Indies, were exposed in former times, was the tossing about on the sea once a year in going to and from the District Meetings, or in removing to their new stations. The vessels usually employed on those occasions were small inconvenient little sloops or schooners; and when the party was large, it required some activity and contrivance to make arrangements for cooking, eating, and sleeping during the voyage, which sometimes lasted for a week or ten days. The superintendence of these things devolved, as a matter of course, upon those Missionaries who were most free from sea-sickness, and otherwise best adapted

for the office, but we soon became reconciled to a mode of life which at first was anything but agreeable.

We found some relief, however, on these occasions, in the harmony and good feeling which generally pervaded the company. As Christian Missionaries, we knew nothing of coldness and shyness in our social intercourse. Remaining in the same District, if spared, for many years, without those frequent changes which are so common in England, we became well acquainted with each other; and, being so frequently thrown upon our own resources, as a body of Ministers, in far distant lands, in circumstances both of joy and sorrow, we were united by ties of sympathy and affection, such as can be understood only by those who have been called to leave kindred and home to preach the Gospel in heathen countries. We loved as brethren, and no sacrifice was thought too great to make to promote each other's comfort. The incidents connected with some of these missionary voyages were of such a character as never to be effaced from the memory. Many a beautiful moonlight night have we sat upon the deck of the vessel, and talked about Missions, books, home, kindred, and friends, until we have become so deeply interested in the subjects of our conversation that we have been loath to "turn in."* Since the West India Steam Packet Company's vessels have been plying among the islands, facilities for travelling are afforded which were unknown in former times; and the Missionaries and their families are

* This reference to missionary journeys, privations, joys, sorrows, sympathy, and brotherly love, reminds me of a periodical recently received from Australia, containing a series of "Missionary Recollections" of the West Indies, in which the writer refers to me as his Superintendent, and to the spirit in which we lived and laboured together, in terms which I cannot quote without the appearance of egotism; but I may be allowed sincerely to reciprocate his kindness, and to assure J. B. and my other dear surviving colleagues, scattered abroad in different parts of the world, that they are still remembered with undying affection, both in social converse and at the throne of heavenly grace.

"Subsists as in us all one soul;
No power can make us twain;
And mountains rise and oceans roll
To sever us in vain."

now sometimes able to make arrangements for their removals with less discomfort and inconvenience than formerly.

These intercolonial voyages of the Missionaries are occasionally attended with considerable danger, as well as discomfort. The vessels themselves, which traffic among the islands, are not well adapted to encounter stormy weather; and the Creole Captains who command them are too frequently but partially acquainted with the science of navigation. After having been out at sea for several days, we have sometimes gladly embraced the opportunity which presented itself, on falling in with a vessel, of inquiring our way to the next port; and we have been obliged more than once to assume the entire control over the vessel we had chartered, and to direct the sailors what to do, being apprehensive of the consequences of leaving all to the Captain, especially when we had reason to fear that strong drink was gaining the mastery over reason.

On one occasion, when on our way from Trinidad to St. Vincent's, we were placed in circumstances of considerable peril. Having to call at Grenada, to take on board the Missionary who was going to the District Meeting, we stood directly for that island. We made Point Saline about sunset; but, the wind being rather unfavourable, we had to beat up the coast after dark. The Captain was totally unacquainted with the island, and we were at a loss to know what course to take. We could faintly discern something white a-head, which was pronounced by a loquacious sailor to be the town of St. George. It was soon settled that we should proceed straightforward at once; but before we had proceeded many hundred yards we found ourselves on a dangerous rocky shore; and that, instead of entering the harbour, as we expected, we were making towards a field from which the sugar-canes had been reaped, the white appearance of which had deceived the eye. We had scarcely time to consult about the matter when we found ourselves surrounded by breakers, the deafening roar of which was anything but agreeable. At my request the Captain instantly let go the anchor, and we remained during the night in a narrow basin, almost surrounded with reefs. As the motion of the vessel was considerable, we were apprehensive that she might drag the

anchor; Mr. Ranyell and I therefore kept watch during the night, and we were thankful to find she held her ground. The next morning our schooner was seen from the harbour, and a number of boats were manned, and came out to our assistance, taking it for granted that our vessel was aground. In the mean time, perceiving the narrow channel by which we had entered, we weighed anchor, tacked out into the open sea, bore up for the harbour, and met our kind friends coming down, who gave us a hearty cheer on our providential deliverance from such a perilous position.

Having been joined by the Rev. George Beard and his son, we proceeded on our voyage, truly thankful to our heavenly Father for His preserving goodness. During the following night we found ourselves in company with a suspicious-looking Spanish launch, which was pronounced by some on board to be a pirate. Our apprehensions were increased by the circumstance of the two vessels having nearly come in collision when sailing on different "tacks," on which occasion the Captains used very abusive language to each other. The next morning we were glad to find that our disagreeable companion had disappeared, and we proceeded on our voyage in peace and safety.

In the year 1841, our annual District Meeting was held in the island of Tobago, the only colony in the St. Vincent's and Demerara Districts to which I had not the pleasure of an appointment, during the period of my missionary labours in the West Indies. I visited the station, however, on the occasion alluded to; and have had ample opportunities of marking the progress of events in that island for many years past; and it is with pleasure that I place upon record a few particulars with reference to it, which may perhaps be interesting to the friends of Missions.

The navigation between Grenada and Tobago is somewhat dreary and intricate, as it is generally necessary to work well up to windward, and then steer between the Grenadines. On the occasion alluded to, I was accompanied by the Rev. Messrs. Bickford and Hurd, Mr. William Cleaver, a candidate for the ministry from Trinidad, and the Rev. John and Mrs. Wood, who had joined us at Grenada. We left the island last men-

tioned on the 27th of January, and beat up to Union, from whence we were able to lay our course for the place of our destination, by keeping close to the wind. On Friday we made Tobago, which is not very attractive in its appearance, on the eastern coast. The shore being very dangerous and rocky, we were obliged to keep well out to sea until we came opposite the port. On the following morning we entered the harbour, and came to anchor, with the town of Scarborough clearly in view, which presented a very agreeable prospect. On landing we were kindly received by the Rev. G. and Mrs. Ranyell, who had made every necessary arrangement for our comfor t during our sojourn. On Monday evening, the 1st of February, I preached in town; and on Sunday, the 7th, I spent a happy day at Mount St. George, in company with my respected friend and brother, the late Rev. John Blackwell, who kindly shared with me in the services of the sanctuary.

Soon after our party reached Tobago, we were joined by the Missionaries from Barbadoes and St. Vincent's. They entered the harbour in a beautiful schooner in gallant style, with flags floating on both topmasts, bearing the striking and appropriate mottoes, "The world is my parish," and "Best of all is, God is with us." This circumstance, together with the assembling of so many Ministers for the first time in the island, excited much interest; and our religious services were well attended. During our stay we were treated with much kindness and hospitality by the friends generally, and especially so by A. Melville, J. T. Commissiong, J. I. Bovell, and R. G. Ross, Esqs. Having finished our business, we returned to our respective stations, favourably impressed with our visit to this interesting colony.

The island of Tobago is situated in latitude 11° 15′ north, and longitude 60° 40′ west, about eighty-one miles from Grenada, and fifty-one from Trinidad and the Spanish Main, which can be clearly seen on a fine day. It is thirty-three miles long and nine broad, and presents to the view a surface less irregular and broken than that of many of the other West India islands, and possesses a fertile soil, being watered by numerous springs. As the population only amounts to about fourteen thousand, it is not surprising that a considerable portion of the

island continues in its original wilderness state, covered with primitive forest trees. Perhaps this circumstance may account, in part, for the unenviable reputation which this colony has gained for its alleged insalubrious climate. If it should ever become as thoroughly cleared and cultivated as Barbadoes, perhaps it will be equally healthy.

It has never been accurately ascertained by whom the island of Tobago was at first discovered; but, from the scanty records which we find of its early history, it appears to have passed through various changes in its process of colonization. As early as 1632, a party of Dutch adventurers from Flessingen landed on the shores of Tobago, and formed the first European settlement. At that period the island was found without inhabitants; but it bore evident marks of having been once peopled by a savage and warlike race of Indians. The Spaniards of Trinidad no sooner heard of the formation of this infant colony than, influenced by a spirit of jealousy, they fitted out an expedition against it, in which they were joined by the savage natives of the neighbouring continent of South America. The Dutch settlers were taken by surprise, and fell an easy prey to their enemies. Most of them were cruelly massacred, while the few who escaped fled to the woods, where they secreted themselves, until they found an opportunity to leave the country. Having completed their work of destruction, the invaders took their departure; and the island was once more left without inhabitants.

About twenty years afterwards, the Dutch made a second attempt to form a settlement; but they had not proceeded far with building houses, and cultivating the ground, when, in 1665, they were attacked and vanquished by the English. The conquerors were not permitted long to enjoy the fruits of their victory, however; for they were soon afterwards attacked by the French, to whom they were obliged to yield the colony. Louis XIV., having more territory than he could either people or defend, restored Tobago to the Dutch, its original possessors. The resident colonists now received an accession of more than a thousand settlers from Holland, and commenced the cultiva-

tion of tobacco, indigo, cotton, and sugar, on a scale never before attempted.

In 1677, the French, being allured by the improved state of the colony, equipped a fleet to take possession of it; but the Dutch, being aware of the design of their enemies, also sent a strong naval force to defend it. The hostile fleets came in contact off the coast of Tobago, where a fearful conflict followed, in which every ship was dismasted, and twelve vessels burned to ashes, while several others were sunk. Those which escaped destruction were reduced to mere wrecks; and the French were obliged to relinquish their undertaking. They renewed the attack, however, a few months afterwards, when a shell, thrown into the fortification of the colonists, blew up their powder magazine, and decided the contest in favour of the assailants. Instead of settling in the island, however, the French dismantled the fortifications; set fire to the houses, plantations, and ships in the harbour; transported the inhabitants from the country; and took their departure, leaving the island once more without an inhabitant, in which state it remained for fifty years.

In 1763, the English once more took possession of Tobago, and laid the foundation of a permanent and prosperous colony. Our countrymen committed an egregious error, however, in forming their settlements chiefly on the leeward side of the island, which was found to be very unhealthy, and great sickness and mortality were the result. They afterwards turned their attention to the windward district, which proved much more salubrious. In 1781, the colony was once more taken by the French; but it was re-taken by the English in 1803, and has ever since remained in our possession. Since the Restoration of peace to Europe and the colonies, this island has rapidly advanced in agricultural and mercantile prosperity; and it will now bear a comparison with any of the smaller islands of the West Indies.

Tobago cannot boast of many towns and villages. Scarborough, the capital, is said to bear a striking resemblance to the celebrated watering-place of that name in Yorkshire, from which it may have originally derived its appellation. It is conveniently situated on rising ground, which gives it a beautiful

appearance when seen from a distance. The town contains a few good buildings, some of which are erected of wood, and others of stone and brick. The Wesleyan chapel, English church, and Court-house are respectable edifices; and so are some of the mansions occupied by merchants, planters, and others. The fort and barracks are situated on a hill above the town, and command a delightful and extensive prospect. Immediately below we have a view of the streets and houses of Scarborough, with the vessels in the harbour; and beyond appear several beautiful rocky islands, over which the milk-white foam of the ocean is frequently breaking; whilst in the distance, on the southern horizon, may be seen the dim blue outline of the island of Trinidad and the Spanish Main. Courland and Man-of-War Bay are inconsiderable villages, on the north side of the island.

The Moravian Missionary Society had the honour of being the first to attempt the moral improvement of the inhabitants of Tobago, who are represented as being in a state of fearful spiritual destitution in the latter part of the seventeenth century. In 1790, the Rev. T. Montgomery, the father of the celebrated poet, the late James Montgomery, Esq., of Sheffield, arrived from Barbadoes, at the earnest request of Mr. Hamilton, a gentleman of considerable property and influence in the island. The Missionary was received with great kindness and cordiality by the Governor, Count Dillon, as well as by other gentlemen of note in the colony; and at first the prospect of usefulness appeared very promising. His labours were soon obstructed, however, by several untoward circumstances. A mutiny broke out among the soldiers of the garrison, the town was reduced to ashes by a destructive fire, and soon afterwards a dreadful hurricane laid waste the whole country. These events, which succeeded each other in rapid succession, caused great excitement in the island; and when the effects had subsided, and meetings could again be held for the instruction of the people, the Negroes manifested great unwillingness to attend. On one occasion fourteen came; and on another, after the Missionary had waited a whole hour, only three made their appearance; while on some Sabbaths not a single person came

near the place. After labouring for a year, Mr. Montgomery complained bitterly of want of success. In one communication he says, "Our greatest grief is, that *we have not yet found a single soul that seeks a Saviour.*" Having lost his wife, and being himself ill with dysentery, the Missionary returned to Barbadoes; where, a short time afterwards, he was called to exchange the sorrows of time for the joys of eternity.

In 1798, the Moravian Mission was re-established by the Rev. C. F. W. Shirmer, who met with a favourable reception from many of the planters, and who commenced his labours with a fair prospect of success; but about three years afterwards it was again abandoned in consequence of the alarm which prevailed on account of an alleged conspiracy among the Negroes to murder all the white inhabitants, and take possession of the island. Several years afterwards the Mission was once more renewed under more favourable circumstances, and it has continued in active operation, with great advantage to the labouring population, to the present time.

About the year 1808, the London Missionary Society appointed the Rev. R. Elliott to commence a Mission in Tobago. A chapel was erected for his accommodation in Scarborough, where he had a small congregation of white and coloured people. He also preached occasionally on several estates; but, as the Mission was attended with considerable expense and little success, it was relinquished in 1814, and Mr. Elliott removed to Demerara, where his labours were made a great blessing.

It was several years afterwards that the Wesleyan Missionary Society added Tobago to the list of West India stations; but this delay was not owing to apathy or indifference, but to circumstances which could not be controlled. As early as 1795 the Rev. W. Turton paid a visit to this island from Antigua; but just at this time the place was invaded by the French, as already mentioned, and the whole country was laid waste. For several days and nights the Missionary was exposed to the open air, having no other shelter than a bush to screen him from the sun by day and the cold by night, with scarcely any food to sustain nature. This brought on a fit of sickness, which con-

tinued for some months. After the French had evacuated the island, Mr. Turton found it so difficult to collect a congregation in the unsettled state of the colony, that he was induced to return to Antigua.

In 1817, the Rev. Messrs. Brown and Catts called at Tobago on their way to Hayti, and, being detained a few days, they collected some interesting information, which they communicated to the Society at home. They found several persons seriously disposed, who had been members of our church in other islands, with whom they held profitable conversation. They preached four times in the chapel built by Mr. Elliott, of the London Missionary Society, who had then left the island. This was the only place of worship at that time in the colony. Having received kind attention from several of the inhabitants, especially from a Mr. Cunningham, the Missionaries proceeded on their voyage to the place of their destination. In the course of the following year, a pious soldier wrote a letter from Tobago to the late Rev. Joseph Benson, setting forth the demoralized state of the community, and earnestly pleading for a Missionary.

In 1817, the Rev. S. P. Woolley visited Tobago by direction of the Antigua District Meeting; and he being deeply impressed with the necessity for something being done for a place so destitute of the means of religious instruction, arrangements were made at once for the provisional appointment of the Rev. J. Rayner to this new station. The work was commenced by this devoted Missionary with encouraging prospects of success; but in a few months after his arrival his dear wife sickened and died; and, being left with a little infant, he was obliged to remove to another station. Mr. Rayner was succeeded by the Rev. John Smedley, who laboured for three years on this station with considerable success. They were years not only of arduous toil, but of severe affliction and bereavement. On the 23rd of November, 1820, he was called to commit to the cold grave the remains of the Rev. W. Larcom, a pious young Missionary, who had been sent to labour with him as his colleague; and four days afterwards he was bereaved of his beloved wife. Mrs. Smedley died happy in God on Sunday, the 26th, after an illness of only eight days. The bereaved Missionary felt most

acutely his loneliness, but he laboured on with resignation and courage in his Master's work, and was made a great blessing to the people both in town and country.

In the year 1823 the Rev. Messrs. Nelson and Stephenson were appointed to Tobago, and were soon enabled to report favourably of the state of the society in Scarborough, and to communicate the pleasing fact that eleven estates were accessible to them for the instruction of the long-neglected slave population. These zealous Missionaries were succeeded by the Rev. Messrs. Powell, Wood, Blackwell, and others, who laboured more or less successfully in this interesting island.

The difficulties connected with slavery were severely felt, however, in this as in other West Indian colonies. It was not till the advent of the glorious emancipation that the way was fully opened for extensive usefulness among the labouring population. In the year 1834, after so many years of patient toil on the part of the Missionaries, there were only one hundred members in Society; but a few years afterwards, when every hinderance had been removed out of the way, and free access was allowed to the people, the number of church members had increased to fifteen hundred. In the times of slavery our educational labours were necessarily confined to Sabbath schools; but, since emancipation, day schools have been established in various parts of the country, and the people have made rapid progress in religious and general information.

In the year 1839, the Rev. George Ranyell was appointed to Tobago; and, during the three years that he laboured there, he was favoured to realize a large measure of success. The congregations in Scarborough rapidly improved; every pew in the chapel was engaged; and a number of persons were brought to a saving knowledge of the truth. At Mount St. George, also, there was a large in-gathering of precious souls to the church of Christ; although without a colleague, the zealous Missionary extended his labours to the windward district of the island, where inviting openings presented themselves for the introduction of the Gospel. When the people had been favoured to hear the good news for themselves, such was their desire to be more fully instructed in the way to heaven, that they frequently

walked down to Mount St. George, a distance of twelve or fourteen miles, to hear a sermon, and returned to their homes the same day. It was pleasing also to observe, at this period, the absence of prejudice against the Gospel among the higher classes of the community. Wherever the Missionary travelled in the discharge of his important duties, he was received with kindness, and entertained with Christian hospitality.

In the short space of two years, nearly three hundred members were added to the Society, and a large increase was realized in the financial resources of the Mission. In the year 1844, the proceeds of the Tobago Branch Missionary Society amounted to the noble sum of three hundred pounds. The people of God were willing in the day of His power. On one occasion, when the Missionary was coming home from the windward part of the island, the rain descended in torrents, and he got a thorough wetting. A few weeks afterwards, on returning to the same estate, he preached in the boiling-house; and, just before he concluded the service, a smart black man stepped up to him, and said, "Stop, Massa; we go make collection to-night." "A collection for what?" said the Missionary, "I have not heard of it." "Neber mind, Massa; we been want for make a collection." They were allowed to proceed, a hat was handed round, and a liberal collection was made. The good man who had taken the lead in the business then came up, and poured the money upon the table, and said, "Now, Massa Minister, de collection be for you, for your wet jacket de last time you come to preach to we." The Missionary was pleasingly surprised at this act of Christian liberality and kind consideration. He explained to the people, however, that he required no such remuneration for his "wet jacket;" and that the money which they had so generously contributed would be given to aid the funds of the "great Society" which sent him to preach to them. He also assured them that he would continue his visits with pleasure, regardless of an occasional wetting; and that his best reward would be their serious attention and cordial reception of the truths of the Gospel which it was his business to proclaim.

In 1841, the Rev. James Bickford was appointed to the Tobago station, and nobly followed up the labours of his zealous

predecessor, both in town and country; and the good work continued to prosper in all its departments. The following year, the late Rev. S. Durrie was appointed to this station as the second Missionary, the chapel at Scarborough was enlarged, the new places in the remote parts of the island were more frequently supplied with preaching, and a large number of members were gathered into the church of Christ.

The Rev. Henry Hurd was appointed to the superintendency of this Mission in 1844; and, during the period of his zealous labours in the island, the good work steadily advanced on all the stations.

Thus the Mission in Tobago continued to prosper from year to year, without anything occurring to impede its progress, till the year 1847, when a dreadful hurricane laid waste the whole country, and many of our people suffered the "loss of all things." Several of our chapels, also, were laid in ruins; and the Missionaries were placed in circumstances of extreme financial difficulty. These obstacles were ultimately surmounted, however; and, although Tobago has of late years suffered, in common with other West Indian colonies, in its agricultural and commercial interests, the Mission work maintains an important position. The station was occupied in subsequent years by the Rev. Messrs. Biggs, Whitehead, Brown, Barley, Elliott, Horsford, Wrench, Moses, Marratt, Chase, Dixon, Trotman, Soper, Richardson, and others; but our limited space obliges us to conclude this sketch with the following brief notices of the respective stations occupied by the Society in this island.

Scarborough is the head of the Circuit, and the place where the Superintendent Minister resides. The chapel is a substantial and respectable edifice, built of stone and brick, with the residence of the Missionary above, on a second storey, with a commanding and delightful prospect. It was erected soon after the commencement of the Mission; but such was the prosperity of the work in after years, that it became too small for the congregation. In 1842 it was enlarged by the addition of a wing to the front, under the direction of the Rev. James Bickford; and it will now accommodate about six hundred persons. An excellent day school is in active operation, and has already been of great benefit to the town and neighbourhood.

Mount St. George, sometimes called Elsineur, about six miles from Scarborough, is an important country station, and the place where the second Minister resides. A commodious chapel, built of wood, with a dwelling-house and several acres of land, at this place, were generously presented to the Society, in the year 1836, by Angus Melville, Esq. The buildings were completely demolished by the hurricane of 1847; but they have been succeeded by more permanent and commodious erections, which occupy a situation not very easy of access, the roads being very bad in this locality. This station is also favoured with a day school.

Mason Hall is also an interesting out-station, about four miles from the capital in another direction. Preaching was commenced here, and a chapel erected, by the Rev. John Wood, in 1838; and a society was formed by the Rev. George Ranyell in the following year. The prospect was very discouraging for some time; but afterward a delightful change was manifested in the disposition of the people to hear the word, and there was a large in-gathering of precious souls into the church of Christ. The prosperity at this station was so rapid and remarkable, that it became necessary to enlarge the chapel repeatedly to accommodate the crowds of people who flocked to hear the word of God. The first enlargement of the chapel was effected under the superintendency of the Rev. James Bickford, who on one evening received eighty candidates for membership. The second enlargement was, in fact, a re-erection; for the chapel was removed and rebuilt on a larger scale by the Rev. Henry Hurd, on a lot of land generously presented to the Society by John Brynoe, Esq., the proprietor of Nutmeg Grove estate, and was secured to the Connexion by Mr. Bickford, previous to his leaving the station.

Of late years the Missionaries have extended their labours to Courland, Englishman's Bay, Man-of-war Bay, and other long-neglected places, with great advantage to the people, who were previously in a most destitute and degraded condition. When Mr. Bickford first visited Englishman's Bay, there had never before been a Christian Minister there of any denomination.

There are now in Tobago *seven Wesleyan chapels, two Mis-*

sionaries, nine hundred and twenty-seven church members, eight hundred and fifty-five scholars, and two thousand five hundred attendants on public worship.

CHAPTER VII.

THE ISLAND OF TRINIDAD.

Appearance of Trinidad—The Bocas—Discovered by Columbus—Settled by Spaniards—Conquered by the English—Aspect of the Country—Soil and Climate—The Pitch Lake—Mud Volcanoes—Natural History—Towns and Villages—Population—Religion and Morals—Wesleyan Missions—Early Persecution—Extension of the Work—Emancipation—Centenary of Methodism—Missionaries raised up—Mission Stations—Port of Spain—Diego Martin—San Fernando—Woodford Dale—Couva—Claxton's Bay.

It was on Saturday, the 3rd of February, 1837, that I first saw the island of Trinidad, as I stood upon the deck of a brigantine by which we had obtained a passage from Grenada. The appearance of the northern coast is rugged and wild in the extreme. Above a rocky beach, washed by the foaming billows of the ocean, may be seen a range of lofty mountains, covered with perpetual verdure, but without any signs of cultivation. On approaching the land, we beheld several small barren islands, towering to a considerable height above the level of the sea, with narrow passages for ships between them. These are the *Bocas*, the largest of which is called *Boco del Drago*, "the Dragon's Mouth." The detached cliffs, which form so remarkable a feature in the scenery, are supposed by Humboldt to have once formed a rocky barrier which united the island of Trinidad to the continent of South America; but which has been broken down, either by some mighty convulsion of nature, or by the powerful volume of water which is constantly discharged from the numerous mouths of the Orinoco. The current is still very

strong; and the navigation is intricate and dangerous, especially if the breeze fails. We passed through the Bocas, however, in safety, the wind being in our favour; and on entering the Gulf of Paria about sunset, we found the water as smooth as a mill-pond. On sailing up the coast, the prospect was still rather dreary, the sugar estates being chiefly situated in other parts of the island. On the left hand we could faintly distinguish a few small settlements in the valleys and bays of the coast of Trinidad; and on the right we beheld the distant blue mountains of the Spanish Main. As the breeze entirely failed soon after dark, we were reluctantly obliged to come to anchor for the night. The cabin, and hold, and every place below, were very unpleasant, from the circumstance of the vessel having been employed to convey cattle from the Spanish Main; we were therefore obliged to sleep on the deck, which was attended with some discomfort, especially to my dear wife, who was the only female on board.

The following day being the Sabbath, we were anxious to ge on shore; and a light breeze having sprung up, we weighed anchor early, and soon came in sight of Port of Spain. The town being situated on level ground, does not appear to advantage from the water; but from the extent of the shipping in the harbour, the importance of the colony is clearly indicated. We landed about ten o'clock A.M., and proceeded at once to the chapel in Hanover Street, where I assisted my respected predecessor, the Rev. George Beard, in administering the sacrament of the Lord's Supper, and preached in the evening to a large and attentive congregation.

On the occasion of my first appointment to Trinidad, I spent three happy years; and, after a short interval, I was requested to return, and take charge of the station again, which I did with great pleasure for two years longer, up to the time of our departure from the West Indies. From the information which I collected at different periods, and from my own observations during my protracted residence in the island, I am enabled to present the reader with the following brief historical sketch of this important colony, as preparatory to some account of our missionary enterprise.

The island of Trinidad is situated in latitude 10° 39′ north.

and longitude 61° 34′ west. It was discovered by the enterprising Columbus, in the year 1498, when prosecuting his fourth voyage to the western world. It is stated by the historian Herrera, that, on being overtaken by a dreadful storm, which threatened the destruction of his fleet, the celebrated navigator made a vow, that if permitted to escape from his perilous position, the first land he discovered should be called by the sacred name of the *Holy Trinity*. It was not long afterwards that a sailor at the mast-head descried three points of land on the distant horizon, when the remarkable appearance, in connexion with his recent vow, induced Columbus to pronounce it *Trinidad*.

This island was regarded by the Spaniards as a convenient place of rendezvous, from its contiguity to the continent of South America, and the mysterious Orinoco, which were discovered about the same time, and were supposed to be the regions of gold. The settlement first formed in Trinidad was never intended to be permanent: hence no attention was paid to the cultivation of the soil or the improvement of the country; and it was quitted altogether as often as the Spanish adventurers thought proper to explore other regions. It was not until several years after its discovery, when the golden dream of the Orinoco had vanished, that a few straggling Spaniards returned to the island, and commenced the cultivation of cocoa, an article for which the place has ever since been so famous.

When first discovered, Trinidad was inhabited by a race of Indians, mild and peaceful in their habits, and differing entirely, in their appearance, language, government, and religion, from the warlike Caribs of the Leeward Islands. But the comparatively inoffensive character of the aborigines did not secure them from the cruelty and oppression of the strangers. The Spaniards treated these simple children of the forest with great rigour; but before they were entirely exterminated, the country fell into other hands, and thus a remnant was spared, the descendants of whom still occupy settlements at Arima, and in other parts of the island.

The golden visions of the sixteenth century were not confined to Spain. Many persons in England heard of the wealth

of the western world, and longed to share in the wonderful discoveries which were then being made. In 1599, Sir Walter Raleigh headed an expedition to explore the mighty Orinoco. On the 22nd of March, he arrived in Trinidad, attacked the feeble Spanish garrison, marched up to St. Joseph's, the capital, took the Governor prisoner, burned the town to ashes, and took possession of the island. Having liberated five Indian Chiefs, whom he found confined in a loathsome dungeon, and adopted other conciliatory measures, he gained the friendship of the natives, and proceeded up the Orinoco with two or three small vessels, leaving his largest ships at Trinidad. The adventurer had to encounter many difficulties in ascending the river; and, as he pushed forward, he met with extensive swamps and impenetrable forests, but no mountains of gold. After proceeding about four hundred miles into the interior, the expedition returned with feelings of bitter disappointment, and abandoned Trinidad; and the indolent Spaniards were again left in quiet possession of the country.

In 1676, the colony was attacked and conquered by the French; but, instead of remaining to enjoy the fruit of their victory, they plundered the town, carried off every thing that was valuable, and left the island once more in possession of its former inhabitants.

Nothing remarkable occurred after this, until 1797, when Trinidad was captured by the British, the fleet of Rear-Admiral Harvey acting in concert with the land forces under the command of General Abercrombie.* By the Treaty of Amiens, in 1802, the colony was ceded to the British crown in perpetuity, and has ever since remained in our possession.

* The British soldiers landed, on the 17th of February, at a sugar estate called Peru, about two miles from Port of Spain, and, being fatigued with the exertion of the morning, they commenced making grog on rather a large scale. They broke open the boiling-house and distillery, emptied two hogsheads of sugar and three puncheons of rum into a well, and then drew up the beverage by means of a rope attached to a bucket, for the refreshment of the whole company! The conduct of the troops on this occasion was not very commendable, but the contrary, especially when regarded from a *teetotal* point of view. It is stated, however, that on the whole the soldiers were very moderate and orderly in their conduct on taking possession of Trinidad.

The government of the colony was confided to Sir Thomas Picton, a man of persevering energy, and peculiarly adapted for his important office, although much persecuted in the course of his public career. On a change of ministry taking place in the British Cabinet, the colony was placed under the government of three Commissioners; but the arrangement resulted in nothing but discord. Sir T. Hislop was next appointed as Governor, who, in 1811, was succeeded by Major-General W. Monro. The last-named gentleman had only been in office two years when he was succeeded by Sir Ralph Woodford, to whom the island is deeply indebted for the wisdom and energy with which he laboured to promote its welfare.

From the first establishment of the British government in Trinidad, a gradual improvement was visible in the colony; but, on the appointment of Governor Woodford, the progress was still more rapid. The colony received a large accession of European settlers, thousands of Negro slaves were brought from the Leeward Islands, large tracts of land were sold by Government, the cultivation of the ground was extended; and the whole country exhibited a scene of activity and advancement, such as had never before been witnessed. An impulse was thus given to agriculture and commerce, the effects of which have extended down to the present time.

The island of Trinidad is about eighty miles long and thirty broad; and is separated from the continent of South America by the Straits of Paria, the waters of which are generally so smooth that they are navigated by native canoes with perfect safety. The aspect of the country varies considerably, exhibiting to the view in some places mountains of considerable altitude, and in others extensive tracts of land with a gently undulating surface. The cultivation of the ground has been carried on to a considerable extent in the Naparimas, Carapiachaima, and other districts; but there are thousands of acres of excellent land, which still remain in nature's wildness, covered with extensive forests of the finest timber, where the sound of the woodman's axe has never yet been heard.

The soil is peculiarly rich and fertile, and well adapted for the growth of every kind of tropical produce. Sugar, rum,

and cocoa are, however, the staple articles of export. From the low, swampy nature of the land in some places, and from the extensive impenetrable forests which still remain in others, the climate is not considered so healthy as that of the smaller West Indian islands. Trinidad is situated beyond the range of the desolating hurricanes which have so frequently laid waste the neighbouring colonies. Severe shocks of earthquake have, however, been felt at different times; but no great damage has hitherto been done by them.

The most remarkable natural curiosity in Trinidad is the Pitch Lake, which is situated at La Brea, about thirty miles from Port of Spain. The atmosphere is impregnated with a strong bituminous odour, which is perceptible at a distance of several miles, and large black masses of asphaltum, having the appearance of rocks, are seen on the shore. As you near the point, you see the land covered with a dense forest, save in one place bordering on the sea-shore: this is the lake or lagoon of pitch, the surface of which can scarcely be seen from the gulf. On landing, a respectable little village presents itself to the view; and here and there thick layers of asphaltum overspread the surface of the soil. After walking about half a mile you meet with several palm-thatched houses, beyond which you behold the mysterious lake of pitch, about a mile and a half in circumference, and nearly surrounded with forest trees and jungle. The scene is stamped with a strange, sombre aspect, which language cannot describe. The greater portion of the lake consists of solid masses of asphaltum, intersected by numerous channels, filled with dark-coloured water. In the dry season you may step over most of these channels; but before you have proceeded far, you come to a part of the lagoon where a mass of liquid pitch, covering a space of about three acres, is constantly bubbling up, so as to give motion to all around. The cottages which stand on the verge of the lake are frequently found to alter their position; and, being built of wood, they sometimes hang over in one direction and sometimes in another. Several cargoes of the asphaltum have been brought to England with a view to apply it to some useful purpose. It has been found on trial to be too dense for the general purposes

for which Norway pitch and tar are imported; but it has been employed with advantage as fuel, and in the formation of pavements, and will probably one day become a more general article of export.

Like most of the other West Indian islands, Trinidad bears evident marks of volcanic eruptions: indeed, there are now two submarine volcanoes in the neighbourhood, said to be constantly in action: one to the south of La Brea, and the other in the Bay of Myaro. These often bubble and throw up bitumen; and sometimes even smoke and fire have been seen at night bursting through the water. There are also a number of remarkable mud volcanoes in different parts of the country; and, although several miles from the sea, they are supposed, from the matter which they frequently discharge, to have a connexion with the ocean.

This island is peculiarly rich in natural history. Of animals we have the deer, monkey, sloth, ant-bear, armadillo, mangrove-dog, tiger-cat, manacoo, porcupine, lapo, agoutie, and musk-hog. Among the birds we may notice the vulture, pelican, red flamingo, horned screamer, wild turkey, quail, pigeon, and parrots and humming-birds in great variety. Reptiles and insects are also numerous. We have the lizard, iguano, turtle, tortoise, and serpents of various kinds; also wasps, fire-flies, and moths in almost endless variety. The vegetable kingdom likewise furnishes numerous specimens in every department, and would amply repay the researches of the botanist.

Although the colony is of comparatively modern date, it can boast of a number of considerable towns and villages. Port of Spain, the present capital, is a beautiful town, and in some respects surpasses almost every other in the West Indies. The streets are laid out at right angles, and so straight that in some places you may see nearly a mile before you. It is also furnished with convenient promenades, shaded by lofty trees, which serve to screen the passengers from the fiery rays of a tropical sun. Brunswick Square and Marine Square are very tastefully laid out. Since the destructive fire of 1808, which reduced the town to ashes, the houses have been erected in a very substantial manner, and Port of Spain now contains some

excellent buildings. The government offices, Roman Catholic church, English church, Scotch church, and Wesleyan chapel, are substantial and elegant structures, and, like most of the first-class houses in the town, are built of stone. It is, moreover, a place of considerable commerce; and an extensive trade is carried on, not only with the more remote parts of the island, but also with the Spanish Main across the Gulf of Paria. St. Ann's, the residence of the Governor, about a mile from the town, is a delightful country mansion, before which lies Victoria Park, as level as a bowling-green, and more than a mile in circumference. There are some beautiful drives in the neighbourhood, and altogether it is a pleasant place of residence. The population of Port of Spain may be estimated at twenty thousand.

The town which ranks next to the capital in importance is San Fernando. It is situated on the eastern coast, about thirty miles from the Port of Spain, and is accessible only by water, the intervening country being intersected by immense swamps and impenetrable jungle. A steamer plies daily between the two places, which is a great convenience to the inhabitants. The town stands on the side of a hill, and is seen to advantage from the deck of a vessel on entering the harbour. The houses are generally built of wood, and neatly painted. The population, which has been rapidly increasing of late years, may now amount to ten thousand. St. Joseph's was the capital of the colony in ancient times, under the Spanish Government; but it has now dwindled to a mere village. It is situated about eight miles from Port of Spain, directly inland. Arima is another ancient village, about ten miles further on the same road. Besides these several small villages and hamlets have sprung up in various parts of the country since the time of emancipation; and every estate has its village of labourers' cottages, the same as in the other West India colonies.

The population of the whole island may now be reckoned at seventy thousand. This large number of inhabitants comprises British, French, Spanish, Portuguese, Indians, Coolies, and Africans and their descendants. In this colony we meet with persons of various languages, and of almost every shade of

complexion. The most numerous class, however, is that which is composed of persons of African descent.

The prevailing religion is Roman Catholicism; and about three-fourths of the population profess the Romish faith from the circumstance of their having been baptized into it in their infancy, although, in many instances, perfectly ignorant of its principles and dogmas. Port of Spain has its Bishop, cathedral, and convent; and about thirty Priests are located in different parts of the country. Of late years, however, Protestantism has exerted a mighty influence, and the change which is taking place in the moral and social aspect of society is of the most pleasing character. In this field of evangelical labour there have recently been an increased number of Clergymen of the Church of England, of various phases of sentiment. The Scotch Church and the Baptists have both established Missions in Port of Spain, and in some country places, which have been made very useful; but we must now proceed to give a few particulars of the rise and progress of Wesleyan Missions, which were the first evangelical Protestant institutions planted in this colony.

At the beginning of the present century, when the British government became permanently established in the island, the moral degradation of the inhabitants was, if possible, greater than that of the other West India colonies. Hence it formed a suitable field for missionary labour, which was brought to bear upon it, in the order of Divine Providence, in a manner quite unexpected.

In his History of the West Indies, Dr. Coke had announced the intention of the Wesleyan Missionary Society to commence a Mission in Trinidad, so soon as circumstances should appear favourable to the undertaking; but such were the unsettled state of the colony, and the prevailing influence of Romanism, that nothing could be done for several years. In 1809, however, the Rev. T. Talboys, one of the Society's Missionaries in St. Vincent's, came to the island on private business, and was pleased to find ten or twelve pious Wesleyans from the Leeward Islands, who earnestly entreated him to exercise his ministry among them. According to their request he preached a few

times in private houses; numbers flocked to hear the word, and the prospect of good became peculiarly encouraging. Under these circumstances the Missionary felt disposed to protract his stay a little longer; and indulged the hope that the way might open for the permanent establishment of a Mission among a people who were previously so destitute of the means of religious instruction, and who now heard the word with gladness. To this proposed arrangement the Missionary Committee in London readily assented, on being made acquainted with all the circumstances of the case; and Mr. Talboys commenced a regular course of religious services, which were evidently crowned with the Divine blessing.

The Mission had not been long commenced, however, when a spirit of bitter persecution was excited against the Missionary and his people. There was a system of wickedness at that time prevalent in the island which the faithful preaching of the Gospel threatened to destroy; and the hearts of the guilty parties were moved at once to jealousy and rage. The enemies of the cross at first attempted to interrupt the Minister in the performance of his public duty; but, on finding hundreds of the people warmly attached to his cause, they were deterred from their malicious purpose. When one plan failed, they tried another. After some time they induced the authorities to require the Missionary to serve in the ranks of the militia. In vain he pleaded his sacred profession, which, by the law of the island, exempted him from this duty. The man of God attempted to retire for a short time to the residence of Charles Goin, Esq.,* of Mauxico Estate, in the quarter of Arima; but

* Not only in this instance, but on several other occasions, Mr. Goin showed his regard for the cause of Missions. When the Missionaries were hard pressed for money on behalf of the chapel in Port of Spain, he mortgaged his estate to raise the necessary funds, promptly to meet the obligation, that the building might not be sold; and ultimately *gave* the amount thus advanced, for which he received the thanks of the Committee in London, conveyed in the handwriting of the late Rev. Richard Watson, who was one of the General Secretaries at the time, and whose letter Mr. Goin showed me with evident pleasure the first time I visited his estate to preach to his people. During his life-time he was a substantial supporter of the work of God, generously contributing £25 a year to the Mission

his enemies pursued him thither, took him into custody on the Lord's Day, marched him to Port of Spain, and shut him up in prison. When the Governor became better informed on the subject, he immediately caused Mr. Talboys to be released from his confinement; and from that time he proceeded in his work without further molestation, being favoured with cheering tokens of the Divine presence and blessing. Before he had been in the island twelve months, Mr. Talboys was enabled to report to Dr. Coke the erection of a little chapel, and the organization of a Christian church of nearly a hundred members, some of whom had been brought to God by his instrumentality, whilst others had known something of the power of the Gospel in the islands from which they had recently come.

After labouring for about three years in Trinidad with great acceptance and success,—the chapel in Port of Spain having been enlarged in the mean time, to accommodate the increasing congregation, and the work having been extended to several estates in the country,—Mr. Talboys was succeeded by the Rev. Messrs. Blackburn and Poole, whose labours were soon interrupted by the gathering of a dark cloud over the infant Mission, which threatened its entire destruction.

The Governor for the time being thought proper to require all Christian teachers to sign a certain document, binding them to abstain from the announcement of those Scripture doctrines which were thought to interfere with Roman Catholicism, then the dominant religion in the colony. This the Wesleyan Missionaries conscientiously refused to do; and the consequence was that the Governor caused the chapel to be shut up, and the people were deprived of the public means of grace. An appeal was now made by the Society at home to the King of England; and no sooner was his Britannic Majesty made acquainted with these restrictive and persecuting measures than he sent out instructions to the Governor of Trinidad that every hindrance should be removed, and that the Missionaries should be allowed to preach the Gospel without any restrictions whatever. The

fund, besides aiding the cause in various other ways. He died in peace in Trinidad, on the 7th of April, 1848, and left a legacy of upwards of £1,500 to the Wesleyan Missionary Society.

chapel was now re-opened, after having been closed twelve months; and the remnant of the scattered flock assembled to worship God with grateful hearts, for the merciful deliverance which had been wrought out for them.

During this gloomy night of persecution, when the preaching of the Missionaries was prohibited in Trinidad, the members of the Society used to assemble in private houses, and other retired places, for the purpose of mutual fellowship, prayer, and exhortation. In these religious meetings they frequently realized the presence and blessing of the great Head of the Church; and they were thus enabled patiently to await the return of better days.

In our historical sketches we have repeatedly had occasion to notice a retributive Providence in the fate of those who dared to take a prominent part in opposing the progress of the Gospel. In no place was this more remarkable than in the island of Trinidad. Several of the principal actors in the early persecution of the Missionaries came to an untimely end. One met with a watery grave, under circumstances of peculiar horror; another was taken to Europe a perfect maniac, reason having fled from him for ever; while a third passed out of time into eternity in a fit of raging madness, apparently forsaken of God and of all hope. These facts teach an admonitory lesson to all who are disposed to indulge in a sneering persecuting spirit.

In the year 1820, the Rev. S. P. Woolley was appointed to labour in this colony; and all outward opposition to the preaching of the Gospel having ceased, a pleasing measure of success was realized. On the 2nd of March, 1826, the foundation stone of a commodious new chapel was laid by Henry Gloster, Esq., Chief Protector of Slaves; and the Mission took a position in the estimation of the public, which, by the favour of a kind and gracious Providence, it has ever since maintained. When the new chapel was completed, the number of those who attended the public services was increased; and an additional Missionary having been appointed to the station, Tacarigua, Carapiachaima, and other places in the country, were visited, for the purpose of promoting the religious instruction of the slave population; but little fruit was realized in these places.

Slavery here, as in other parts of the West Indies, formed the principal barrier to the preaching of the Gospel; and in subsequent years the Missionaries confined their labours chiefly to the town and its vicinity. As the period of emancipation approached, prejudice in a measure subsided; and renewed efforts were made to plant the Gospel in the more remote parts of the island. The Rev. Messrs. Edmondson, Stephenson, Fletcher, Fidler, Wood, and Beard successively laboured in Port of Spain, with some degree of success, notwithstanding the prevalence of Popish error and superstition.

On my first appointment to Trinidad, in the year 1838, I found that the Missionary stationed in Port of Spain had confined his labours to the town for several years past. Feeling impressed with the conviction that the time was come when we might, with a fair prospect of success, extend our labours to the country districts, I made arrangements with the Society accordingly, and was instructed to procure a horse, and to visit some promising spheres of labour, which appeared to be accessible. Whilst I was pursuing my humble labours in that part of the island which had the capital for its centre, my esteemed colleagues, the Rev. Messrs. Ranyell, Bickford, and Hurd, in succession, were itinerating with untiring zeal and earnestness in Naparina and Carapiachaima. We were so circumstanced by distance, and the difficulties connected with travelling, that we could only visit each other, and effect an interchange of appointments, about once a quarter. When we were favoured to meet and spend a day or two together, it was a season of hallowed enjoyment to all parties; for we lived and laboured together as brethren in Christ, our hearts being united by stronger ties than those of earthly friendship. The results of our united efforts will best appear when the respective stations pass under review. In the mean time, a few interesting incidents, which occurred in connexion with my own department of the work, may be briefly noticed.

The emancipation of the poor slaves, inaugurated by the apprenticeship system in 1834, during my residence in Demerara, was consummated in 1838, when I was labouring in Trinidad. All the other West India colonies had agreed to remit the remain-

ing two years of the apprenticeship, during which the field labourers were to serve their respective masters; but Trinidad still held back, apparently unwilling to make the sacrifice. Apprehensive of the consequences, if our people should be kept longer in bondage, whilst all the rest were free, I felt it to be my duty to make a respectful, but very plain and strong, representation on the subject to His Excellency the Governor, Sir G. F. Hill. I have reason to believe that this had a good effect, for in the *eleventh hour* the Council of Trinidad passed a similar resolution to those which had been adopted in the other West India colonies long before, as will be seen from the following communication, which I received from His Excellency, dated "Government House, July 27th, 1838:"—"The measure adopted on the 25th instant by Her Majesty's Council of Government, for the total and final abrogation of every vestige of slavery throughout the colony of Trinidad, demands the grateful acknowledgment of this Christian community to Almighty God, for inspiring the conviction which has led to this important result. I therefore submit to you my opinion, and request that Divine Service should be performed in your place of worship on the 1st of next month. I have the honour to be, &c., G. F. Hill."

A similar communication having been made to every other Christian Minister, the 1st of August was observed as a day of general thanksgiving, and the respective places of worship were crowded with attentive and grateful worshippers. On looking out at the window early in the morning, I saw a poor old woman sitting on the chapel steps. I went out and inquired what had brought her to chapel so early. She replied, "O my dear Massa Minister, dey been sell me long time ago, far away in de country, and me neber see me sweet chapel for ten years; so soon as me free a go come, me run, and me run, and me neber stop till me come to me sweet chapel; and now me want for sit here till de doors go open for prayers!" We felt much affected by this little incident; for poor old Sarah had walked from Careenage, a distance of fourteen miles, since midnight. After being asked into the kitchen to take some refreshment, the poor old woman attended the services of the sanctuary; and.

with hundreds more, presented her sincere thanksgivings to Almighty God for having spared them to see the day of freedom.

From the representations made by old Sarah, it appeared that many of her acquaintances at Careenage would be glad to hear the Gospel, if they had the opportunity of doing so. I therefore resolved to make a visit of observation, to see what could be done for a district totally destitute of the means of religious instruction. I started off on horseback, with my hammock fixed to the saddle behind. The road, which was very rugged, led along the beach, and was only passable at low water. On reaching the place I found it situated in a beautiful valley, about fourteen miles from Port of Spain. Having obtained the use of an unoccupied and dilapidated house, I preached in the evening to a large congregation, consisting of persons as ignorant and demoralized as can possibly be imagined, many of whom had never heard a Gospel sermon before. When I was preparing to sling my hammock in the old dilapidated house, without doors or windows, the people earnestly persuaded me not to do so, assuring me that the vampire bats would devour me before morning. As they offered to find me a lodging in a Negro hut, I accepted of their offer, and was afterwards glad that I had done so; for I found in the morning that my poor horse had been severely bitten during the night by the ferocious bats, and the blood had flowed down to the ground. Amid many difficulties I persevered in visiting this place. We fitted up a temporary chapel, and the word preached was attended with a gracious influence. In a short time we had a prosperous Society of eighteen members, many of whom gave evidence of a change of heart. After my departure this promising station was relinquished, in consequence of its distance from the town, and the difficulty of supplying it with preaching; but I cherish the hope that our humble labours will appear to have been not in vain in the Lord.

We were not so successful in our efforts to establish an out station at St. Joseph's, the former capital of the colony, and one of the strongholds of Roman Catholicism. I am free to confess that this was a signal failure,—the only one I ever

experienced during the entire period of my missionary labours. I hired a house, and opened a night-school, which was well attended whilst the lessons continued; but as soon as the attempt was made to sing, or pray, or preach, the entire congregation fled as if the house were set on fire. They were excited to this strange conduct by the Priests, who stood at a distance, looking on with evident delight, having previously cursed us from the altar; and declared that if any of the people dared to attend our preaching they should be excommunicated, and when they died they should be buried like dogs, &c. After attending for some time to no purpose, we were obliged to give up the house, and relinquish our efforts.

During the second year of my missionary labours in Trinidad we celebrated the Centenary of Methodism; and in no part of our widely extended Connexion was there manifested more genuine gratitude and joy than on our respective stations in that island. Divine service was held in all our principal chapels on the 25th of October, 1839; and both children and adults were treated with tea and cake. In Port of Spain I preached in the morning from Acts v. 38, 39: "And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." In the evening I expounded the doctrines and discipline of Methodism. Our people also manifested a noble spirit of liberality on the occasion; so that we were able to send a handsome amount of subscriptions to the parent fund, as well as to erect our own local Centenary monument, in the form of a school-house, as elsewhere noticed.

One of our most useful and interesting departments of labour in Port of Spain was the religious instruction of the young. We not only used our utmost efforts to render our day and Sabbath schools efficient institutions for the training up of the rising generation, but here, as in other places, succeeded in forming a Theological Class, or Mutual Improvement Society, for the benefit of promising young men of our congregation. I mention this because of its direct bearing upon the missionary enterprise. In this instance we were favoured with fruit to our labours of

the most pleasing character. Of six young men who pursued a course of study, from week to week, under my direction, for their general benefit, four became Preachers of the Gospel, three of whom were ultimately called to the full work of the Ministry, and were honoured to labour for many years as Christian Missionaries in different parts of the world. In reference to these a few particulars may now be given.

The Rev. William Cleaver, a native of Trinidad, was one of our little company. Although of a respectable family, and well educated, he had grown up an entire stranger to experimental and practical religion. Whilst very young, he left home to live on a small cocoa estate, which was placed under his care in the quarter of Arima. The first serious impressions which were made upon his mind appear to have been occasioned by the perusal of a Bible and Prayer Book, sent to him by his dying father. Soon after this he lost a dear brother, whom I attended in his last illness, and who was, through mercy, brought to a saving knowledge of Christ. These repeated bereavements were sanctified and blessed to the spiritual good of the whole family, every member of which was gathered into the fold of the Redeemer. I shall never forget with what submission to the will of God, and with what Christian meekness, the aged mother used to receive my pastoral visits, and with what pleasure she came up to the house of God when she was able to do so. Her daughter Margaret was brought in early life to love the Saviour, and was thus prepared to join her father and her brother in a better world, to which honour she was soon after called. Charles was savingly converted to God, and became a useful Local Preacher. On hearing of what was going on at home, William came to Port of Spain, and attended the means of grace with the rest of the family. The very first service seems to have produced a deep and lasting impression upon his mind. As he entered the chapel, I was giving out the hymn beginning, "Would Jesus have the sinner die?" As he afterwards testified, the words of the hymn went like a dagger to his heart, whilst the discourse which followed presented the truth to his mind in an entirely new light. He returned home more deeply convinced of sin than he had ever been before.

He wept, and prayed, and sought the Lord, till he found Him, to the joy of his soul. He became a Sabbath-school Teacher, an Exhorter, and a Local Preacher. He joined our Theological Class, pursued a course of study under my direction; and such was his proficiency in Christian knowledge and experience that within two years from the time of his conversion he stood before the District Meeting an accepted candidate for the work of the ministry. He was duly received by the Conference of 1843, and it was very gratifying to me to find that, on my leaving the country some years afterwards, he was considered qualified to take my place, and was appointed accordingly to the charge of our important Mission in his native isle. Nearly twenty years have passed away since then, during which period Mr. Cleaver has laboured faithfully as a Missionary in the St. Vincent's and Demerara Districts, and has been respected and beloved on all the stations which he has occupied.

The Rev. Joshua Jordan, although not a native of Trinidad, was there as a sojourner on my arrival in the island. I was much impressed with his youthful zeal and earnest piety; and I soon found him an appropriate sphere of labour, not only in the Sabbath school, but also as teacher of the Mission day school. He also shared the benefit of the Theological Class, and his profiting appeared to all. From the fulness of his heart he was ever ready to proclaim to his fellow men the truth as it is in Jesus, both as a Class Leader and Local Preacher. Some time after my removal from the station he was called to the higher work of the Christian ministry, in which he has been usefully engaged for many years, both in the West Indies and in British North America.

The Rev. John Gemley was originally connected with the British army, and on my first acquaintance with him he was a sprightly juvenile soldier. Young Gemley, and several of his comrades at St. James's Barracks, used to attend our chapel in Port of Spain; and, by the blessing of God upon the word preached, he and two or three others were brought to a saving knowledge of the truth. Being struck with his superior native talent, I invited him to join our Mutual Improvement Society; and he soon distinguished himself in the

composition of his essays, as well as in his devotional exercises. On one occasion, when prostrated by fever, I sent for Brother Gamley to conduct the Sabbath evening service for me; and with considerable diffidence he ascended the desk in his regimentals, for he could not be prevailed upon to go up into the pulpit. He was much blessed, and preached an excellent sermon. He has often been heard to say that the whole of his future career hinged upon the effort of that evening. Being encouraged, he went on, and the Lord was with him. On leaving Trinidad I helped him to fit up such a portable little library as a soldier is permitted to carry, and he continued his studies with success. On reaching Canada he obtained his discharge from the army, and entered more fully into the service of the King of kings and Lord of lords. He became a Mission school teacher, a candidate for the ministry, was ultimately ordained to the full work, and has for many years been a most acceptable and useful Minister, occupying the important posts of Chairman of a District and Secretary of the Canadian Conference.

Being favoured with the assistance of the excellent young men of whom honourable mention has just been made, and with that of some others who were raised up as the fruit of missionary labour on this station, the work of the Mission was prosecuted with vigour and success. An institution, called the "Samaritan Society," for the relief of the sick and poor, was organized, and effectively worked, mainly by their activity and zeal; and prayer-meetings were established in various parts of the town. At one time seven of these meetings were held weekly, with the most cheering results; and the good work became consolidated and built up in all its departments, as will appear from a brief survey of the principal stations occupied by our Society in different parts of the island.

Port of Spain, the capital of the colony, is the place where the Superintendent Minister resides; and he has to preach almost constantly to the same people, the interchanges with his colleagues being both difficult and expensive. We have compact and convenient Mission premises in Hanover Street, consisting of a commodious chapel, Mission-House, and school-

room. The chapel was built in the year 1825, under the direction of the Rev. P. S. Woolley, at a cost of about £3,000; and in 1837, the congregation having considerably increased, a gallery was added by the Rev. George Beard; so it will now seat about seven hundred persons. The building was thoroughly repaired and improved by the late Rev. John Blackwell, in 1842; and it is now a neat and respectable place of worship. The congregations have generally been large and attentive, and I know not that I ever ministered with greater comfort, and more of heavenly unction, than in this hallowed sanctuary. It is delightful to hear that of late years the attendance has so far increased under the able ministry of Dr. Horsford and others, who have successively occupied the station, that there is scarcely room to accommodate all who wish to hear the word of life. The number of church members connected with the station in town is about three hundred. On my first appointment to this station in 1838, the Society was paying at the rate of £75 rent per annum for a very indifferent house, in which the Missionary resided. Regarding this as an extravagant expenditure, I made an arrangement with the District Meeting and Missionary Committee for the erection of a small but convenient Mission-House on a suitable site adjoining the chapel, pledging myself that the entire outlay should be met in a few years by the money saved in house-rent. In a few months the building was completed, and we removed into it, thankful for the enjoyment of a comfortable residence, and rejoicing in the thought that henceforth a serious item of expense would be saved to the funds of the Mission.

Previous to the era of emancipation, little or nothing had been done towards establishing Wesleyan day schools in Trinidad. We therefore resolved to commemorate the centenary of Methodism, in 1839, by the erection of a school-house, on the Mission premises in Port of Spain. We held a preliminary meeting, at which a fine spirit of Christian zeal and liberality was displayed. Some contributed money, and others gave labour. We set to work in good earnest, and in a few months the building was completed, at a cost of £135, the whole of which was raised among a poor but pious people. My esteemed

colleague, the Rev. James Bickford, entered heartily into this work; and he and his people at Couva rendered substantial aid by their zeal and liberality. I immediately engaged a respectable young man as a teacher, and the day school was opened under circumstances of great promise. At first we knew not where we should obtain the means of paying the teacher's salary, and of defraying other expenses; but Divine Providence opened the way before us, and raised up friends where we least expected them. The school continued to prosper from year to year; and, under the able teaching of Messrs. Cleaver, Jordan, and Lawrance in succession, it became a very important educational establishment, being generally regarded as the best common school in the island. The last public examination which was held previous to my leaving the colony, was of a very pleasing character, and would have delighted the friends of Missions, could they have witnessed it. The exercises took an extensive range in general history, geography, and chronology, with a more minute examination on the histories of England and Trinidad. Although all the scholars were black or coloured children, they evinced an astonishing degree of intelligence. In answer to the questions proposed, they gave the names of all the Kings and Queens who have reigned in England, with the principal events in each reign; and the names and situation of the principal mountains, rivers, lakes, islands, and capes in the world. They also showed a familiar acquaintance with other branches of secular knowledge; the specimens of reading, writing, and arithmetic were very creditable; and their knowledge of Scripture geography, history, and chronology, was still more remarkable; and they proved themselves to be well versed in the doctrines and precepts of religion, as set forth in the Scriptures, catechisms, and hymns which they had learned, to an extent which I have never known surpassed. The exercises continued for more than five hours, the children singing a number of beautiful pieces at intervals; and the congregation, which included some of the leading official gentlemen of the colony, appeared highly delighted with the proceedings. Lord Harris, the Governor, took a lively interest in this, as well as in other schools in the island, and not only visited them,

to see the mode of their working, but gave annual prizes for public competition, many of the highest of which were carried off by scholars from the Port of Spain Wesleyan Mission School. Since this auspicious commencement of our educational work in Trinidad, the colonial Government has introduced a general system of secular education, which has seriously interfered with the interests of denominational schools; but whatever may be the course of political events in future in relation to this subject, we would gratefully recognise the good that has already been done by the day and Sabbath schools on this station.

The Coolie Mission. At the time of emancipation a number of field labourers, possessed of superior abilities and a smattering of education, finding that they could improve their circumstances by a change of employment, laid aside the hoe and cutlass, and engaged themselves as overseers, shopkeepers, and clerks, in the towns and villages. These changes caused a lack of agricultural labourers, which the government endeavoured to supply by the introduction, from time to time, of many thousands of Indian Coolies, who brought with them all their superstitious and demoralizing habits. To counteract, as far as possible, the injurious effects of this very doubtful political measure, and to benefit the poor deluded heathens thus brought as strangers to a strange country, a Mission has been commenced for their benefit. With the first importation of Coolie labourers, which arrived whilst I was stationed in Trinidad, the Missionaries in India kindly sent a supply of tracts in the native language of the people, which we distributed among them, and did our utmost to promote their temporal and spiritual well-being. These early efforts were followed by still more efficient arrangements made by Dr. Horsford, and other Missionaries, for the benefit of these interesting strangers. An intelligent Coolie having been brought to a knowledge of the truth, and baptized by the honoured name of Samuel Shaftesbury, is now usefully employed as a Catechist in the religious instruction of his fellow countrymen; a number of whom have been savingly converted to God, and thirty-one have been united together in church fellowship. The results of this Mission have

already been very encouraging; and still greater good may be anticipated in time to come.

Diego Martin is an important out-station situated in a fertile and romantic valley of that name, about eight miles from Port of Spain, from whence it is supplied with missionary labour. Several people having been brought from Tortola in the time of slavery, and located on some sugar estates in this valley, I paid them a visit soon after my arrival in Trinidad, in 1838, and found them anxious to hear the Gospel. After preaching to them for some time in a native hut, we held a meeting to consider what measures could be adopted to obtain a suitable place of worship. Although the people were poor, they resolved to make a strenuous effort to build a little chapel. Some promised to go into the mountain and cut a number of posts; others engaged to provide rafters; and the women and children were to bring the sticks for wattling and the *trash* for thatching the roof of the building; while the planters generously offered the loan of their carts and cattle to convey the heavy materials to the appointed place. Having obtained by purchase, at a moderate price, a suitable lot of land in the centre of the valley and of the population, all hands set to work; every Saturday—the labourer's own day—being devoted to these preparatory labours. When the building materials had been collected, and every thing was ready, I went out several weeks in succession to superintend the work; and in a short time the sanctuary was completed, to the joy of all parties concerned. This was a humble edifice, but it often proved to be a *Bethel*, and was frequently filled not only with attentive hearers, but with the presence and glory of God. The work of the Lord continued to prosper, and we soon had an interesting society of eighty members. Several years afterwards, when this native chapel had become much dilapidated, it was succeeded by a more substantial erection, under the superintendence of my worthy successor, the late Rev. John Blackwell. In this place the people still worship; and a day school has also been established for the religious and secular instruction of the rising generation.

San Fernando may be regarded as the station next in

importance to Port of Spain. It is the place where the second Minister resides, and the centre of a large agricultural population. The introduction of the Gospel to this part of the island was attended with evident marks of Divine interposition worthy of record. So recently as 1834, there was not a Protestant Minister in the whole of this section of the country, the only two Clergymen in the island being employed in Port of Spain, one as Rector of Trinity Church, and the other as Garrison Chaplain.* At that period, a second Wesleyan Missionary having been appointed to Trinidad, arrangements were made for the Rev. John Mann to reside at San Fernando, and to itinerate among the estates in Naparima, whilst his Superintendent continued his useful labours in Port of Spain. Mr. Mann was very laborious and successful as a Missionary pioneer in this moral wilderness. He found a number of people on Palmist, Dumfries, Jordan Hill, Woodford Dale, and other estates, who had been brought from the Leeward Islands, where they had heard our Missionaries preach, and were consequently more accessible to the truth than others who had been trained up in Popish or pagan darkness. Among these he commenced his labours; and was much encouraged by the results which he was favoured to witness,—a considerable number being soon gathered into the fold of Christ. In the town of San Fernando Divine service was conducted in the dwelling-house of Mr. John Cox, until a building was purchased by the Missionaries, and converted into a chapel and Minister's residence. The place was but ill adapted for the purpose; but, at a time when prejudice ran high, it was regarded as quite providential to obtain possession of a place we could call our own. Mr. Mann was succeeded by the Rev. George Ranyell, who was animated by the same spirit of missionary zeal, and whose labours were owned of God in the conversion of many precious souls. On my appointment to the charge of the Trinidad Mission, I felt convinced that something more ought to be done for San Fer-

* The religious necessities of Trinidad are much better provided for now. Besides an additional number of Clergymen, Episcopalian, Presbyterian, and Baptist Missionaries have entered the field: yet there is still room for a larger number of evangelical labourers.

nando; but the way did not open for some time afterwards, when Mr. Ranyell had been succeeded by the Rev. James Bickford. When circumstances seemed to favour a commencement, we made application to His Excellency Sir Henry M'Leod, the Governor for the time being, and obtained a grant of a suitable piece of land on the side of the hill overlooking the town and harbour, where we afterwards erected a chapel and Mission-House, on the same plan and of the same dimensions as those in Port of Spain. The labour and responsibility connected with this undertaking were great; but I was nobly aided by my esteemed colleagues, the Rev. Messrs. Ranyell, Bickford, and Hurd, who successively occupied the station during the years that this important enterprise was in progress. By a particular providence, we sold the old building for nearly three times the amount of its original cost, the value of property having rapidly risen in the interim: the contributions of the people were also very liberal; so that we were enabled to complete this respectable missionary establishment without any aid from the Parent Society. Amid numerous difficulties, the cause of God has continued to advance at San Fernando; and the establishment of a day school, in addition to one previously commenced on the Sabbath, has provided ample facilities for the education of the rising generation.

Woodford Dale is an interesting out-station connected with San Fernando, and central to a number of populous estates. In 1844 a piece of land was obtained, and a neat little chapel erected by the zealous efforts of the Rev. Messrs. Limmex and Brown. To supply this and other places in the Naparimas with preaching, the San Fernando Missionary has to travel over very bad roads in the rainy season; but he is generally compensated for his toil by the devout attention of a loving people. A small day school has been established here, which has been the means of communicating instruction to a number of children, who must otherwise have grown up in the grossest ignorance.

Couva is the name given to a district or hamlet, rather than a village. The place where our Mission station is established, is in the centre of a dense population, about midway between Port of Spain and San Fernando, and about fifteen miles from

each. Like most of the other places on this coast, it is accessible only by water from the capital; but a steamer which plies daily in the Gulf of Paria, generally calls at New Bay for the convenience of passengers. Mr. Mann had the honour of being the first Missionary who itinerated in this part of the island. He preached with considerable success on Felicity Hall, Exchange, Carolina, Milton, Cedar Hill, and other estates, where the people generally manifested an anxious desire to hear the Gospel. Mr. Ranyell was next appointed to labour in this locality, who, in connexion with his Superintendent, the Rev. George Beard, succeeded in obtaining a respectable list of subscriptions towards the erection of a chapel and Mission-House on a piece of land kindly granted by Government for the purpose. This undertaking was commenced before my arrival in the island, and was completed during the first year of my appointment. The subscription list exhibits some splendid specimens of Christian liberality. One gentleman contributed £50, and several £20 and £10 each; so that, with a small grant from the Parent Society, the buildings were soon completed, and the Mission placed on a stable and permanent footing. The chapel is on the ground-floor, and the residence of the Minister above. The station occupies a somewhat lonely situation on a savanna or plain, with no other house near to it. The people attend the chapel in considerable numbers, however, from the surrounding estates, on which the Missionary frequently preaches during the week; and a day school is taught in the chapel by an efficient native teacher. From the low and swampy situation of the neighbourhood, Couva is not by any means so favourable to health and comfort as some other stations, and I have some affecting reminiscences of the circumstances connected with the affliction of my beloved colleague, Mr. Bickford, as also of the sickness of his successors, Messrs. Durrie and Heath. Of late years the station has been supplied by a native teacher, who has prosecuted his work with comparative health and comfort.

Claxton's Bay, about half-way between Couva and San Fernando, is comparatively a new village. Being at a convenient distance from Cedar Hill, and other estates, where we have a considerable number of members, it was considered desirable to

form a permanent establishment there. Accordingly a commodious chapel was erected on a beautiful and commanding elevation, in the rear of the village, under the direction of the Rev. William Heath, in the year 1845. The public services are well attended; and, as the population is rapidly increasing, this will no doubt become a still more important station. For several years an infant school was connected with this place, of a very interesting character. When the Missionary first visited Cedar Hill estate, among a hundred slaves, he found a few who were able to read; the most intelligent of whom was a young woman named Venetia Percival. She was among the first-fruits of missionary labour at this place, and appeared marked out by Divine Providence as an instrument of good to those around her. Having obtained her freedom, she was usefully employed in teaching the children on the estate, as well as in leading a Class, and other useful labours. On entering the chapel, a large portion of the congregation may be seen with Bibles and hymn-books in their hands, many of whom were indebted to Venetia Percival in early life for their first instruction in the art of reading, as well as for religious counsel. Our infant schools at Cedar Hill and other places were largely indebted also to the kindness of members of the "Society of Friends" in England, connected with the "London Central Negroes' Friend Society," and other similar philanthropic institutions, who frequently made grants for their support, in consequence of the representations made to them through my dear friend, the late Philip Thompson, of Woodbridge.

In prosecuting our missionary labours in the country districts of Trinidad, we generally commenced our efforts among the people who had been brought from other islands. This plan appeared to be the most expedient, not only because we found these people more free from Popish superstition than the natives of the colony, but many of them had heard the Gospel from the lips of our Missionaries in the places from which they had been brought; and were consequently more readily impressed with the truth when it was again proclaimed in their hearing. But our attention was not confined to these. As God is no respecter of persons, so we delivered our message to all who came within the

sphere of our influence; and by the blessing of God we were favoured to see persons of all classes,—native Africans, Creoles, whites, coloured, Papists, and Protestants,—brought to a saving knowledge of the truth, many of whom we trust will be "our joy and the crown of our rejoicing in the day of the Lord." We have now, in connexion with our Trinidad Mission, *six chapels, eight other preaching-places, two Missionaries, eight hundred and nine church members, two hundred and sixty scholars in the Mission schools, and seventeen hundred attendants on public worship.*

CHAPTER VIII.

SUPPLEMENTARY INCIDENTS.

Missionary Toils and Exposure—Visit to America—Embarkation—St. Thomas'—Bermuda—Man-of-War Class Meeting—Philadelphia—New York—General Conference—American Methodism—Second Shipwreck—Thunder Storm—Death of Boatman—Death Averted—Providential Deliverance—Return to England—Affecting Farewell—Safe Arrival—West India Question—Causes of Depression——Suggestions—Hopeful Future.

A residence within the tropics is far from disagreeable to those who are so circumstanced as to be able to indulge in the comforts and luxuries of life, without being liable to excessive toil, or frequent exposure to the elements of nature. But with the Christian Missionary it is somewhat different. To meet the spiritual wants of his people, he must, if possible, be at his post of duty at the appointed time, regardless of the state of the weather; and he has often to travel to his appointments through the burning heat of the sun; and, on his return, he is frequently exposed to the chilling dews of night. In crossing mountains and rivers, and in performing journeys by water in small open boats or canoes, he is often liable to severe wettings,

to say nothing of the fatigue involved in such undertakings, in trying climates. In addition to these things, which severely test his physical strength, the Missionary has often to go through an amount of ministerial labour, in countries where the word of God is scarce, which is perfectly astonishing, and to which the ordinary labours of a Minister at home bear no comparison. In the West Indies it is not the mere preaching three or four times a day which is so trying. It is more especially the *weight* and *length* of the engagements, when two or three services succeed each other in rapid succession, as reading prayers, preaching, baptizing a score or two of children, giving tickets to half a dozen Classes, Lovefeast, or administering the sacrament of the Lord's Supper to a thousand members, occupying four or five hours, without intermission; to say nothing of other pastoral labours, cares, and responsibilities, which often weigh down his spirits. These labours and exercises make an impression upon the most wiry and vigorous constitutions, after a number of years; and, without the employment of appropriate means, the Missionary is in danger of being brought down to rise no more, which has been the case with many a faithful labourer.

VISIT TO AMERICA.

Early in 1844, after labouring in the West Indies for ten years, with but few interruptions from actual sickness, I experienced such a serious failure of health, as rendered it necessary either to quit the tropics entirely, or to take a voyage for a few weeks to a colder climate. Being ardently attached to the Mission work, and to the dear brethren with whom I was associated in the St. Vincent's District, I decided on the latter expedient. My medical attendant recommended a voyage to North America; and, as I had relatives and friends in the United States, to whom a visit from me would be very agreeable, I resolved to act accordingly; my dear wife nobly volunteering to remain at home, and attend to our missionary establishment and schools at Biabou, where we were stationed at the

time, during my absence. A few particulars in reference to this voyage may be interesting to the reader.

On Wednesday, the 10th of April, I embarked at Kingston, on board the steamer "Medway," bound for Bermuda. My fellow passengers, about thirty in number, were military and naval officers, merchants, planters, and private gentlemen. Among them was Mr. Van Buren, son of the Ex-President of the United States, and his amiable lady, to whom I was introduced, and whom I found very agreeable travelling companions. The "Medway" was a splendid vessel, two hundred and thirty feet long, and fitted up with every convenience.

During the two following days we kept steaming along to the leeward of the Caribbee Islands; and called to deliver the mails, and to receive and land passengers, at St. Lucia, Martinique, Dominica, Guadaloupe, Antigua, Montserrat, Nevis, St. Kitt's, and Tortola; of some of these islands we had a fine view; and, altogether, the passage was interesting and agreeable. I had the pleasure of meeting with Messrs. Tregellis and Jessup, Quaker Ministers, on a visit to the West Indies, whom I had previously seen and entertained at my house in St. Vincent's. I had also a brief interview with the Rev. J. Horsford, of Dominica, and my old friend, the Rev. J. Pilcher, who scarcely recognised me after ten years' labour within the tropics since we last saw each other.

On Saturday, the 13th, we passed through a narrow channel among the Virgin Islands, and entered the spacious harbour of St. Thomas, when we had a fine view of the town and neighbourhood from the deck of the steamer. This being a free port for vessels of all nations, it is much resorted to; and the town exhibits a degree of splendour and gaiety not seen in the British West India colonies. As our vessel was to remain at St. Thomas' for a day or two, we went on shore, and were much pleased with the appearance of the place. Having been introduced to a respectable Jewish merchant, I attended the synagogue in company with him, and witnessed a grand religious ceremony,—the confirmation by the Rabbi of six young ladies; after which he preached a sermon in English. I also called upon the Moravian Missionary, who received me courteously;

but regretted that he could not offer me his pulpit, in consequence of Wesleyan Missionaries being prohibited by the Danish authorities from preaching in this island, because of their supposed abolition principles.

On Sunday morning I went on shore again in company with Mr. Dennis, a young man, a Wesleyan, who came on board at an early hour to introduce himself to me. In the forenoon we attended the Moravian chapel, where we found about a hundred persons assembled, and heard a plain practical sermon. At the close of the service my young friend introduced me to several pious persons who were formerly connected with our stations in the English islands. We next proceeded to the Dutch Reformed Church, where we heard a powerful and evangelical sermon from the Rev. Mr. Brett, an American Minister. During his preaching I *felt* that I was listening to a man of God; and was not sorry when, at the close of the service, he sent a messenger, to invite me to an interview with him in the vestry. We had a very agreeable and profitable conversation; and he made the same apology as the Moravian Minister had done, for not being able to offer me his pulpit. He invited me to visit his Sunday-school in the afternoon, which I did with great pleasure. I found about four hundred children receiving instruction. I then accompanied Mr. Dennis to the house of a pious lady, where I met several Wesleyans from the English islands; and was much affected on hearing of the persecution which they had been called to pass through since they came here; and of the entire prohibition of religious meetings among them. I gave them such exhortation and counsel as the time would allow, and commended them to God in prayer. This was indeed an interesting day in a foreign land. Soon after going on board the steamer in the evening, we weighed anchor, and proceeded on our voyage.

As we advanced northwards, I enjoyed the bracing influence of the cool breeze, and my health rapidly improved. After we had been at sea five days without seeing land, we made Bermuda. As we steamed along the coast, we had a fine view of the country, and the pretty white houses built of freestone, with chimneys, which reminded me of happy England. We came to anchor about

ten o'clock, P.M., off Ireland Island; and the next morning we went on shore, to view the fortifications and the prison-ships. We saw several convicts engaged on the public works; and were politely conducted through the various departments of the establishments by one of the officers. On returning to the steamer, I found the Rev. W. H. Shenstone, the Wesleyan Minister stationed at Bermuda, and accompanied him to Hamilton, a distance of about four miles.

On Sunday, the 21st, according to arrangement, I preached in the morning at Hamilton to a large congregation, about three-fourths of whom were whites, the remainder being blacks and persons of colour. The people heard with attention, and I was much blessed in preaching the word; but I felt pained at the distinction which appeared to be made on the ground of complexion. In the afternoon, Mr. Shenstone drove me over to St. George's, where I preached in the evening to a crowded congregation. We returned to Hamilton about midnight, and the following day was spent in viewing the place and calling on a few friends. The people appeared to be hearty, lively, and hospitable, and forcibly reminded me of the Methodists in my own native Yorkshire.

On Tuesday, Mr. Shenstone and I went on board H.M.S. "Illustrious," a sailor having come on shore to request us to visit the vessel, for the purpose of renewing the quarterly tickets of a Class of Wesleyans composed entirely of man-of-war's men. On reaching the ship, we first inquired for the Admiral, to obtain the necessary permission to go below; but were sorry to find that he was on shore. We were politely received, however, by the officer in command, who informed us that, in about half-an-hour's time, when they had finished certain duties in which they were engaged, we should have free access to the men for the purpose which we mentioned. Having amused ourselves for some time by surveying this splendid vessel, containing nearly seven hundred persons, and seen the men perform various evolutions, during which the band was playing, we were conducted below by a man named Madgwick, the Leader of the Class. We continued to descend till we came to the store-room below the fourth deck, where the members held

their meetings. The men soon began to assemble to the number of sixteen; with whom we held a most delightful religious service by the light of a lantern. The Christian experience of these pious sailors was scriptural, sound, and clear; and they manifested a zeal and earnestness in the affairs of religion which was truly pleasing. We conversed with them individually and collectively; and whilst we were engaged in prayer and praise, we realized the presence of Him who said, "Where two or three are gathered together in My name, there am I in the midst of them." Having examined a certificate in the Class-book, given by the Rev. B. Foster, of Jamaica, who had last renewed their Society tickets, and entered ours to show to the Minister of the next port at which they might call, we commended the members of this little floating church to God, and ascended once more to the light of day. We were politely favoured with a passage on shore by Lieutenant Lindoff, who bore the most honourable testimony to the moral and religious character of the men whom we had visited; and who also entertained us with various interesting details of his adventures in the South Seas, when on a voyage to Erromanga to recover the remains of the martyred Missionary John Williams; and when engaged in a fearful conflict with the heathens of Tonga, in defence of the Christian natives, in which his Captain lost his life. We spent the evening with a few friends at the house of Mr. Dean, where we had some interesting conversation, music, singing, and prayer.

On Wednesday, the 24th, having met with a passage to the United States, by the "Lady of the Lake," I took leave of my friends in Bermuda, and embarked for America. The Bermudas are a number of small islands, separated from each other by narrow channels. The soil is not rich; but the surface of the ground being gently undulating, the country has a beautiful appearance; and the climate is said to be remarkably mild and salubrious. The population is estimated at nine thousand; one-half of whom are whites, and the other blacks and coloured persons. Hamilton and St. George's are considerable towns, and contain many excellent buildings. At each place we have a good chapel, besides several small places of worship in different parts of the country; and the number of church members

was about five hundred. I was highly gratified by my brief sojourn in this interesting colony.

Having been at sea a week, on Wednesday morning, the 1st of May, we made the continent of America. We soon afterwards took a pilot on board, entered the mouth of the Delaware, and proceeded up the river with a fair wind, being much delighted with the appearance of the country on either hand. During the day we passed Newcastle and Wilmington, and found ourselves in company with sailing vessels and steamers of various kinds. About ten o'clock, P.M., we came to anchor off Philadelphia, having sailed upwards of one hundred miles during the last fourteen hours.

Early the next morning, I went on shore to take a view of the city, with which I was much pleased. It is said to be seven miles long, and three broad; the streets are laid out at right angles with great regularity; many of the buildings are large and substantial: and every thing exhibits a degree of neatness and order much to be admired. Having introduced myself to the Rev. Mr. Gadany, a Methodist Minister, he kindly showed me his church, called "Ebenezer," a neat and respectable edifice, although not equal to "Union Church," the next which I went to see. In the afternoon I rode out to Fair Mount Waterworks, the most wonderful establishment of the kind I have ever seen. In the evening I attended a Class Meeting, and was afterwards introduced to the Rev. Mr. Janes, with whom I had a long and interesting conversation.

At four o'clock on Friday morning, I took coach for Wilkesbarre, a distance of one hundred and sixteen miles. During the day we passed through a country well cultivated and settled. The beautiful green fields were divided, not with stone walls, or quick-set hedges, as in England, but with strange zigzag fences made of wood. It was pleasing to reflect, however, that the farms which we saw invariably belonged to the parties who lived upon them, and not to oppressive landlords, as in some other countries. I was given to understand that this part of Pennsylvania is settled chiefly by Germans. The towns of Bethlehem and Nazareth are inhabited exclusively by Moravians, who have in connexion with them extensive educational estab-

lishments. I rested for the night at Nazareth, and proceeded early the next morning. This day we travelled through a more dreary, hilly, and rugged country, the scenery of which was frequently grand. Towards evening we began to descend into Wyoming Valley, in the centre of which stands the town of Wilkesbarre. Being desirous of obtaining a view of the country, I took my seat by the coachman, and soon found he was acquainted with my friends. As we approached nearer to the town, he pointed out my father's house and little farm, as well as the residence of my brother. In a few minutes afterwards, I saw my father coming through the garden gate; and, although I had not seen him for fourteen years, I recognised him instantly, notwithstanding his being at some distance. The coach stopped at the gate. My father turned round, and, although he had no knowledge of my visit, he recognised me in a moment. I will not attempt to describe our meeting under such circumstances. Suffice it to say that the good old man rejoiced exceedingly at the opportunity of being once more permitted to embrace a son whom he scarcely expected ever to see again in the flesh, after I had embarked for Africa, and he, with his family, to America, so many years before; and I was equally happy in the enjoyment of a privilege which, till this moment, I had hardly ventured to anticipate. The house was soon filled with brothers, sisters, friends, and relatives, who rejoiced over me as one risen from the dead.

On the following Sunday, the 5th, I accompanied my dear father to his appointments at Kingston and Plymouth; and had the pleasure of hearing him preach in the morning with all the energy and vigour of former days. In the afternoon and evening I preached to large and attentive congregations. This was indeed a day long to be remembered.

I spent three happy weeks beneath my father's roof. The time passed sweetly and swiftly away, in viewing the country, in paying and receiving visits, and in Christian intercourse with friends and relatives, many of whom have settled in this neighbourhood. I was delighted to see most of them surrounded with all the comforts of life, and much improved in their circumstances since they came to America. On the Sabbath I

preached in the large Methodist Church in Wilkesbarre and at the Plains; and some who heard me were persons whom I had known in England fifteen years before.

During my stay at Wilkesbarre, I spent a pleasant afternoon in the company of Sarah H. Miner, an intelligent and interesting blind lady, who, on being made acquainted with the circumstances connected with my embarkation for Africa, about the same time that my father emigrated to America, composed and presented to me the following lines, pricked off on thick paper, after the manner of writing by the blind:—

THE FATHER AND SON.

Long years have flown by, with their sunshine and storms,
Since on England's green shore stood two manly forms;
They parted with glances of kindly regret,
Each wishing the Gospel's loved standard to set
In lands far remote from the isle of their birth.
They parted to seek foreign quarters of earth.
One sped o'er the wave with the ardour of youth,
Bearing toil, braving danger, bold for the truth;
Beneath tropical suns, on Africa's coast,
He warred with idolatry's embattled host.
But the world was his field, and the labourers few;
To duties assigned him, still dauntless he flew;
Yet though he thus bore so laborious a part,
It quenched not affection's warm glow in his heart.
The years and the waves which have since roll'd between,
Fail'd aught of affection from either to wean.
Behold here the goal of their fond wishes won,
On this western shore met that *Father* and *Son*.

Early on the morning of the 23rd I took an affectionate leave of my venerable father and the rest of the family; probably to meet them no more in this world.* May we have a

* This did indeed prove to be my last earthly meeting with my venerable father, and several other members of the family. A few years afterwards I heard, at short intervals, of the death of a brother and three sisters, and ultimately of the departure to a better country of my honoured father himself. He finished his course, triumphantly happy in God, at Wilkesbarre, on the 9th of August, 1859, in the 76th year of his age. The day before I took my leave of him, he wrote a few lines in my scrap-book of autographs, from which I extract the following precious sentences:—"Your visit to us has

happy meeting in heaven! I rested for the night at Easton, and proceeded the next day, partly by coach and partly by railway, to New York, by way of Jersey City. As this wonderful invention of modern times had been adopted since I embarked for foreign lands, this was the first railway I had seen; and it certainly appeared to be a great improvement on the old mode of travelling.

On my arrival in the beautiful city of New York, I left my luggage at the Pacific Temperance Hotel, and walked over to the place where the General Conference of the Methodist Episcopal Church was holding its sittings; but the meeting had broken up for the day. I then called at the Methodist Book Concern, in Mulberry Street, and introduced myself to the Rev. G. Lane, the Book Steward, who was glad to see me, being well acquainted with my father. Mr. Lane kindly invited me to make his house my home during my stay in New York. I gratefully accepted his friendly invitation; and I shall ever feel obliged to him and his amiable wife for their marked attention and kindness during my brief sojourn beneath their hospitable roof.

The next morning I attended the Conference; and having been introduced to the Bishops, I was cordially invited to take a seat among the Ministers, and received with a kindness that made me feel quite at home. The subject under discussion was one of the deepest interest; namely, the connexion of slavery with the episcopacy. Bishop Andrew had become the owner of two or three slaves, by marriage, which was considered an infringement of the discipline of the Methodist Episcopal Church; and an animated debate was continued from day to day on this question during the week that I attended the sittings of the

been truly refreshing, and forms one of the most pleasing incidents in a life which has been somewhat chequered, and will be remembered by us with gratitude as long as we live. I feel deeply when I think of that word 'Farewell.' I gave you up freely for Africa, I will try to give you up freely for the West Indies. Your dear wife is there. And your dear people are there. Go, my son, and may God bring you in safety to your home. Tell your friends that the old man of whom they have heard you speak is still alive, and on his way to heaven. I hope to meet you in that country where the word 'Farewell' will be heard no more for ever.

"*Wilkesbarre, May 22nd*, 1844. ROGER MOISTER."

Conference. There was some good speaking on both sides, in which Bishop Soul, Bishop Andrew, Dr. Capers, Dr. Winans, Dr. Bangs, the Rev. Messrs. Smith, Collins, Pierce, and Cass, appeared prominently; but, of course, my feelings and judgment went with the *North;* and I could not but feel surprised and grieved to hear the Ministers on the side of the South pleading directly in favour of slavery. On the Sabbath I was kindly accompanied by the Rev. Mr. Rowe to hear three celebrated preachers,—Dr Winans, Mr. Cross, and Mr. Collins, who displayed an earnestness and zeal in their discourses quite characteristic of American Ministers.

When I had attended the sittings of the Conference about a week, I met with a vessel bound for St. Vincent's, the Captain of which I knew; and as my health was very much improved, I resolved to embrace the opportunity of returning to the West Indies, without extending my travels to Canada, as I first intended.

On Saturday, the 1st of June, I took leave of Mr. and Mrs. Lane, Dr. and Mrs. Paine, the Rev. Messrs. Wright, Akers, and Swormstedt, and several other friends, and embarked for the West Indies. After a pleasant passage of three weeks, we made Barbadoes; and as we ran down the windward coast, I had a view of Providence, our old station, and other places which I recognised. In the evening we entered Carlisle Bay, and I went on shore at Bridge Town. After a brief interview with the Rev. E. Branston and family, Mrs. Gill, and Mrs. Hovell, I returned on board, and we bore away for St. Vincent's.

On the following morning we made the island, and I had a clear view of Biabou and the neighbouring estates. About noon we came to anchor in Kingstown Bay; and, as soon as I could obtain a horse, I rode to Biabou, where I was happy to find my dear wife in good health, and that all had gone on well during my absence.

This visit to America was attended with circumstances of peculiar interest, as it afforded me an opportunity of meeting once more with dear friends and relatives, and resulted in the re-establishment of my health; so that on my return to the

West Indies I was enabled to pursue my labours for a while longer with pleasure and comfort. On the whole my impressions of America and American Methodism were decidedly favourable. I could not but look with feelings of veneration upon the noble band of Ministers sent as delegates from different parts of the Union to the General Conference. The evident genuineness of their piety, the simplicity of their dress and manners, and the lofty intellect displayed by several, attracted my particular observation. The dignified manner in which they conducted their business also struck me very forcibly. Although the subjects of discussion were of the most exciting character, the rules of debate generally recognised by deliberate assemblies, and adopted by the General Conference, were strictly observed. There was no stamping, clapping, or cheering; nor did the speakers indulge in personalities or sarcasm, but always spoke of their opponents as their "respected brethren." And when a resolution was passed, however large the minority, they meekly submitted to the majority without a murmur. The five Bishops presided in rotation, and no eulogium can be too strong on the manner in which they discharged their duties. They seldom took a part in the debates; but when they did speak it was with a weight and solemnity that seemed to be felt by all. I shall never forget the address of Bishop Soul on Bishop Andrew's case. Such were the esteem in which I held this good man, and my utter detestation of slavery in every form, that I could not but deeply regret his sympathy with the *South*. From the whole of the proceedings during this memorable controversy a calm and disinterested observer of this assembly might have imagined himself carried back to the days of the Apostles, when they assembled to deliberate on the affairs of the Church in the upper room at Jerusalem. The hospitality and kindness, also, which they generously extended to a Minister of another great section of Methodism, and of another nation, made an impression upon my heart never to be forgotten. The Rev. Mr. Scott kindly invited me to go to Philadelphia, to preach in the place of Bishop Andrew, while his case was pending; but circumstances obliged me respectfully to decline.

The differences on the subject of slavery, alluded to above, ultimately resulted in the secession of the *Southern* Conferences from the main body; but as the limits of these memorials will not allow of my entering more fully into this and other subjects connected with my visit to the United States, I have pleasure in referring the reader to Dr. Dixon's able work on Methodism in America, towards the close of which he will find copious extracts from the speeches to which I listened with the deepest interest. It is matter of deep regret that now, after the fearful struggle between North and South is over, there appears no desire on the part of the Methodist Episcopal Church South to become reconciled to the parent ecclesiastical establishment.

SECOND SHIPWRECK.

In the prosecution of his arduous duties, the Christian Missionary is not only required to labour to the very utmost, and sometimes above his strength, to meet the numerous claims for his services, and to endure hardness as a good soldier of the Lord Jesus Christ; but he is sometimes called to witness very remarkable interpositions of the providence and grace of God. Some instances have already been given, in the course of this narrative, of deliverance from danger, while travelling by sea and by land; and others yet remain to be related. Truly I may say with the Apostle that I have been "in deaths often," and I can praise the Lord, "who delivered us from so great a death, and doth deliver: in whom we trust that He will yet deliver us." (1 Cor. i. 10.)

It was during the period of my second appointment to the island of Trinidad that I experienced a very remarkable providential deliverance from a watery grave, and from death by a stroke of lightning,—the fate to which one of my companions was actually doomed. This almost miraculous interposition was attended by so many remarkable circumstances, all illustrative of the special providence of God, that I think I need make no apology for placing upon record a brief account of it in these memorials.

On the 5th of August, 1846, I had occasion, in the discharge

of my ministerial duties, to visit Couva, a station about fifteen miles from Port of Spain. I left town soon after six o'clock in the morning, in an open boat, accompanied by the two boatmen, John Ovid and William Woodford. The morning was fine; and as we glided down the smooth and placid waters of the Gulf of Paria, the surrounding scenery seemed well calculated to draw out the mind in holy contemplation and joy. After singing a few verses of the hymn beginning, "There is a land of pure delight," I endeavoured to engage the boatmen in such moral and religious conversation as I thought likely to promote their spiritual and eternal welfare. Having arrived at our destination, visited the school, and performed the other duties of the day, which included the marriage of one of our teachers, we prepared to return in the afternoon.

We started from New Bay at half-past two o'clock. The weather had become showery; but it was not by any means more threatening than usual at this season of the year. A light breeze soon took us up as high as Carapiachaima, a distance of about four miles, when we observed a thunderstorm gathering to the eastward, in dense black masses of clouds. The rain soon descended in torrents, and vivid lightning flashed around us, and the peals of thunder were fearfully long and loud. The breeze freshened, and we scudded along without the slightest apprehension of danger, beyond what might arise from a thorough wetting at this sickly season of the year. I had been again endeavouring to draw out the men in religious conversation; and it is somewhat remarkable that we had been speaking of instances of sudden death by lightning, and of the necessity of being always prepared to meet our God, when, in a moment, in the twinkling of an eye, the lightning flash struck the bamboo yard which supported the lug-sail, and completely shattered it in pieces. The electric fluid descended the mast, and struck William Woodford dead in an instant! At the time of this awful occurrence he was reclining his head against the mast, with the halliard rope in his hand, ready to let go in case of a squall. The lightning completely scathed him, setting his clothes on fire, and passed through the bottom of the boat. In the same moment John Ovid, who was at the helm, was struck

prostrate and helpless at my feet. I felt the shock myself: it produced an awful sensation, but did not for a moment deprive me of my reason. The concussion sent the boat nearly over; but it soon righted again, half full of water. At this perilous moment I commenced baling the water out of the boat with one hand, whilst I endeavoured to arouse John with the other. After a few wild expressions of surprise he recovered from the shock, and began to throw the ballast out of the boat, whilst I continued to bale. As to William, he remained prostrate on his face, with his arms extended, just as he fell; and never so much as spoke, groaned, or moved. The fire on his clothes was soon quenched with the water. After a while we felt convinced that all our efforts to keep the boat afloat must be ineffectual, as she was filling fast, through the holes in the bottom. I now saw the necessity of making a strenuous effort for life, by swimming or otherwise, and commenced pulling off my coat and boots simultaneously; but when I had got one boot off, and my coat just thrown over my shoulders, the boat went down, and we were immersed in the waves. Providentially the weight of the dead man's body, which hung partly over the gunwale, caused the boat to capsize in its descent; and, being emptied of its contents, it came to the surface again, with the bottom upwards. We then made an effort to regain the wreck, in which I was much impeded by my coat, half off and half on, which acted as a pinion to my elbows. How I cleared myself from this difficulty I cannot tell; I think I tore my coat asunder, and got it off in pieces. I only remember being fairly free from this entanglement when I mounted the wreck, and I never saw a vestige of my coat again.

Although both John and I had hitherto succeeded in keeping our heads above water, we had great difficulty in clinging to the boat, from its rolling motion, caused partly by the swell of the sea, and partly from the mast still remaining in its place. It revolved in the water like a barrel for some time, and it required our utmost efforts to keep mounting to the highest part. At one time I found myself being carried under the boat in its revolution, having missed my aim at the keel; and when immersed in the water after so much exhaustion, that was the

moment, the solemn moment, which must remain indelibly impressed upon my mind as long as I live,—the moment in which I mentally left this world, and resigned my spirit into the hands of my Redeemer. In my descent the end of a rope came in my way, by means of which I raised myself once more to the top of the wreck. A faint hope of life again returned; and soon afterwards the boat became more steady, and John and I sat upon the keel with much less difficulty, only up to the arms in water, and getting a turn over now and then.

As the storm abated and the mist began to clear away, we saw a white speck on the distant horizon. It was a sloop, which God in His providence had prepared for our deliverance. As it came nearer, we made every effort to be seen or heard by the people on board. We united our voices to their utmost pitch, and also elevated a piece of board as a signal of distress; but, for a long time, all seemed ineffectual, and our faith was put to the severest test, as we had reason to fear that we might be passed by the sloop unobserved. When nearly all hope was gone, we beheld with unspeakable delight a boat moving off from the sloop towards us. We now encouraged each other to hold on a little longer, and we were soon taken from the wreck, just as cramp had seized my feet and legs, having been exposed to the most imminent danger for nearly two hours. On reaching the sloop, we found it to be the "Atalanta," bound for Port of Spain; and we were treated with the greatest kindness by Captain Dwyer and his men. As soon as I had taken off my wet clothes, I wrapped myself in a blanket with which I was kindly furnished; and, having taken a cup of coffee, I lay down in one of the sailor's berths, not to sleep, but to pray and meditate during the whole night, and to plight my vows afresh faithfully to serve that God who had so mercifully interposed on my behalf in the hour of danger.

We landed at Port of Spain the following day, about ten A.M., tolerably well, except a few bruises, and the fatigue consequent on our exposure and exertion. I will not attempt to describe my feelings on being once more restored to my family and friends. Mrs. Moister had spent an anxious night of watching, every moment expecting my return; and when a sailor

arrived at the Mission-House, bringing the intelligence of what had occurred, and requesting her to send me a suit of clothes on board before I could land, the shock was almost too much for her; but the grace of God supported her on that as on other trying occasions. The house was soon surrounded by our dear people, who came to offer their hearty congratulations; and I was regarded almost as one raised from the dead.

On the following Sabbath I endeavoured to improve this remarkable providence, by preaching to a crowded assembly of seamen and others from Psalm ci. 1: "I will sing of mercy and of judgment, unto Thee, O Lord, will I sing."* A solemn influence rested upon the congregation, and I sincerely trust that some lasting good resulted from an event which I hope never to forget.

"Oft hath the sea confess'd Thy power,
And given me back at Thy command.
It could not, Lord, my life devour,
Safe in the hollow of Thy hand."

RETURN TO ENGLAND.

In the year 1846, I had two very severe attacks of illness; one of which was supposed to have been induced by the exposure and struggle for life, on the occasion of the shipwreck, from which I was so mercifully delivered, and to which reference has been already made. By the blessing of God upon the means employed, I was so far restored as to be able to attend to my ministerial duties; but I never regained my wonted vigour. The health of my dear wife also was much impaired; and a change of climate was considered absolutely necessary for us both. We therefore prepared, somewhat reluctantly, to leave the West Indies; and embarked for England on Friday, the 16th of July, 1847, on board the ship "Bangalore," commanded by Captain Tweedy. I will not attempt to describe the parting scene. It surpassed every thing of the kind I had before witnessed. The school children, members of Society,

* This discourse was afterwards published; and John M'Swiney, Esq., generally presented the entire edition to the Society, the sale of which realized £20, in aid of our Mission Schools. The substance of it is also embodied in a Reward-Book, published at the Wesleyan Conference Office, entitled, "Death Averted."

and hundreds of others, followed us to the beach; and we had a repetition of that which is so touchingly described in the twentieth chapter of the Acts of the Apostles. We had literally to tear ourselves away from a people who had become endeared to our hearts by the kindness and affection which they had manifested towards us during the five years that we had laboured among them.*

The ship in which we sailed had come from India with Coolie emigrants, and was a commodious vessel, but rather leaky, and required pumping every two hours. Through a kind and gracious Providence, however, we had a safe and pleasant passage. When we had been at sea just six weeks, on Friday, the 27th of August, we once more heard the cheering sound of "Land a-head!" On looking out, we could faintly distinguish the chalky cliffs of the Isle of Wight. In the afternoon, a pilot boat came alongside, and, having arranged to go on shore, in a few hours we landed at Brighton, the splendid buildings of which, as seen from a distance, burst upon us like a dissolving view in the phantasmagoria. It seemed like a dream. But on setting our feet once more upon the shores of our dear native land, after an absence of nearly fourteen years, and feeling that it was indeed a reality, a gush of gratitude to God, for His preserving goodness, filled and overflowed our hearts, and we felt constrained to consecrate ourselves afresh to His service. We proceeded to London by the evening train; and whilst the novelty of railway travelling was amusing some of our fellow-travellers, who had never seen the like before, my mind was absorbed by a series of reflections, suggested by the goodness and mercy of God to me and mine.

"May we in life, in death,
His steadfast truth declare;
And publish, with our latest breath,
His love and guardian care."

* Circumstances prevent my recording here the kind address of the people, and an account of the elegant testimonial—a complete dinner-service of superior silver-plated ware, with an appropriate inscription—which they presented to us on our departure from the island; but our Trinidad friends may rest assured that they are still remembered by us with feelings of sincere and undying affection.

THE WEST INDIA QUESTION.

The limits and design of these missionary memorials do not admit of a minute discussion of the "West India Question," in its agricultural, mercantile, religious, and social aspects; but, before I pass on to the next department of the work, I may make a few brief observations, which will indicate the views which I entertain on the subject. Since my return to England I have been much surprised at the comparative ignorance of religious people on West India matters. I have sometimes been seriously asked whether the glorious emancipation of the slaves has not proved a failure? I have always answered, most emphatically, "No;" and I have no hesitation in now declaring my decided conviction, after a personal acquaintance with the measure in all its stages, that it has proved a *grand success*, despite the difficulties with which it has been beset. Let any one make a tour of the West India Islands who was acquainted with the state of things in the palmy days of slavery, and mark the pleasing changes which have taken place in the personal appearance of the peasantry, in their clothing, houses, furniture, places of worship, schools, &c., and then say whether emancipation has not been made a blessing to the people, notwithstanding the hard times, small wages, and other difficulties with which they have frequently had to contend since they were made free.

But if emancipation has substantially verified the anticipations of the friends of freedom, how are we to account for the commercial and agricultural depression—the "absolute ruin"—which has overtaken these once-prosperous colonies? To this question I answer, that this outcry about "absolute ruin," &c., must be received with caution; and when properly modified, and corrected by facts and figures, as to the amount of exports and imports now, as compared with the same in the days of slavery, what remains of "depression" may be accounted for without calling in question the wisdom and righteousness of emancipation. Look at the state of things on the approach of the advent of freedom. Most of the estates were heavily

mortgaged, and a large majority of the planters were on the verge of insolvency, in consequence of the gross mismanagement of their properties, and of the baneful influence of slavery. The compensation-money floated some of the proprietors over their difficulties, whilst others became still more deeply involved in after years, not in consequence of emancipation, but as the result of slavery. Much might be said also of the hasty and unwise legislation of the Imperial Parliament in equalizing the sugar duties, and admitting to the British market foreign slave-grown sugar on nearly equal terms to that produced by free labour in our own colonies. Then came the desolating cholera; and, in some of the colonies, earthquakes and hurricanes, followed by successive years of drought; and the American war, involving expenses and losses quite sufficient to account for the difficulties through which the people and their employers have had to pass, without blaming emancipation.

But the interests of religion have declined of late years in the West Indies. True: and who can be surprised at this, that has carefully considered the intimate relation between temporal and spiritual things,—the connexion between body and soul, time and eternity, the world which now is, and that which is to come? When, in some places, the agricultural and commercial interests of the country received a check, and began to decline, from the causes already indicated, employers were unable to pay their labourers the small pittance for which they had engaged to work. In some instances estates were thrown out of cultivation altogether, and the people became scattered in various directions in search of employment, and of food to eat, for themselves and their families. Just at the time when the people were most destitute of the means of support through want of employment, and the long drought, which rendered their provision-grounds almost useless, many of the necessaries of life arose to almost fabulous prices, in consequence of the American war. Then came actual want and starvation to many a poor black man's cottage, and an amount of suffering, the full extent of which will never be known in this world; for the sable children of Ham are not a complaining people. The public and private means of grace were consequently neglected;

many who were weak in faith declined in religious experience, and sank under the accumulated weight of their sufferings, or fell into temptation, and were lost to the church and to the interests of religion, just as professing Christians of fairer complexion have done in other lands, in times of severe trial. Hence the reports of a decrease in the number of church members, and of diminished financial resources.

In addition to these legitimate causes of the real or alleged declension of religion in the West Indies, we must not shut our eyes to the fact that there has, of late years, been a degree of ecclesiastical competition unknown in former times. In the dark and gloomy days of Negro slavery, the Missionaries had the rough pioneer work of civilizing and evangelizing the people pretty much to themselves. But as the era of emancipation approached, the times changed, the work became more easy and respectable in its character, and then came an influx of clerical gentlemen, claiming to be in the true apostolical succession, and seeking to disparage the character and labours of the noble band of Missionaries who had borne the burden and heat of the day, and who, in many instances, had done the real apostolical work of saving souls before these haughty intruders made their appearance. Friendly as I am to the National Church of this country, and to every truly Christian brotherhood, I am not one of those who entertain the opinion that the place of the Missionaries in the West Indies is now superseded by the new-born vigour of the Established Church of England in those islands; or that the Missionaries merely linger and labour in the arena of their early sufferings and happy triumphs, without being still absolutely required on their respective stations. I believe that the new-born vigour of the Established Church, in many parts of the West Indies, is as nearly related to Popery on the one hand, and to infidelity on the other, as is the same new-born vigour in many parts of England; and that its very existence renders the labours of the Wesleyan Missionaries more necessary than ever to preserve their *forty-one thousand five hundred and seventy-two* church members from the pernicious influences to which they are thereby exposed, as well as to make fresh aggressions on the spiritual darkness

which still prevails among the *one million* of people which inhabit the British West India colonies.

The lamentable outbreak which has recently occurred in the island of Jamaica cannot fail to be a subject of painful interest to every friend of freedom; and it is matter of sincere regret that any one should be found so ignorant, or so wicked, as to make this the occasion of an attack upon the whole Negro race, or to attempt to draw inferences therefrom disparaging to the philanthropic efforts which have been put forth for so many years to raise them from their former state of moral degradation. Some writers and speakers on the subject seem to have lost sight of the fact that a very small number, comparatively speaking, were implicated in the horrid atrocities which were committed by the infuriated mob after they had been fired upon from the Court-House, at Morant Bay, or were in any way concerned in the revolt. Neither has due credit been generally given to the large majority of the Negro population, in the district where the disaffection was most rife, for the noble spirit of loyalty which they displayed towards the Government of Queen Victoria, at the very time that Her Majesty's representative and naval and military officers were adopting such extreme and doubtful measures to avenge themselves on their unhappy fellow-countrymen. Having spent the best portion of my life among the sable sons of Ham, and had ample opportunities of making myself acquainted with the Negro character, both at their own home in Africa, and in the lands of their exile, I am free to bear my humble testimony to their many excellencies,—to their devoted affection for those who treat them kindly,—and especially to their constant and unwavering loyalty to the British Government. At the same time, black men, even when religious and loyal, are but men; and if citizens of fairer complexion, and with superior privileges, in other lands, have been goaded to revolt by oppression and misgovernment, why should we hastily condemn a whole race of people for real or alleged crimes committed by a few of their number, and that in the absence of facts which may yet be brought to light in their favour? Rather let us be thankful for the prompt and fearless action taken by the imperial authorities to insure a full and impartial investi-

gation into the whole of the circumstances connected with the event which we deplore; and especially for the influence of that Christian instruction which, no doubt, kept the mass of the people in peace and quietness, when they might without it have been goaded to desperation by proceedings of a very doubtful character;—whilst, at the same time, we calmly hope for better days.

The dark cloud which now hovers over the sunny isles of the west will not always continue. The light of prosperity—agricultural, commercial, and religious—will again shine upon those interesting colonies. But the necessary means must be employed to bring about the desired change. Let philanthropic capitalists venture to invest a few hundred thousands of pounds of their spare cash in buying up abandoned estates in Jamaica, and some other islands, to give the unemployed labourers work to do. They are not an indolent people. Quashy will, at any time, do a fair day's work for a fair day's wage; and the experiment would undoubtedly pay well. Let the Wesleyan Missionary Committee send out a well-selected deputation to visit every station, converse with every Missionary and Teacher, collect information in reference to every chapel, school, and Circuit,—social, financial, and religious,—and report figures, facts, and opinions for their future guidance. Let British Christians kindly continue their support to our West India Missions a little longer; not forgetting that these have been the most successful and fruitful Missions that were ever established in any country since the days of the Apostles. Let not the work be crippled, and the spirits of the Missionaries crushed, by financial retrenchment, at the very time when they most urgently need the sympathy and prayers of God's people. Let all the friends of Missions be more earnest in prayer for the raising up of native labourers, the outpouring of the Holy Spirit, and the coming of Christ's kingdom, in this interesting portion of the Mission field, and they will see that their labours are not in vain in the Lord. The temporal and spiritual interests of these lovely islands will again revive; and the "desert shall rejoice, and blossom as the rose."

PART III.

THE CAPE OF GOOD HOPE.

CHAPTER I.

TOPOGRAPHICAL SURVEY.

SOUTHERN AFRICA as a Country—Boundaries—Scenery—Mountains—Rivers—Lakes—Deserts—Forests—Productions—Natural History—Climate—Native Territories—Ovampoland—Damaraland—Namaqualand—Bushmanland—Zululand—Basutuland—Griqualand—Transvaal Republic—Orange Free State—Kaffirland—Natal—British Kaffraria—Cape Colony—Eastern Province—Western Province—Electoral Divisions—Towns—Villages—Hamlets.

HAVING recruited his health by a residence in his native land for a period of nearly three years, the writer was requested by the Committee of the Wesleyan Missionary Society to undertake a Mission to Southern Africa; and at the Conference of 1850 he received an appointment as the "General Superintendent of the Cape of Good Hope District." It was not an easy task to relinquish at once, and perhaps for ever, all the comforts and associations of a respectable English Circuit; but the claims of the Church were regarded as paramount to every other consideration, and the sacrifice was cheerfully made in the strength of Divine grace. Before proceeding to give the result of his own experience and observations, during a residence of nearly ten years in the Cape Colony, it appears to the author desirable to present the reader with a brief account of the general aspect

of the country, the character of the native tribes and European colonists, and the means which had previously been employed to promote their social and religious improvement.

Southern Africa may be said to comprise that portion of the great continent which lies to the south of the Equator. It is bounded on the east by the Indian Ocean, on the west by the Atlantic, on the north by the unexplored regions of the interior, and on the south by the stormy waters of the ocean which washes the immediate shores of the Cape of Good Hope.

In a country of such vast extent, being nearly two thousand miles in length, and about the same in breadth, we are not surprised to find great diversity of scenery, soil, and climate. There are some striking features, however, which apply pretty generally to the whole of this extensive and interesting portion of the globe. Wherever we travel in Southern Africa, we behold every thing on a grand and gigantic scale. There is nothing little or insignificant in the topography of this country. Every scene in nature corresponds with the magnitude of the vast continent on which it is found. The mountains generally rise to a high altitude, and frequently stretch away in apparently interminable chains, as far as the eye can reach, till they are lost in the dim distance, from which they again emerge to the view of the admiring traveller, as he pursues his journey. The valleys, the rivers, the lakes, and the extensive deserts, are equally imposing in their general aspect.

The principal mountains of Southern Africa with which we have any definite knowledge, are the Omatako, Khamiesberg, Sneeuwkop, Piketberg, Table Mountain, Langberg, Winterberg, Amatola, Stromberg, Cockscomb, Compassberg, and the Kolobeng. Some of these elevated peaks belong to mountain ranges which run nearly parallel with the coast on both sides of the continent; and they are backed by others of still greater altitude, concerning which little is known, as they stretch far away into the unexplored interior, and unite to form what is technically called by geologists the "backbone" of Africa, or the grand "watershed" from which most of the rivers wend their way to the mighty ocean.

The chief rivers are the Swakop, Orange, Buffel's, Oli-

fant's, Berg, and the Zout, which run into the Atlantic; and the Breede, Knysna, Gauritz, Gamtoos, Sunday's, Buffalo, Kowie, Great Fish, Keiskamma, Great Kei, Bashee, Umtata, Umzimvooboo, Tugela, and the Zambezi, which flow into the Indian Ocean. With the exception of the Zambezi and the Breede, none of these rivers are available for inland navigation. It is true that vessels may find a safe and commodious harbour in the mouth of the Knysna, in the district of George; but, so far as it is navigable, this may be regarded as a lagoon rather than as a river. When the harbour works are completed which are now in progress at the mouths of the Kowie and the Buffalo, it is hoped that vessels of small burden will be able to ascend a considerable distance up these rivers; but at present, like most others, they are nearly blocked up with immense sand-bars, which stretch across their mouths, and upon which the waves of the sea break with fearful violence. Indeed, most of the rivers of South Africa are only periodically supplied with water of any considerable depth. But after the fall of heavy rains in the interior, they frequently swell to an alarming extent, and sweep away all before them. Then travellers may be seen with their waggons and carts, waiting on the banks of the rivers, day after day, till the waters subside, before they can ford the stream, bridges being almost unknown in the interior.

The only great lakes which have as yet been discovered, are Lake N'Gami, explored in 1846 by Mr. Oswell and Dr. Livingstone; the Lake Nyassa, first visited by the last named enterprising traveller in 1861; and the Lake Sherwa, described in the narrative of D. and C. Livingstone. The Nyassa is, in fact, more like an inland sea than a lake, being supposed to be upwards of two hundred miles in circumference, and remains yet to be explored. There are many other extensive sheets of water to be seen in different parts of the country, especially after heavy rains have fallen; but these generally dry up in the summer season; and from the saline character of the soil, the ground is frequently encrusted with a coat of salt, which the natives collect, and turn to good account as an article of commerce.

Extensive tracts of country in various parts of South Africa

frequently present the appearance of sterile wastes. This is more especially the case after long periods of drought, when every thing is burnt brown with the fiery rays of the sun, and scarcely a blade of green grass is to be seen for scores of miles. The face of nature in the same localities wears a very different aspect, however, when refreshing rains have fallen. Then vegetation is remarkably rapid in its growth, and in the course of a few days the whole landscape wears a most cheering aspect. In the place of dreary desert wilds we now behold smiling green pastures, studded with beautiful flowers of almost every hue, and all creation seems to rejoice in the delightful change. This circumstance may serve to account for the conflicting descriptions given by different travellers of the same countries, who have passed through them at opposite seasons of the year.

There are vast regions of the continent, however, to which the name of deserts will strictly apply, the face of the whole country presenting the appearance of nothing but rugged rocks and shifting sandy plains, and where gloomy nature never smiles. In passing across these dreary wastes, the way-worn traveller may proceed on his journey day after day without meeting with a drop of water to refresh himself or his weary cattle, and many have perished in the wilderness before relief could be obtained. To these barren tracts of country the natives have given the name of *karroos*, which signifies "dryness." The most extensive of these is the *Kalihari*, or Great Desert, north of the Orange River, extending nearly one thousand miles in length, and about three hundred in breadth, between Great Namaqualand and the Bechuana Country. Nearly the whole west coast of Namaqualand, from Buffel's River to Walvich Bay, may also be called desert, as it consists of a succession of dreary sand-hills and barren wastes, to a distance of from thirty to forty miles from the sea-shore. There are, moreover, several smaller tracts of country of a similar character within the boundaries of the Cape Colony, which are very thinly inhabited, in consequence of the sterile character of the ground and scarcity of water. One of these is crossed by the main road leading from Cape Town to Beaufort West, and is called, by way of distinction, "the Karroo."

In one respect the topography of Southern Africa differs materially from that of Western Africa. The latter country is remarkable for the extensive and primeval forests which are found skirting the margins of the numerous rivers, and crowning the tops of the highest mountains; but in the former we may travel for days and weeks in succession without ever seeing a tree larger than a mere bush, unless we meet with a few straggling camel-thorns, or willows, scattered along the beds of periodical rivers. There are exceptions, however, to this peculiar feature in the general aspect of the country. In some parts of Kaffraria, Natal, the district of George, and other localities, forests of considerable extent are to be found, which afford an ample supply of fuel, as well as timber for building and other purposes.

On viewing the wild, romantic, and generally sterile character of the scenery, we must not conclude that the whole country is a barren wilderness. With the exception of the actual deserts just alluded to, the most unfavourable districts are available for the grazing and rearing of cattle, provided they have a wide range of pasture; and on the south-eastern coast there are many large sheep-farms, where tens of thousands of sheep may be seen in a thriving condition. In the valleys, and on the extensive plains between the mountains, the soil is frequently rich and fertile, and well adapted for the growth of all kinds of grain and other valuable produce. In the neighbourhood of the colonial towns and villages may be seen fruitful vineyards, orchards, and gardens, which would bear a comparison with those of any country in Europe. The greatest drawback to the successful prosecution of agricultural labours is the scarcity of water, the irregularity of the seasons, and the long-continued droughts, which are occasionally experienced, especially in the more interior districts of the country. These difficulties, it is to be hoped, will be in a measure overcome, in the course of time, by the formation of tanks, and by the various means of irrigation which have been found so useful in India and other countries subject to drought. By the adoption of these and other improvements, the capabilities of the soil will be more fully developed, and the country at large will present stronger claims

to the attention of those who find it necessary to seek a home for themselves and their families in foreign lands.

Already the natural and mercantile productions of Southern Africa are considerable. The Cape Colony produces corn, wool, wine, aloes, dried fruit, hides, horns, skins, and tallow. From Namaqualand, and other parts of the interior, are brought large quantities of cattle, copper ore, ivory, ostrich feathers, and the skins of various kinds of wild animals, tanned and prepared for the market with considerable skill by the natives. And in Natal a promising commencement has been made in the cultivation of sugar, coffee, arrowroot, indigo, and hemp. Whilst these and other commodities have become staple articles of export, butter, brandy, and tobacco are manufactured in large quantities for home consumption. Vegetables and fruit are found in great variety at the Cape; and they might be cheap and plentiful if more attention were paid to their cultivation. We have potatoes, cabbages, turnips, carrots, peas, beans, kanalkoes, and the squash; also oranges, apples, pears, peaches, loquats, pineapples, pomegranates, and the quince, with other vegetables and fruits of minor consequence.

The whole country offers a fine field for the researches of the naturalist; and, although the plan of this work does not admit of a detailed account of the various branches of science which have been or might be prosecuted at the Cape, we may briefly note a few particulars. In the department of geology, the stupendous rocky mountains of granite and other formations demand more attention than they have hitherto received, notwithstanding the praiseworthy researches of Mr. Bains and others, who have done something in this line of study; and the numerous indications of copper, iron, and other metals, which appear in various parts of the country, are deserving of full investigation. The botany of the Cape has been carefully studied by the late Dr. Pappe, who has embodied the result of his researches in an interesting work entitled "*Sylva Capensis*," to which we refer the reader for full information on this department of science. In zoology much remains to be done, notwithstanding the explorations and exploits of Mr. Gordon Cumming and other Nimrods. Many of the wild animals,

once so numerous in the Cape Colony, have been exterminated or driven back before the onward march of civilization. The lion, elephant, camelopard, rhinoceros, eland, and other large animals, are found only in the remote interior; but the tiger, wolf, jackal, baboon, and other troublesome creatures, are frequently found sufficiently near to annoy the colonial farmer. Various kinds of deer, differing in size from the gigantic quagga to the delicate antelope, are frequently met with. The ostrich is very common in the deserts; and smaller birds are to be seen in great variety, from the majestic eagle to the beautiful little humming-bird.

The climate of those parts of Africa which lie south of the Tropic of Capricorn is generally healthy; but the regions beyond are not so. In the valley of the Zambezi, the neighbourhood of Mozambique and Delago Bay, and, indeed, in all the countries parallel with these, fevers, dysentery, and other diseases incident to the tropics, are prevalent. And when we speak of the climate of the Cape as generally healthy, we do not intend to convey the idea that the place is a perfect paradise; but merely that it is superior to many other foreign countries. There are many drawbacks to health and comfort even in the most highly favoured parts of South Africa. The heat of summer is frequently oppressive, and the storms of winter are often violent and destructive. We have seen half a dozen splendid vessels driven on shore in Table Bay, in the course of a few hours, by the violence of the gale from the north-west. The south-east winds, which prevail in the summer season, have no doubt a beneficial influence on the country, in a sanitary point of view; but they are, nevertheless, a source of great inconvenience and discomfort to the inhabitants. Such is the fury with which they sometimes blow, that travelling becomes not only difficult, but sometimes dangerous. Carriages are occasionally upset on the roads, communication with the shipping in the bay is interrupted, and dense clouds of dust are whirled about in every direction, the red particles of which find their way into every house, and into every crevice and corner.

The commencement of a violent "south-easter" is accompanied by a singular phenomenon. A large white cloud gathers

around the top of Table Mountain. This is known by the people as the "table-cloth;" and when it spreads its ample folds, every one looks out for the coming gale, which never fails to set in from the south-east. This unpleasant wind sometimes continues to blow for a week or ten days without intermission; and during the whole time the white cloud may be seen hovering round the top of the mountain.

Frost and snow are nearly unknown at the Cape. It is only on the high lands of the interior that the ground occasionally becomes covered with a white carpet in the coldest months of winter; and even then it soon disappears. On the tops of the mountains the snow sometimes remains a little longer; but it is soon dissipated by the powerful rays of the sun, and the cold is never very intense or of long duration. There are, however, frequent and sudden changes in the temperature of the atmosphere, to which may be attributed the numerous ailments of a rheumatic type which are so prevalent among all classes of people. Cases of pulmonary consumption are very rare, and the climate has been found favourable to persons of weak chests, when they have availed themselves of it before the fatal disease had become actually developed.

In order to have a correct view of Southern Africa as a country, we must regard it not merely in its general outline, topographical aspect, soil, and climate, but also in its internal divisions.

In addition to the extensive territories occupied by the respective native tribes, the country is divided into five grand compartments under separate governments; namely, the Cape Colony, British Kaffraria, the Colony of Natal, the Orange Free State, and the Transvaal Republic. Each of these we shall endeavour briefly to describe.

The regions occupied by native tribes, which have of late years been brought, more or less, into contact with the European settlers, are Ovampoland, Damaraland, Namaqualand, Bushmanland, Zululand, Basutuland, Griqualand, and Kaffirland. These vast territories are inhabited by nomadic races of people, who have, as yet, made but little progress in civilization, unless we make an exception in favour of those who have profited

most by the labours and example of the Missionaries who have been stationed among them. On these regions we may offer a few passing remarks, before we come to speak of the countries which are occupied by European settlers or their descendants.

Ovampoland consists of a belt of sandy country which lies between the west coast and the high inhabited table lands of the interior to the eastward. It is bounded on the north by the Cuanene river, which separates it from the Portuguese territory of Benguela, and on the south by Damaraland, from which it is only divided by a broad thicket of acacias and camel-thorns. It was first visited by Messrs. Galton and Anderson in 1850.

Damaraland is situated between Walvich Bay, from which it is easily accessible, and Lake 'Ngami in the interior. The country consists of sandy plains, fertile valleys, and towering mountains, some of which rise to an altitude of six thousand feet above the level of the sea. It was first visited by Sir J. Alexander, in 1838; and from this point the entire continent was crossed from east to west by Messrs. Chapman and Edwards, in 1851–4, several years before the celebrated Dr. Livingstone performed the wonderful feat of crossing it, much higher up, from the Zambezi to St. Paul de Loanda.

Namaqualand is situated to the southward of the above. Little Namaqualand, which is bounded on the north by the Orange River, has for many years been included in the Cape colony; but Great Namaqualand, which extends from the Orange River to Damaraland, and from the west coast far away into the interior, is still numbered among the native territories. It consists chiefly of extensive tracts of sandy, rocky, barren, desert land, where cultivation is entirely out of the question, except in a very few isolated spots in the beds and on the islands of periodical rivers, and where the inhabitants obtain a miserable subsistence chiefly from the milk of their flocks.

Bushmanland is the name given to a tract of country situated on the south-east of Little Namaqualand. It is generally destitute of inhabitants, except a few wandering Bushmen, the miserable remnants of a once numerous tribe of aborigines. After favourable rains, the ground produces grass, which grows in large tufts; and the country is resorted to by the Namaquas

and the Dutch Boers with their flocks, for the sake of the excellent pasturage which it then affords.

Zululand. This is the name generally given to the extensive region which lies between the British colony of Natal and the Portuguese settlements in the neighbourhood of Delagoa Bay, and concerning the interior of which little as yet is known. It is to the northern portion of this country that Bishop Tozer and his party of the Church of England Mission propose to devote their labours, since their failure on the banks of the Zambezi; so that we may perhaps hear something more of it in time to come.

Basutuland is a comparatively small speck of country, with an area of about fifteen thousand square miles, hemmed in by the surrounding lands of the Orange Free State, Natal, and Kaffirland Proper. It is a rocky mountainous region, in which the head waters rise that form the Caledon, Vaal, and Orange rivers. In some of the valleys are found large tracts of good land in a state of partial cultivation; and from the strongly marked and peculiar natural boundaries by which the country is almost environed, it is to be hoped that it may be preserved from the aggression which has too frequently attended European colonization. The native inhabitants, under the judicious rule of the powerful paramount Chief Moshesh, have made considerable progress in civilization; and, with the continuance of peace and the friendly aid of the Cape Colony, they promise to present a favourable specimen of native government.*

Griqualand, or the territory inhabited by a mixed race of Hottentot and European blood, stretches along the northern bank of the Orange River, and around its junction with the Vaal, and thus to a considerable extent separates the Orange Free State from the Cape Colony. A large portion of the country towards the south-west is extremely dry and barren, and destitute of inhabitants, with the exception of a few wandering

* The above paragraph had scarcely been penned, when the painful news arrived of a war having broken out between the Basutus and the Boers of the Orange Free State. However this contest may terminate, it is sure to be damaging to both parties; and it tends to confirm our impression, that it would have been better for all concerned if the Free State territory had continued under the control of the British Government.

hordes of Bushmen already mentioned, who obtain a miserable and precarious subsistence. Near the junction of the Orange and Vaal rivers, and to the eastward of it, the country improves, and is equal, if not superior, to many parts of the Cape Colony, especially for sheep-farming. Here the Griquas, under the Chiefs Adam Kok and Waterboer, are principally settled; and many of them have become possessed of considerable wealth in land and cattle, and are advancing in a knowledge of the arts of civilized life.

The Transvaal Republic is situated still farther away in the interior, and includes all the country north of the Vaal river, on both slopes of the Cashan Mountains, which form the water-shed line between the Orange river and the Limpopo river systems. It is bounded on the south by the Vaal river to its source, which separates it from the Orange Free State, on the east by the Drakensberg mountains, which divide it from Natal, and on the north by the Limpopo river, whilst to the west it has no properly defined limits, but stretches away towards an unexplored country, some portions of which are occupied by the Bechuana tribes, still independent, and into the desert region of the Kalihari. Thus an area of probably upwards of seventy thousand square miles is more or less under the control of the Dutch Boers, who *trekked* or emigrated to this distant region from the Cape, Natal, and the Sovereignty, about the year 1848. The occasion of this general move northward is said to have been the dissatisfaction with which the Boers regarded several measures of the British Government, such as the emancipation of the slaves, the colonization of Natal, and the annexation of the extensive country known as the "Sovereignty." The surface of the country, like that of most of the interior regions of South Africa, is varied. In some places, large tracts of land are found well adapted for cultivation, being situated in the neighbourhood of rivers, which are available for irrigation; whilst in other localities there are grazing lands and extensive forests, which will no doubt be turned to good account as the population increases. Should the Boers become more settled, and more pacific in their attitude and bearing towards the native tribes, and should they pay more attention

to good government, education, and the arts of civilized life, we may hope for the ultimate prosperity of this country, as it possesses many advantages, available for the particular class of people by whom it is inhabited. The capital of the Republic and the seat of government is Potchefstroom, on the Mooi river, about twenty miles north of the Vaal, and one thousand two hundred and sixty miles north-east of Cape Town.

The Orange Free State, formerly known as the "Sovereignty," may be regarded, from its geographical position, as a kind of connecting link between the Cape Colony, the Transvaal Republic, and Natal. It consists chiefly of vast undulating plains, sloping gently down from the Malute mountains to the Vaal river, dotted over, however, in many places, with rocky hills, here locally called "*kopjes;*" although to the northward hundreds of square miles are found so entirely level as to present scarcely a break on the horizon. The Orange Free State is bounded on the west and north by the Vaal river, which separates it from the Bechuana country and the Transvaal Republic; on the north-east by the Drakensberg mountains, which separate it from Natal; on the south by the Orange river, which divides it from the Cape Colony; whilst the Wittebergen and Griqualand lie on the south-west. This extensive tract of country comprises an area of about fifty thousand square miles, and was once famous for its game; but of late years, as population has increased, the numerous herds of elands, gemsboks, and other kinds of deer, once so common in this district, have retired to the more interior regions. As the traveller now passes through the country, he sees many striking evidences of the advance of civilization. Towns and villages are rising up in various places; whilst extensive farms for the cultivation of corn and the rearing of cattle give evidence of the industry of the inhabitants.

The chief towns of the Orange Free State are Bloemfontein, Winburg, Smithfield, Harrismith, and Fauresmith, which are important centres of agricultural and mercantile business, and which give names to the five districts into which the country is divided. Timber for building purposes is scarce; and that which is required for fuel is collected from the beds of periodical

rivers, and other watercourses, where the willow, poplar, and acacia are occasionally found. The principal productions for trade and commerce are wool, cattle, corn, hides, and antelope skins, in exchange for which the inhabitants receive various articles of British manufacture.

The colonization of this country, which a few years ago was a comparative desert, may be traced, like that of the Transvaal Republic, to the emigration of the Dutch Boers from the Cape Colony immediately after the Kaffir war of 1835–6. Many of these were dissatisfied with British rule, and especially with the Act of Parliament for the emancipation of their slaves. Earnestly desiring independency and freedom from control as to their treatment of the natives, they sold their farms in the old colony, and planted themselves in this locality beyond the colonial boundary. They were, after the lapse of a few years, disappointed of their object, however; for in 1848 the whole country was annexed to the British empire by Sir Harry Smith, Governor and Commander-in-Chief of the Cape Colony. His Excellency, no doubt, deemed this arrangement essential to the safety and welfare of British interests in the then unsettled state of South Africa; but it was not fully approved of by the Imperial Parliament. Hence, in the year 1854, Sir George Clarke was sent out as a Special Commissioner, to arrange with the inhabitants for an independent form of government, and the organization of the Orange Free State.

It would be foreign to our object here to enter into a discussion of the question of the relinquishment, by the British Government, of this portion of South Africa; but we cannot let the opportunity pass without expressing the decided opinion that this was a grand political mistake of the Imperial Parliament. Whether we regard the interests of commerce, the civilization of the native tribes, or the future strength and prosperity of Her Majesty's dominions in South Africa generally, we feel confident that it would have been ultimately the best for all parties concerned, if the territory of the Orange Free State had continued under British rule. From the results of this experiment in self-government by a small and mixed population far away from the great centres of civilization, we shall not be

surprised to hear of the re-annexation, in some form, at no distant period, of this fine country to the British empire, especially as many of the most intelligent of the inhabitants seem earnestly to desire it.

Having thus briefly glanced at the respective countries which are situated in the more distant and interior parts of South Africa, we shall now turn our attention to those portions of the vast peninsula which are accessible by sea, and which, in one form or another, are subject to British rule, with the exception of Kaffirland Proper, through which we must pass in travelling by land along the south-eastern coast. Commencing our survey in the north, and proceeding southward, we may first notice the colony of NATAL,—a comparatively new settlement, which has of late years been watched with feelings of deep interest by intending emigrants, and concerning which a few particulars may be acceptable to the reader.

The extensive territory known as the colony of Natal embraces an area of about twenty-five thousand square miles; and, in its general aspect, presents to the view of the traveller a striking diversity of hill and dale, mountain and valley, with vast tracts of excellent land, well wooded, and watered by numerous majestic rivers. These rivers are not navigable, being crossed in some places by sandy bars and rocky rapids; but they impart a freshness and fertility to the country not frequently met with in South Africa. The colony is bounded on the west by the Umzimkulu river,* which divides it from Kaffirland; and a ridge of high mountains, called the Quathlamba, or Drakensbergen, separates it from Basutuland and the Orange Free State on the north. On the east it is separated from the Zulu

* By a proclamation recently published in the Natal Government Gazette, it appears that on and after the 13th of September, 1865, the western boundary of the colony was to be extended from the Umzimkulu to the Umtumfuna, an arrangement by which a tract of country, with twenty miles of sea-coast, and extending to a considerable distance into the interior, inhabited by ten thousand natives, is taken from Kaffirland, and added to Natal. By whose authority, or under what circumstances, this territory, to the extent of about one million of acres, has been annexed to the colony, does not appear; but it is described in the Natal papers as a fine field for European settlers.

country by Buffel's River, whilst to the eastward it is open to the Indian Ocean.

The climate of Natal partakes much of a tropical character, violent thunder-storms frequently occurring, with heavy rains and intense heat, in the summer season. It is, nevertheless, considered very healthy and congenial, even to European constitutions. Fevers and epidemics are almost unknown, except in the neighbourhood of a few swampy spots near the coast. In the high lands European cereals are grown to a considerable extent, whilst in the coast districts considerable advancement has been made in the cultivation of tropical produce. Among the articles of export we already notice sugar, indigo, coffee, arrowroot, and pine-apples. Several sugar-mills have recently been erected, and are now in successful operation; and experiments in the cultivation of cotton are being made, with the hope of profitable results from the large demand for this staple in the British market.

The history of the colonization of this country, like that of many others, is marked with cruelty and blood. The place is said to have derived its name from the circumstance of its having been discovered by the Portuguese on Christmas Day, 1498; but it does not appear that any European settlement was formed on this part of the coast at that early period. About the year 1822 several white traders visited Natal, when they found the whole country in possession of the powerful Zulu Chief Chaka, who ruled in the most sanguinary manner from the Umzimkulu to the St. Lucia rivers. He was killed and succeeded by his brother Dingaan, in 1838. About this time the restless and dissatisfied Dutch Boers began to enter the country, having penetrated through the mountain passes of the Drakensbergen. Dingaan, assuming a friendly bearing towards the strangers, invited a large number of them to his great place, expressing his willingness to dispose of certain lands which they required for their settlement. The Dutch farmers, suspecting no danger, accepted the invitation; but, when surrounded by thousands of Zulu warriors, and in the midst of the grand *palaver*, at a given signal from the sanguinary Chieftain, the emigrants were cruelly massacred in cold blood. Dingaan was

soon afterwards attacked in his turn by the surviving Dutch emigrants, who had remained at a distance during this conference, and who, after repeated conflicts, finally destroyed him, and made his brother Panda the paramount Chief. The Dutch Boers now settled themselves as lords and masters of the country; but their proceedings were closely watched by the authorities of the Cape Colony, who, on the ground of previous occupancy by colonial traders, laid claim to an extensive district. In the year 1842, after severe resistance on the part of the Boers, that section of the country now forming the colony of Natal, was taken possession of by the British Government, and it was proclaimed an English colony on the 12th of May in the following year. Since this time, although labouring under many disadvantages from the want of capital and labour, it has continued to progress in a satisfactory manner, and it bids fair to become a valuable appendage to the British crown, having already a population of about 8,000 whites, and 105,000 coloured persons.

On approaching the colony of Natal from the sea, the attention of the voyager is first attracted by the appearance of a bold promontory, or headland, called the Bluff, which rises to the height of two hundred and thirty feet, and is covered with trees and brushwood in perpetual verdure, down to the shore. On the top of the Bluff a lighthouse and signal post have been erected. Behind this conical hill is situated the magnificent bay for which Natal is so celebrated. This extensive sheet of water, which is five miles long and three broad, and completely land-locked, affords a commodious and safe harbour in all weathers for such vessels as can avail themselves of it; but, unfortunately, the entrance is impeded by a precarious and shifting bar of sand, which renders it necessary for large vessels of deep draught to anchor in the roads outside, where they are exposed to the heavy swells which frequently roll in from the Indian Ocean. Hopes are entertained, however, that this serious impediment will ultimately be removed by the application of engineering skill, when Port Natal may become a convenient harbour of refuge for vessels overtaken by storms on their voyages to and from India. Nearly in the centre of

the bay there is a beautiful island, to which, as well as to the more distant bluff, parties of pleasure frequently proceed on festive occasions, when aquatic excursions are the order of the day.

On the northern margin of the bay stands the town of D'Urban, which is already adorned with a number of good buildings, and which is rapidly advancing to the position of a first-class colonial seaport. To this place belongs the honour of constructing the first railroad which was laid down in South Africa. It was formed for the purpose of transporting goods from the landing place to the warehouses in the town, a distance of about three miles along the shore, over a loose sandy soil, which was difficult to traverse previous to this arrangement. The railway will no doubt prove a profitable speculation.

A journey of about fifty miles through a wild and rugged country brings the traveller to Maritzberg, the capital of the colony, and the seat of government. Formerly this journey occupied two or three days, with the cumbrous ox-waggon; but now it may be accomplished in twenty-four hours, in a respectable omnibus, which proceeds at a rapid rate, being furnished by relays of horses at convenient intervals along the road, after the manner of the good old English stage coaches. Maritzberg is beautifully situated in a lovely valley, surrounded by lofty mountains. The streets are laid out at right angles, and the dwelling-houses, many of which are of a respectable character, are generally surrounded by gardens, and ornamented with trees and streams of water,—objects of a pleasing character anywhere, but especially in Southern Africa. The only other towns of any note in Natal are Verulam, Ladysmith, Richmond, Albert, and Pine Town; but villages and hamlets are being laid out in various places, some of which will expand into important towns and cities, as population increases, and the resources of the country become more fully developed.

Since Natal became a separate and independent colony, it has had its own resident Governor, Judges, Magistrates, courts of justice, and other institutions similar to those which have long been established in the other settlements. Representative government has also been introduced, similar, with some trifling

modifications, to that which has been awarded to the Cape Colony; and, notwithstanding the comparative inexperience of some of the members who have been from time to time elected as representatives in Parliament, the experiment promises to be successful, and Natal will no doubt become an increasingly valuable appendage to the British crown.

On proceeding southward, and crossing the river Umzimkulu, the traveller enters KAFFIRLAND,—a vast tract of country, with an area of 25,000 square miles, separating the colony of Natal from the other British possessions in South Africa, and still inhabited by various wandering tribes of natives. Many of the best friends of the aboriginal inhabitants are of opinion that it would be for the advantage of the native tribes, as well as for the interests of religion, peace, and civilization, if this portion of the great continent were brought under British rule; but this is not the place to discuss the policy of annexation, or the adjustment of colonial boundaries, any further than the geographical position of the respective settlements, as seen on the map, may call forth a passing remark. The general aspect of Kaffirland is broken and rugged, the country being intersected by numerous rivers, which flow in deep valleys or ravines; by means of which travelling is rendered somewhat difficult, especially after heavy rains, when the mountain torrents carry all before them in their rapid course towards the Indian Ocean. There are, nevertheless, tracts of excellent land, favourably situated between the rivers, and along the base of the mountains, which would richly repay the labour of the agriculturist, if they were brought under cultivation. This part of the coast is generally favoured with an ample supply of wood and water,—advantages of great value in South Africa. Little has been done by the natives as yet, however, to develope the resources of the country: neither can much be expected, till they become more peaceful and settled in their habits, and subject to a more enlightened and civilized form of government.

BRITISH KAFFRARIA comprehends the country which lies between the Keiskamma and the Great Kei rivers; bounded on the north by the Amatola mountains, and from their eastern extremity by the high road from King William's Town to Queen's Town,

as far as the Great Kei river,—an area of about 4,000 square miles. It is the region from whence issued, until finally subjected to British rule, those hordes of Kaffir marauders which devastated the Cape Colony, in the various wars which occurred from 1806 till 1853, actuated by the love of plunder, or excited to fanaticism by false prophets, often the mere tools of ambitious Chiefs.

This portion of Kaffirland was first declared a British province by Sir Benjamin D'Urban, after the Kaffir war of 1835–6, under the name of the "Province of Queen Adelaide;" but the measure being disapproved of by the Home Government, it was, with a few restrictions, given back to the Kaffir Chiefs, together with the country between the Great Fish and the Keiskamma rivers, then called the Neutral Territory, and now forming the division of South Victoria. After the Kaffir war of 1846–7, Sir Harry Smith, then Governor and Commander-in-Chief of the Cape Colony, again formed this country into a British province, believing that without such a measure peace could not long be preserved. This time the Home Government acquiesced in the arrangement; and it has ever since been subject to British rule, as a separate dependency, under the direction of His Excellency the Governor of the Cape Colony as High Commissioner for this special purpose. The capital of the province and the chief military depôt, is King William's Town, on the Buffalo river, which has been gradually increasing and rising into importance as the elements of order and civilization have prevailed among the people. The port of British Kaffraria is at the mouth of the Buffalo river, and is dignified with the name of East London. The landing of goods and passengers at this place has hitherto been attended with difficulty and danger, in consequence of the exposed character of the anchorage, and the heavy swell which frequently rolls in from the Indian Ocean; but it is hoped that a remedy will be found for this evil, when the extensive harbour improvements now in progress are completed.

The general character of the country is said to be highly favourable to the enterprise of British settlers, who have come in considerable numbers to occupy the farms which have been

allotted to them by Government. These grants have been made in consideration of services already rendered, or to be given in future, for the defence of the country, if necessary. In addition to these farms, which are generally occupied by enterprising young colonists, on condition of militia service, there are numerous military posts established in various parts of the country, which, together with the advance of religion and civilization, afford a tolerable guarantee for the future safety of the colony of the Cape of Good Hope.* To this most important and interesting portion of South Africa we would now direct the attention of the reader.

The CAPE COLONY has been enlarged in its territorial dimensions from time to time, and is now bounded on the north and the north-east by the Orange river, which divides it from Great Namaqualand, Griqualand, and the Free State republic; on the east and north-east by the 'Tees, a small tributary of the Orange River, to its source, thence along the Stormbergen, the Indwe, and Keiskamma rivers, to the sea, which divides it from Basutuland, Kaffirland, and British Kaffraria; on the south by the Indian Ocean; and on the west by the Atlantic.

In order to obtain a correct view of the Cape Colony, we must consider it in its two grand compartments, the Eastern and Western Provinces. These are again subdivided into electoral divisions, the Eastern Province sending seven members to Parliament, and the Western Province eight. Whilst the two provinces possess many features in common with each other, there are, at the same time, some points of difference which are worthy of notice, and which may, perhaps, in some measure, account for that want of unanimity and hearty co-operation which we have often observed and deplored in people inhabiting the east and west "ends of the colony," to use their own phrase.

The Eastern Province is, to a considerable extent, inhabited by English settlers, and their descendants, whose history will be noticed hereafter. It is divided into ten electoral divisions, with their civil Commissioners, Magistrates, and periodical courts,

* Since the above was written, British Kaffraria has been annexed to the Cape Colony, by an Act of the Colonial Parliament, passed, after a very animated debate, in the session of 1865.

namely:—Albany, Port Elizabeth, Uitenhage, Fort Beaufort, Graaff-Reinet, Somerset (East), Cradock, Colesberg, Albert, and Victoria. A few brief observations in reference to each of these divisions may help to give a clear view of the character of the country, and be of service when future reference is made to the respective localities.

Graham's Town, the capital of the Eastern Province, and the principal town in the electoral division of Albany, is situated in a pleasant valley about six hundred miles from the Cape, and thirty from the nearest point of the sea-coast. It is well laid out with wide streets, and contains many good buildings. Since the appointment of a Bishop it has been raised to the dignity of an episcopal city. The population, according to the last census, is 8,188. The coast region of this division, called Lower Albany, and formerly known as the Zuurveld, is suitable for agricultural purposes; but the highland district, or Upper Albany, is better adapted for sheep farming, which is the principal occupation of the settlers in these parts. Bathurst is a pleasant little country town, and gives its name to a district now incorporated with the Albany division. Port Francis is a rising little seaport at the mouth of the Kowie river; and Salem and Riebeek are pleasant little villages.

Port Elizabeth is the principal seaport town on the south-eastern coast of the Cape Colony, as well as the principal place in the electoral division to which it gives its name. A few years ago it was a mere village, and presented a very uninviting appearance to the view of the mariner, as he entered Algoa Bay, on the margin of which it stands; but it is now a rising and respectable town, with many good dwellings, shops, and warehouses, and a population of 9,043. Walmer and Korsten are the only villages in this division; the former is six miles west, and the latter four miles east, of Port Elizabeth.

Uitenhage is a considerable inland town, situated on the Zwartkop river, about twenty miles from Port Elizabeth, and is favoured with a pleasant and fertile site. The dwelling-houses, many of which are neat and respectable, generally stand in their own separate allotments, surrounded by beautiful gardens and orchards, which give a rural and pleasing aspect to the place.

The villages in the Uitenhage district are Darlington, Alexandria, Colchester, Jansenville, and Humansdorp.

Fort Beaufort is an important town in immediate connexion with Stockenstrom, or the Kat River Settlement, and is chiefly remarkable for its extensive array of military buildings, being favourably situated for the defence of the colony in the time of Kaffir wars. The division is generally mountainous and well wooded; and, in the Kat River valley especially, it is well watered and fertile. The principal villages are Eland's Post, or Seymour, and Philipton.

Somerset (East) is a rising town, situated at the foot of a range of mountains called the Boschbergen, on the Little Fish River, in a beautiful country. It gives its name to an extensive electoral division, celebrated for its grazing farms and sheep-walks. The only other place of consequence in the district is the rising little town of Bedford.

Graaff-Reinett is one of the largest inland towns of the Cape Colony. It is beautifully situated on the banks of the Sunday's River; and the streets are tastefully laid out, and planted with orange and other trees, which give a rural and pleasant aspect to the place. The division to which the town gives its name includes a high mountain range, called the Sneeubergen (Snow Mountains). The highest mountain in the colony, the Compassberg, which rises to an elevation of nine thousand feet, is situated in this division. The principal towns and villages are Murraysberg, Aberdeen, and Richmond.

Cradock is a small but important town, which stands in the centre of an elevated basin, surrounded by mountains, and forming the electoral division to which the town gives its name. In these mountains, which are frequently covered with snow in winter, several periodical streams take their rise, and unite to form the Great Fish River, which flows past the town. Several salt-pans are found in this division; but it cannot boast of any other towns or villages, besides the one already named.

Colesberg is an advanced post on the far distant northern frontier of the colony, being situated only twelve miles south of the Orange River, and gives its name to an extensive, but somewhat wild, dry, and barren, electoral division. Since the form-

ation of dams to preserve the water after the rains, sheep farming has been carried on with considerable success; and this division is becoming famous for the excellent quality of its wool. The other towns and villages are Hanover, Hope Town, and Middelburg.

Albert is an electoral division, so called in honour of the late Prince Consort, the chief towns of which are Burghersdorp, on the Stormberg Spruit, and Aliwal (North), on the Orange River. The only other places of consequence are the extensive native location and Mission of Wittebergen, and the new village of Dordrecht. This also is chiefly a sheep-farming district.

Victoria is a remote and newly-formed electoral division, so called in honour of the Queen of England, the capital of which is Queen's Town. It is a highly fertile and well-watered region; and, since its separation from Kaffirland by Sir George Cathcart in 1853, it has been rapidly filling up with European settlers, to whom special advantages were offered, with a view to the defence of the colony.

In our brief topographical survey we now turn to the Western Province of the Cape Colony, which is also divided into ten electoral divisions, for judicial and fiscal purposes, and which, with their respective towns and villages, call for a few brief notices; namely, the Cape, Malmsbury, Stellenbosch, Paarl, Worcester, Caledon, Swellendam, George, Beaufort (West), and Clanwilliam.

Cape Town, the capital of the Colony, is situated in a contracted valley, and on the margin of an extensive bay, with Table Mountain immediately behind, which rises up almost like a perpendicular wall of granite to the height of four thousand feet, and, with its horizontal summit, from which it takes its name, presents a singular appearance on entering the harbour. The streets are laid out at right angles, and many of the buildings are of a substantial and elegant character. Some of the stores, or shops, and warehouses, with elegant plate-glass windows and highly ornamental fronts, would be no discredit to any city in Europe. The town being lighted with gas, and cabs and omnibusses plying in every direction, with now and then the shrill sound of the railway whistle, and the loud snorting of the

iron horse, as the train leaves for the country, the place is more English in its character than any other we have seen in foreign lands. On leaving the city, and crossing the dreary sandy Cape Flats which terminate at False Bay, and separate Table Mountain from the interior districts, we come to the more fertile regions of Tigerberg and Koeberg, celebrated for their corn farms, all included in the Cape division, with the village of D'Urban for their centre. But the towns and villages in the immediate neighbourhood of the city demand a brief description.

Rondebosch is a pleasant little village four miles from Cape Town. It consists of a number of detached cottages and respectable mansions, which are situated on each side of the road at considerable and irregular intervals, separated from each other by fields, gardens, and vineyards. Mowbray may be regarded as a continuation of Rondebosch, and consists of dwelling-houses of a similar description to those already mentioned. They are occupied chiefly by Cape Town merchants and Government officials, who are glad to escape from the heat and dust of the city to this agreeable locality when they have finished the business of the day.

Proceeding along a tolerably good road, each side of which is lined with oak or fir trees, with here and there a beautiful mansion embowered in verdant foliage, we come to the rural but straggling village of Claremont, about six miles from Cape Town, in which are many pleasant dwelling-houses.

Wynberg is situated about eight miles from the capital, partly behind Table Mountain, and is a beautiful village, and celebrated as a healthy and agreeable place of resort for Indian visitors. A railroad having been recently opened between Cape Town and Wynberg, calling at the intermediate places, every facility is afforded for a country residence to parties whose chief duties are in the city.

After leaving Wynberg, the road soon becomes more dreary. On the right we have a range of rugged mountains, at the foot of which are situated a few scattered farms, and on the left a vast sandy plain, on which may be seen occasional patches of cultivation, with here and there a poor labourer's cottage. To

the right we notice in the distance Constantia, a small district celebrated for the quality of its wine. After travelling a distance of about fifteen miles from Cape Town, we reach the sea-shore, at the top of False Bay, on the opposite side of the peninsula. Along this shore, with the waves dashing up among the rocks, the road leads to Simon's Town, which may be seen in the distance, through Kalk Bay, a straggling marine village, and a fashionable little watering-place.

Simon's Town is a lively bustling little place, situated in an amphitheatre of rugged mountains, with very little land available for cultivation. It contains some good buildings, the most prominent of which is the Wesleyan chapel, which stands in a conspicuous situation on an eminence above the town. This place derives its chief importance from its military and naval establishments, including the Government dockyards, and from the bay, which affords a secure harbour for shipping in all weathers.

Malmsbury is a pleasant village about forty miles from Cape Town, in the direct road to Namaqualand, and gives its name to an electoral division, which comprises a large agricultural district, including Zwartland, Saldanha Bay, and the villages of Picketberg, Hopefield, and Darling.

Stellenbosch is an ancient and important agricultural town nearly thirty miles from Cape Town. It is pleasantly situated on the north bank of the Eerste river, at the head of a beautiful and fertile valley. The streets are straight, and intersect each other at right angles. Most of the houses are built after the old Dutch style of architecture, with highly ornamented gables and thatched roofs: they are nevertheless substantial and respectable in their appearance. A stream of pure water runs along each side of the principal streets, which are also lined with rows of oak trees, which afford a refreshing shade in the summer season, and add much to the beauty of the place. The only other places of consequence in the Stellenbosch division are Somerset (West), about thirty miles from Cape Town, on the high road to Port Elizabeth and Fransche-Hoek, at the foot of a range of stupendous mountains.

Paarl is a scattered district or hamlet, rather than a village,

thirty-eight miles from Cape Town; but it is a place of exquisite rural beauty. The dwelling-houses stand at a distance from each other, along an extensive plain at the foot of a mountain. The intervals are occupied by gardens and vineyards, which give to the neighbourhood a charming prospect, when seen from a distance. The Paarl Division includes the village of Wellington, about seven miles further, to which a railway has been opened from Cape Town, affording great facilities for travelling to these and the intervening places.

Worcester is an important inland agricultural town, about eighty miles from the Cape, and is approached through a stupendous mountain pass, called Bain's Kloof, in honour of the engineer who constructed the road. This place is the centre of a populous district comprised in the electoral division of Worcester, including the rural villages of Tulbagh and Ceres.

Caledon is a pleasant little town, situated behind the first mountain range from the Cape, and about seventy miles from the capital of the colony. It gives its name to an electoral division, which includes an extensive tract of undulating country, with the interesting villages of Bredasdorp, Napiersdorp, Elim, Villiersdorp, and Gnadendal.

Swellendam is an ancient inland colonial town, founded in 1745, on the high road to the north-eastern frontier, and about one hundred and forty miles from Cape Town. It is the centre of an important and populous agricultural electoral division, to which it gives its name, embracing many large farms, and the rising villages of Heidelberg, Riversdale, Robertson, Ladysmith, and Montague.

George is the name of a straggling village and electoral division, still farther away in the interior, about two hundred and ninety miles from Cape Town, which are traversed in their entire length by the highway to the frontier. This division includes also the villages of Oudtshoorn, Aliwal (South), Melville, and Belvidere.

Beaufort (West) is a new and rising village, in a wild and remote district near the Orange River, three hundred and thirty miles from Cape Town, and gives its name to an electoral division, which includes an immense tract of country not well

adapted for agricultural purposes, but suitable for sheep farms, of which there are a great number. This division includes also the villages of Frazerburg, Prince Albert, and Victoria.

Clanwilliam is the most extensive division in the Western Province, embracing the whole region of Little Namaqualand, as far as the Orange River. The village which gives its name to this division, is situated in a romantic valley in the Cedar Mountains, and is the place of residence of the Civil Commissioner, whose jurisdiction extends to the villages of Calvinia, Khamiesberg, and Springbok Fontein.

This topographical survey would have been much more minute and full in its descriptions, had our limits admitted of amplification; but, brief and imperfect as it is, it may serve to give some idea of the character of Southern Africa as a country, and be of service where reference is made to different localities in the course of our Missionary narrative.

CHAPTER II.

NATIVE TRIBES AND COLONISTS.

Discovery of the Cape—Early History—Settled by the Dutch—Taken by the English—Hottentots—Their Origin—Character—Language—Bushmen—Namaquas—Korannas—Griquas—Other coloured Persons—Kaffirs—Their Appearance—Dress—Occupation—Food—Superstitions—Language—Different Tribes—Amakosas—Amazulus—Bechuanas—Damaras—Negroes—Their History—Character—Malays—Their Origin—Personal Appearance—Dress—Food—Numbers—Religion—European Colonists—Dutch—English—Scotch—Irish—French—Germans.

The extensive and interesting country, which has just passed under review, and which is known by the general name of Southern Africa, is inhabited by people belonging to various nations and tribes, of different shades of complexion, and speaking different languages. Some of these may be regarded as

aborigines, properly so called, whilst many more have come from distant regions, settled in the country, and adopted it as their home. Perhaps the most intelligent and correct view of the character and circumstances of the population will be obtained by a glance at the manner in which this portion of the globe first became known to the civilized world, and the course which events have taken from that time to the present, so far as they affect the condition of the inhabitants.

The discovery of the Cape of Good Hope is, by general consent, awarded to Bartholomew Diaz, a native of Portugal, who flourished in the latter part of the fourteenth century. This enterprising voyager, having been commissioned by his Sovereign, John II., to seek for a maritime passage to India, embarked on his perilous project in the year 1486. After tracing upwards of two thousand miles of the unknown western coast, he came in sight of the bold promontory since designated "Table Mountain," and which forms the termination of the vast continent of Africa in this direction. Here he was overtaken by a violent tempest, which for the present obstructed his further progress; and, having named the peninsula which he had discovered the "Cape of Storms," he returned to his own country, supposing he had reached the utmost limits of practical navigation to the southward. The King of Portugal, however, was more sanguine in his views; and anticipating still further success, he changed the name of the great southern promontory, discovered by Diaz, to that of the "Cape of Good Hope." He, moreover, commissioned the navigator to proceed on a second voyage of discovery, with a view to explore the unknown regions beyond; but on this occasion Diaz met with still greater disasters, and ultimately found a watery grave not far from the place where he was obliged to relinquish his first enterprise.

About ten years afterwards the celebrated Gama was employed in a similar service by his enterprising Sovereign Emanuel II., when he succeeded in doubling the Cape; and on his return reported the result to the King, who immediately dispatched other ships, for the purpose of examining more minutely a place which appeared of such great importance in its relation to India. On their arrival, they came to anchor in Table Bay, near to

Robin Island; and the sailors lowered their boats, and went on shore, where they found a barren country, inhabited by wandering tribes of Hottentots, who were living in a state of extreme barbarism.

Although these early voyages of the Portuguese were generally undertaken with a professed regard for God and religion, the holy sacrament being frequently administered to the sailors, and wooden crosses erected with great pomp where they landed, it is lamentable to find that in their general proceedings and treatment of the natives their conduct was anything but Christian. On one occasion, when the Portuguese were on shore at the Cape with the natives, a pair of buckles, worn by one of the sailors, attracted the attention of the savages. A dispute ensued, which ended in a serious quarrel, and a massacre of seventy-five persons, among whom were Franciscus de Almyda, deputy King of Portugal, and two of his Captains, who were shot with poisoned arrows. Some time afterwards a party of Portuguese landed at the same place, and knowing that the Hottentots were fond of shining ornaments, they took on shore with them a beautiful brass cannon, professedly as a present for the Chief. To the cannon, which was loaded with musket balls, were attached a couple of ropes, that the natives might drag it away to their "great place." Not aware that this beautiful shining object was an instrument of destruction, they readily took hold of the ropes, and when they were all in a line with the mouth of the gun, a person previously appointed for the purpose fired it off, when a number of poor hapless people were hurried into eternity, whilst the few who escaped fled to the mountains in astonishment and dismay.

Although the Cape of Good Hope was first discovered by the Portuguese, it does not appear that they formed any permanent settlement there; but merely used it as a convenient place of call and refreshment for their vessels when on their way to and from India. It seems also to have been occasionally used by the English for the same purpose, inscriptions having been found cut in the trees and rocks with the respective dates of 1604, 1620, and 1622.

In the year 1652, the Dutch East India Company took formal

possession of this part of South Africa. The first Governor was Jan Van Riebeek, a man of singular ability and genuine piety. As might be expected, under such a leader, every public proceeding in connexion with the establishment of the colony was sanctified by the word of God and prayer. The memory of this good man is still held in high esteem by the inhabitants; and his portrait adorns the Stad-huis, or Town Hall, in Cape Town. At an early period of the settlement the celebrated castle was erected, as well as several houses on the margin of Table Bay. The number of colonists was increased from time to time by the arrival of emigrants from Holland; and although quite circumscribed in its limits, the colony enjoyed a considerable measure of prosperity for several years.

In 1795, the Cape of Good Hope was captured by the British, under Sir James Craig; and, in the month of May, 1797, Lord Macartney arrived from England to take charge of the government. In 1802, the colony was restored to the Dutch, at the peace of Amiens; but, on the breaking out of war again, in 1806, it was re-taken by the English, under Sir David Baird. Since this period it has continued in our possession, and has gradually advanced to its present state of prosperity.

The boundaries of the Cape Colony have varied considerably at different periods. At first they embraced only a very small quantity of land in the immediate vicinity of the capital, as far as Salt River; but now the territory claimed by the British Government extends from the extreme point of the peninsula to the Orange River, as stated in a former chapter, a distance of six hundred miles on the Western Coast, and to the Keiskamma river, an equal distance on the Eastern Coast. Beyond these limits lie British Kaffraria, recently annexed to the Cape Colony, the Colony of Natal, the Orange Free State, the Transvaal Republic, Kaffirland, Basutuland, Griqualand, Namaqualand, and Damaraland, as briefly described in the last chapter. We now proceed to give some account of the people inhabiting these countries, as preparatory to a narrative of the means which have been adopted to promote their spiritual interests, and to raise them to a higher state of civilization, as well as of social and moral excellency.

Diversified as are the inhabitants of Southern Africa, they may all with propriety be classified under the following general heads, namely:—Hottentots, Kaffirs, Negroes, Malays, and European settlers.

HOTTENTOTS.

The real aborigines of the Cape of Good Hope are undoubtedly the deeply degraded race called Hottentots, whose origin and early history are involved in much obscurity. Some African travellers and ethnologists have expressed the opinion that, from the resemblance of this singular section of the human race, in complexion and features, to the Chinese and the ancient Egyptians, they must all have had one common origin and home; and that the progenitors of the Hottentot race must, at a remote period, have come from the valley of the Nile, and, by degrees, have travelled the whole length of the continent. Be this as it may, there is no doubt but this tribe of Africans, like many others, has undergone considerable change since the country was first visited by Europeans.

The Hottentots of the Cape are generally short and slender in their persons, of yellowish complexion, high cheek-bones, short forehead, and woolly hair, thinly growing in short knobs, and scarcely covering the head. In disposition they are mild and timid; and, although deeply degraded, they are not by any means so stupid as some have represented them to be. They possess a tolerable share of native talent, but they lack energy to call it into action. They are proverbially indolent; and, in their natural state, eating and sleeping appear to be the objects of their highest ambition. They are, nevertheless, easily trained to any kind of light labour and domestic duties. They make excellent shepherds and house servants, and are very useful to the farmers, amongst whom they chiefly reside. When brought under the influence of religion, they are readily impressed with the truth; and we have known many of them who have not only spoken the English or Dutch language with fluency, but have learned to read the Scriptures for themselves, to pray to God, and to worship in His sanctuary with a solemnity and decorum which might put to shame many professing Chris-

tians of other lands, who live in the habitual neglect of these sacred duties. A few also from among these poor outcasts have been raised to the higher work of preaching the Gospel to their fellow-countrymen.

There are now very few real Hottentots remaining at the Cape. They have, to a considerable extent, become amalgamated with other native hordes, or with the descendants of the original Dutch settlers, and form distinct classes of people yet to be described. The few who still continue unmixed with other tribes are to be found in small detached settlements, far from the abodes of civilized men, at the respective Mission Stations, or in the service of the Dutch Boers. Perhaps, properly speaking, the wandering tribes of Bushmen found in the interior are almost the only remaining representatives of the original unmixed Hottentot race. These are certainly the most abject and miserable specimens of humanity that we ever beheld, in any country. They are extremely diminutive of stature,—some of them standing not more than three or four feet high,—and remarkably thin and haggard in their appearance. They wander about in the desert, destitute of clothing, save a piece of sheepskin thrown round the waist, with their bows and poisoned arrows stuck in the hair of their heads; and obtain a miserable subsistence from the uncertain produce of the chase, roots which they dig up, and the larvæ of ants, with an occasional treat of locusts and wild honey. Bushmen never cultivate the ground; neither do they possess cattle, unless we make an exception in some cases where a few goats may be kept.

The Hottentot language is a strange gibberish, and very difficult for an European to learn, unless he is accustomed to hear it from his childhood. Almost all the monosyllables, and the leading syllables in compound words, are thrown out of the mouth with a sudden retraction of the tongue from the teeth to the palate, and sound not unlike the clacking of a hen with her chickens. These strange clicks are, nevertheless, arranged according to rule, and must occur at the proper place, or the sense of the word is entirely spoiled. Difficult as this language is, it has, notwithstanding, been reduced to a grammatical form by the Missionaries. Some portions of Scripture have been

translated into it, and the Gospel has been preached to this degraded people, in some places, in their own tongue.

The Namaquas, who occupy a large tract of country already described, are evidently a branch of the Hottentot family. Having for generations past come in contact and, to some extent, intermixed with other tribes of men, they now appear much superior to the parent race from which they have descended. They possess the same general complexion, cast of countenance, and outline of feature; but are taller, and more independent in their bearing. The Namaquas resident within the Cape Colony have generally become civilized. They cultivate the ground, possess herds of cattle, waggons, and horses; and, in the knowledge of letters, and other branches of general information, they have, in some instances, got in advance of their neighbours, the Dutch Boers, as will be seen when we come to speak of Mission stations established among them. In Great Namaqualand, beyond the colonial boundary, the people are less advanced, inasmuch as they have not been favoured with the same privileges, and occupy a country where agriculture is almost out of the question. They, nevertheless, own extensive herds of cattle, and waggons, with which they move about from place to place, as the state of the pastures and the seasons require. This interesting people are divided into numerous petty tribes, under the leadership of separate Chiefs or Captains, and will come under our notice again in the course of our narrative.

The Korannas, another branch of the Hottentot family, resemble the Namaquas in the leading features of their character and condition, and therefore do not call for a separate description to any great extent. They live in small detached tribes, under separate petty Chiefs, in the same manner as their neighbours; and wander about with flocks and herds over an extensive tract of country, lying between Griqualand on the east, and Namaqualand on the west. It is a very easy matter with these people to remove a town or a village; for they can take to pieces their spiral-shaped huts, made of sticks and mats, in a few minutes, pack them on the backs of their oxen, with their other goods and chattels, and march off to their next encampment. Their cultivation is limited almost entirely to

the native tobacco plant, with sometimes a little maize, pumpkins, or melons; and they subsist chiefly upon the milk of their flocks, with an occasional feast of animal food taken from the fold or procured by the chase. My friend, George Thompson, Esq., who travelled among the Korannas many years ago, thus describes a party of them whom he saw:—"They were miserable-looking beings, emaciated and lank, with the withered skin hanging in folds on their sides; while a belt bound tight round their bodies indicated that they were suffering, like myself, from long privation of food. I attempted to make them understand by signs that I was in want of provisions, and would gladly purchase some; but they replied in a language which could not be misunderstood by shaking their heads, and pointing to the *girdle of famine* tied round their stomachs."

The Griquas are a mixed race of Hottentot descent on the mother's side, whilst they claim paternal relationship originally to the Dutch Boers. They are a numerous and respectable tribe of natives, and occupy an extensive tract of country along the northern bank of the Orange River, under their own independent Chiefs. Under the instructions of the Missionaries, the Griquas have risen to a pleasing state of civilization; and some of the most intelligent and wealthy among them own good farms and extensive herds and flocks. A similar class of people are found in various parts of the colony, dispersed among the farmers, known by the uncouth name of "Bastards," a separate description of whom is unnecessary.

In addition to the different tribes of people already mentioned as being in some measure of Hottentot descent, we have in the colonial towns and villages a number of coloured persons, many of whom are intelligent and truly respectable. They follow various branches of trade, and are useful members of civil society. Those who are brought under the influence of religion, are generally very active in the cause of the Redeemer, and are useful members of different branches of the Christian Church.

KAFFIRS.

The name Kaffir is somewhat vague and indefinite in its sig-

nification. It simply means "infidel," or "unbeliever;" and in Mohammedan countries is applied exclusively to all who are not Mussulmans. In relation to Africa, however, the term has become applicable of late years to a numerous and powerful race of people inhabiting the south-eastern coast. Very little is known of the origin and early history of this people. It is generally admitted, however, that the country which they now occupy has not been their home for many generations, and that they must have originally come from the northward. They are much superior in their personal appearance, and in their mental qualities, to most of the other African tribes. They are thus described by the traveller Barrow, "There is perhaps not any nation under heaven that can produce so fine a race of men as the Kaffirs. They are tall, stout, muscular, well-made, elegant figures. Their countenance is ever indicative of cheerfulness and contentment. Their skin, which verges towards black, and their short curly hair, are rubbed over with a solution of red ochre, which produces an appearance far from disagreeable." The persons of the women are not so handsome. Accustomed to field labour, as well as to domestic drudgery, the ladies are masculine and robust in their appearance, and generally of short stature, as compared with their lords. The colour of their eyes is sparkling jet, whilst their teeth are pearly white and remarkably regular. Although the Kaffir is of similar complexion to the Negro, he has neither the thick lips nor the flat nose which distinguish the inhabitants of the higher regions of the continent.

The carosse, or mantle of tanned skins, is the chief article of dress used by both sexes among the Kaffirs. That of the females is distinguished by a thong of leather suspended from the shoulder, and loaded with ornaments of various kinds. In addition to the carosse, the females wear a kind of petticoat made of leather, and a small apron fringed with beads. Indeed, they are passionately fond of ornaments of all kinds; and we have seen them literally loaded with beads of various sizes and colour. They also use buttons, buckles, iron and copper rings, for the same purpose. The Kaffir Chief wears a carosse of tiger, or more properly speaking, leopard skin, a kind of

garb which no person of inferior rank is allowed to assume. In addition to this mark of royalty, he carries, or has carried before him, an elephant's tail, which is equivalent to the royal sceptre in more civilized countries. Like most of the other native tribes of South Africa, the Kaffirs live in huts formed of sticks, and made water-tight with rush matting, in shape resembling beehives, and easily moved from place to place.

As they occupy a country which is better adapted for agricultural purposes than many other parts of Southern Africa, the Kaffirs pay more attention to the cultivation of the soil than most other native tribes. Whilst the men and boys are engaged in attending to the cattle, the women and girls build the huts, cultivate the ground, manufacture earthen pots, and construct baskets of the cyprus grass. They plant most extensively the Kaffir corn, which is a species of millet, also maize, kidney beans, pumpkins, Indian corn, and water melons. The native mode of preparing the ground for seed, by the use of a wooden hoe, is very rude and simple; but of late years many improvements have been introduced by the Missionaries. When they first beheld the plough in operation, they gazed at each other with blank astonishment. At length an old Chief, recovering from his amazement, broke the silence by exclaiming with delight, "See how the thing tears up the ground with its mouth: it is of more value than five wives!"

The food of the Kaffirs, and their mode of living, is very simple. They seldom take more than two meals a day. These consist chiefly of boiled corn and milk, with slight modifications according to circumstances. They seldom eat animal food, except on the occasions of great festivals: then they consume an enormous quantity, and abandon themselves to a life of dissipation for several days together. Kaffir beer is made with an infusion of millet which has undergone a regular process of drying, grinding, boiling, and fermenting, somewhat after the plan of preparing malt in civilized countries, and is very intoxicating. Tobacco and snuff are in high estimation; the former they smoke out of a highly finished wooden pipe, and the latter they convey to their distended nostrils, not with the finger and thumb, which they would

consider vulgar, but with a small iron or ivory spoon, which they carry stuck in their hair for the purpose.

Those who have been most intimately acquainted with the various Kaffir tribes, have not discovered among them any traces of a religious system, properly so called, either idolatrous or otherwise, or anything deserving the name of religious rites or ceremonies. The nearest approach to it is the practice of throwing, each person, a stone to certain heaps which they pass when on a journey; but this appears to be done either in memory of the dead, or with a superstitious notion of securing safety while travelling. Circumcision is universally practised; but no religious idea is associated with the ceremony. They have a vague notion of a Supreme Being, whom they call Uhlanga or Utixo, and of a future state of being, but no notion of rewards or punishments. They believe in witchcraft; and the rain-makers and witch-doctors drive a very profitable trade among their deluded fellow-countrymen.

This brief description of the appearance, and manners, and customs of the Kaffirs will generally apply to the bold and warlike people which bear that name. But it must be remembered that they exist in a great variety of tribes, under their paramount and petty Chiefs, scattered over a vast extent of country, although they speak the same language, in dialects with shades of difference one from the other. We already have some knowledge of the following tribes: namely, the Amakosa * Kaffirs, including the minor tribes of Gaika, Slambie, Gonubi, and some others living in British Kaffraria; Amagaleka, beyond the Great Kei; Amatembu, or Tambookies, in Kaffirland proper; Amaponda, between the Bashee and the Umzimculu; Amabaxa, north and east of the latter; Amalunga, in Natal, and on the northern border; Amazulu, east of Natal; Amazwasi, near Delagoa Bay; Amatabile, south of the Zambezi, under Moselikatse; Amafengu, or Fingoes, once living in a state of slavery among the other Kaffir tribes, but freed by the British, and now living in locations provided for them in the Cape Colony. In addition to these there are other tribes of natives in South Africa of kindred character, and which might come under the

* The prefix Ama signifies "people" or "tribe."

general head of Kaffirs, but which, nevertheless, have some shades of difference, and seem to require a brief separate notice.

We refer to the tribes which speak the Sechuana language, which differs considerably frem the Kaffir proper, although it may perhaps be traced to the same origin. This class includes the Basutus, north-west of the Maluti mountains; the Bechuanas, north of the Orange River; and the Batclaps, Bamungwatas, Bakweins, Makolola, &c., north and west of the Boer Republic, and the Vaal and Orange Rivers. The most powerful of these tribes in the neighbourhood of the Cape Colony, is the Basutus, under the paramount Chief Moshesh. These people have made considerable progress in the arts of civilized life, under the direction of their Missionaries; and the old Chief himself is a remarkable instance of native talent, shrewdness, and sagacity. The Basutus will give to the world an interesting specimen of the ability of the African for self-government and advancement in civilization, if they be protected, and not crushed by their neighbours of fairer complexion.

The Damaras and Ovampos, to the north of Great Namaqualand, form another branch of this extensive family of South African tribes. These people speak a language somewhat different to those already mentioned; and yet it is no doubt traceable to the same fountain.

NEGROES.

Many of the native tribes of South Africa already mentioned are of jet black complexion; and some of them, as the Damaras, for instance, whose home is in the far north, possess other features which distinguish the Negro character. A few individuals from these remote regions find their way to the Cape Colony in the service of African traders, and never return. But in addition to these there are a considerable number of real Negroes and their descendants resident at the Cape, who have been rescued from slavers by British men-of-war, whilst cruising chiefly off the eastern coast, in the Mozambique Channel. These liberated Africans have been brought to the Cape at different times, and have found employment as domestic servants, fishermen, and field labourers, in which capacities they have been

very useful to the community. They are now found dispersed over various parts of the colony, and many of them have been brought under religious influences, and have become sober and industrious citizens.

MALAYS.

In addition to the various tribes of natives and other coloured inhabitants of the Cape Colony already mentioned, there is a numerous class of people called Malays. Their origin is to be traced to an early period of the possession of the colony by the Dutch. The Cape being a convenient place of call in voyages between Europe and India, a few Dutch settlers arrived there from Batavia as early as 1652, bringing their Malay servants with them. Slavery had existed for some time previously at Java; but it is said that most of the natives of the east who were first brought to South Africa came as free servants, and were registered as slaves on their arrival at the Cape. Be this as it may, there is no doubt but the number of Malays was subsequently increased by additional importations at various times, and under various circumstances. Government documents of 1710 record the introduction of convicts from Java and Ceylon, and the names of a number of persons are given who were employed on the public works, under sentence of banishment, some of whom were afterwards pardoned, and intermixed with this class of the inhabitants. In 1725, several Chiefs of Java were banished to the Cape, as a punishment for the part they had taken in a grand conspiracy for destroying Dutch dominion by the slaughter of every Christian in the island. Again, in 1737, and in 1749, a number of Malays of distinction were sentenced to exile, and brought to the colony as state prisoners.* In the year 1821, a

* One of these was regarded as an eminent saint, and to him some wonderful miracles were attributed. Amongst other supernatural feats, he is said to have saved from destruction the crew and passengers of the ship which conveyed him to Africa, by converting the sea water into pure water, when the ship's supply of the latter was exhausted. This distinguished personage was buried on his own estate near Stellenbosch, now the property of Mr. Cloete of Sandfleet; and his mausoleum, which is regarded with veneration, and kept in good repair, is visited as a shrine by multitudes of Malay pilgrims from various parts of the country.

number of distinguished Arabs from the island of Joanna, in the Mozambique Channel, visited the colony, some of whom adopted the country as their future home, being kindly received by their brethren of the same religious faith, and ultimately amalgamated with them.

From all these sources, with the occasional arrival of Malay slaves with their masters from the east, the present race of Malays has sprung; and being all rigid Mohammedans, they have readily amalgamated, and form a distinct class of people, notwithstanding the shades of difference in their national origin. A large proportion of them were in a state of bondage, in common with many other black and coloured inhabitants of the Cape Colony, till the general emancipation throughout the British empire, in 1834, when they were all made free. A very few of the modern Malays are the children of Java-born parents, the greater proportion of them having descended from parents born in the colony. There are a few families who pride themselves in being Malay-Arabian in their descent, whilst several more of the present generation are the immediate offspring of female slaves and Dutch masters.

In personal appearance the Cape Malays differ from any other class of inhabitants. They are generally of middle stature, and of slight but sinewy frame; their eyes are small and sparkling; their hair black and silky; their features are slightly compressed, but expressive, whilst the face is somewhat elongated, and oval-shaped. The complexion varies from a yellow or light brown, to a deep olive. The men cut close the hair of the head, but allow the moustache and beard to grow, trimming the latter into a peculiar peaked form. The head-dress of the Malay man is a small, closely-tied turban of crimson cloth; his other covering, a neck-scarf, a vest of gay colours, a long jacket, and wide trousers. Out of doors he wears a hat of pyramidal shape, made of the palm-leafed grass, over his cap of crimson. Some of the Priests, and all who have achieved a pilgrimage to Mecca, affect an oriental dress, —cashmere shawls, massy turbans, and long flowing robes of printed cotton or silk. The women wear their hair in tresses, which are long, black, and glossy; brushed back from the

temples, and fastened behind the head by a large gold or silver bodkin. Their dress, which on gala days is of silk or other expensive material, (but ordinarily of cotton,) differs from that of European females, in having a short body or spencer of a different colour from the wide skirt, to which it is attached. They never wear bonnets, hats, or other covering for their heads, nor does a vestige of the eastern custom of veiling remain with them. In choice of colours and arrangement they often display considerable taste, and appreciation of effect; their well chosen and somewhat showy attire adding a charm to their personal graces. Their figures are generally good, and their features not devoid of comeliness.

The food of the Malays consists chiefly of fish and rice, and occasionally of flesh, meat, and different kinds of vegetables. Of pork, however, they dare not partake, nor yet of any animal which has not been killed by a Priest, who, in slaughtering, performs a certain ceremony, which is considered of great importance by the people. Every butcher in Cape Town is obliged to keep a Malay Priest in his pay, who comes daily to the shambles to attend to this duty, or he would not be able to sell any meat to this class of the community.

As no distinction is made between this and other classes of coloured persons, when the census is taken, we cannot state the certain number of Malays which there are in the Cape Colony; but from a careful calculation we think they cannot be fewer than ten thousand; seven thousand of whom may reside in Cape Town, whilst the remainder are scattered abroad, in different towns and villages, chiefly of the Western Province. The Malays are industrious and thrifty in their habits; and many of them have acquired considerable property by dint of persevering efforts. They make good mechanics, coachmen, gardeners, and fishermen; and we have generally found them civil and respectful when in our employ.

Although strict Mohammedans, polygamy is not generally practised by them. They abstain from the use of wine and spirituous liquors, but are fond of trips of pleasure into the country; and it is a pleasant sight on a Monday to see waggon loads of men, women, and children driving off for a holiday.

In Cape Town, Claremont, and some other places, mosques or places of worship have been erected, where the Malays attend for service in considerable numbers, on Fridays, and on their festivals. The Priests who officiate on these occasions are generally more or less acquainted with Arabic, and chant their prayers and portions of the Alkoran with considerable fluency. They are very far from being united in their views and efforts, however, being divided into five different sects, which regard each other with feelings of bitter jealousy. With a view to unite and further instruct the Mohammedans of the Cape of Good Hope in the doctrines of Islamism, the Ottoman Government sent out, a few years ago, a distinguished Effendi from Constantinople, named Abou Beker; but his mission has hitherto been apparently fruitless, several of the Priests resisting his authority with the utmost pertinacity, even to the extent of actions at law.

It has often been matter of regret to strangers visiting the Cape, to see so little direct effort put forth by Christian Ministers and people for the conversion of the Malays of Cape Town; but the fact is, that far more has been done, and is now being done, than mere visitors are aware of. Distinct and separate Missions have repeatedly been organized for their special benefit; but they have invariably been met with the most determined resistance and opposition, by both Priests and people, till they have been necessarily relinquished. Several of the Missionaries and philanthropists of the Cape have come to the conclusion, after many years' experience, that the best means of benefitting the Malays, and winning them over to the faith and practice of Christianity, are those which are most private, silent, and quiet in their operation, as Mission schools, Christian kindness, incidental conversation, and holy living. These means we have known to be very beneficial, and have witnessed some interesting instances of conversion from the ranks of the false prophet to the faith of the Gospel.*

* For further information in reference to this interesting people, see an able pamphlet by John S. Mayson, Esq., of Manchester, on "The Malays of Cape Town, South Africa," being the result of inquiries made by him when on a visit to the Cape of Good Hope, in the year 1854, when the writer had the pleasure of his personal acquaintance.

EUROPEAN COLONISTS.

We now come to notice that portion of the population of the Cape Colony which is of fairer complexion, and whose origin is to be traced to the north; they or their ancestors having at different periods emigrated from the various countries of Europe, and made this their adopted country. The first class of "pale-faced strangers" who visited the country for the purpose of forming a permanent settlement were the Dutch. The Portuguese had been there before, but they soon took their departure. About the middle of the sixteenth century the Dutch took formal possession of the country, from which period, notwithstanding the changes which have taken place in the form of government, they have been the most numerous class of European colonists. They are to be found in every part of Southern Africa; but more especially in the Trans-Vaal Republic, in the Orange Free State, and in the Western Province of the Cape Colony, where their language prevails to a considerable extent among all classes of the community. The favourite occupation of the Dutch is farming: many of them, having obtained grants of extensive tracts of land at an early period, when it was considered of little value, have become quite wealthy, and live in the midst of plenty, after their rude fashion. The Dutch "Boers," as the farmers are invariably called, are remarkable for their hospitality to strangers, if favourably impressed with their character, and the object of their visit. In order to arrive at a right conclusion on these points, they scan the traveller with a keen eye as he approaches their dwellings; and, before he has time to alight from his horse or vehicle, the patriarch of the family generally proposes to him three important questions at one breath, which he is expected to answer without equivocation; namely, "*Wie ben u?*" "*Waar kom u van daan?*" "*Waar ga u?*" That is, in plain English, "Who are you?" "Where do you come from?" "Where are you going?" If the answer to these queries is satisfactory, the farmer says, "*Kom binnen*," that is, "Come in," and from henceforth the traveller is heartily welcome. Beside the Boers who reside in the interior, and in the rural districts, there are

a number of Dutch gentlemen to be found in the towns and villages of the Cape Colony who occupy prominent positions as Ministers, physicians, lawyers, government officers, and merchants; and our intercourse with many of them is remembered with pleasure.

Since the Cape Colony became a permanent appendage to the British crown at an early period of the present century, the number of English settlers has been every year increasing; but the largest accession to this class of colonists was made in the year 1820, when several thousands arrived in the course of a few months, and were located in Albany and other parts of the Eastern Province. That large importation of the British element, with subsequent emigration on a smaller and more gradual scale, has rendered South-Eastern Africa more English in its character than any other portion of the great continent. In the stores of Port Elizabeth and Graham's Town, and on many of the farms in the rural districts of the eastern frontier, the English traveller might almost imagine himself back again in his own country. And of late years the English element in Cape Town and its vicinity has rapidly increased; so that everywhere the English language is daily spoken, and our countrymen are found occupying every possible position in the social scale, from the Governor of the colony to the meanest artisan.

There are also at the Cape, as in most of the colonies of the British empire, a considerable number of Scotch and Irish settlers, located in different parts of the country, who are noted for their industrious and thrifty habits. The largest number of either of these classes of colonists which has ever arrived at one time was the Scottish party of British settlers, who came out in 1820 under Mr. Pringle, the celebrated poet of South Africa. These settled at a place called Glen Lyden, and, although their descendants became scattered in after years, they and their enterprising countrymen who have emigrated at different times form an important part of the European community of the Cape Colony.

In addition to the various classes of inhabitants already mentioned, we have at the Cape of Good Hope a considerable number of French, Germans, and other persons belonging to different

continental nations, a particular description of whom is not necessary. At an early period of the history of the Cape Colony, on the revocation of the Edict of Nantes, a number of French Protestant refugees emigrated to South Africa, that they might have the privilege of worshipping God according to the dictates of their own conscience. These were located by the Dutch Government in a fertile valley called Fransche Hoek, or "French Corner," a spot which we remember well, and which has been rendered additionally interesting by one of the beautiful sonnets of the poet Pringle. These early French settlers addicted themselves to the cultivation of the vine, for which the climate and the soil were found congenial. Their descendants have become, to a considerable extent, amalgamated with the Dutch portion of the community; but the French element of society has been replenished by more recent arrivals from Europe at different times.

At the close of the Crimean war, when the German legions were disbanded, a large number of the soldiers accepted an offer which was made to them of a free passage to the Cape of Good Hope, and grants of land on the eastern frontier, to be held on condition of military service rendered for the defence of the colony. Although the settlement of these Germans does not appear to have answered its intended purpose, the people having become much scattered, it added largely to this particular portion of the European population, and furnished a number of industrious artisans at a time when they were much required.

Thus diversified in national origin, complexion, language, and circumstances, is the population of Southern Africa, both native and European, upon whose temporal and eternal interests the labours of the Missionary and philanthropist are brought to bear. Surely a more important and interesting field of enterprise cannot be found in any other part of the world.

From the perusal of the following chapters the reader will be able to form some idea of what has already been done to supply the spiritual necessities of the inhabitants of Southern Africa, and of what still remains to be done in order to make adequate provision for their religious instruction.

CHAPTER III.

WESLEYAN MISSIONS.

British Settlers—Rev. William Shaw—Stations in Albany—Kaffir Mission—Bechuana Mission—Cape of Good Hope District—Rev. Barnabas Shaw—Little Namaqualand Mission—Rev. E. Edwards—Missionary Journeys—Progress of the work at Khamiesberg—Great Namaqualand Mission—Rev. W. Threlfall—Jacob Links—Johannes Jager—Missionary Martyrs—Execution of the Murderer—Damara Mission—Cape Town and neighbouring Stations—Rev. R. Snowdall—Rev. T. L. Hodgson.

At an early period of the colonial history of the Cape of Good Hope, the wretched condition of the native tribes, and the spiritual destitution of the European settlers, attracted the attention of the friends of Missions; and it is a pleasing fact that, at the present time, a larger number of Missionary agents are employed in Southern Africa than in any other portion of the globe of the same extent. As in many other instances, so in this, the Moravians had the honour of being first in the field, the Rev. George Schmidt having gone out as early as 1737; and, notwithstanding many interruptions at first, their humble and unassuming labours have been made a great blessing to the Hottentots and other native tribes among whom their Missions have been planted. Their first station was Genadendal, (the Vale of Grace,) about one hundred miles from Cape Town, where a large pear tree is still shown, said to have been planted by the Missionary just named. In 1799, the eccentric but zealous Dr. Vanderkemp commenced his labours in Kaffirland, in the service of the London Missionary Society; and, in after years, he was followed by a host of Missionaries from the same institution, who laid the foundation of a great and good work in various parts of the country, which has continued to prosper to the present time. It was not until the year 1814 that the Wesleyan Missionary Society was in a position to take its share in the

evangelization of Southern Africa; but since that period it has been second to none in the zealous and successful prosecution of the great and glorious work. More recently the great field has been entered by the agents of the Scottish, Rhenish, Berlin, Paris, and Hamburg Missionary Societies, all of whom have laboured with more or less success, whilst the English and Dutch Reformed Churches have awaked up and manifested a degree of earnestness in the diffusion of the Gospel unknown in former times. But, notwithstanding the exertions of these multiplied agencies, there is a loud call for much more being done before the claims of this vast continent can be fully met.

In giving a brief historical sketch of the labours of the Wesleyan Missionary Society in Southern Africa, it may be convenient to begin with the Eastern Province of the Cape Colony, and the efforts which have been made to civilize the Kaffir hordes inhabiting the south-eastern coast, although these were not the portions of the field first occupied by its agents.

In the year 1820, a plan having been formed by the British Government to send out about four thousand English emigrants, to occupy an extensive country north of Algoa Bay, the Rev. William Shaw, with Mrs. Shaw, embarked with a party of Wesleyans, Mr. Shaw having been appointed as their Chaplain or Minister, according to a previous arrangement. The settlers had many difficulties to contend with at an early period of their African experience, from unpropitious seasons, the failure of their crops, and other disappointments, in all of which their faithful Pastor shared with them without complaint, being in labours more abundant to supply them with the bread of life. The first two or three years of Mr. Shaw's ministerial life in Southern Africa were spent chiefly in itinerating, visiting, and preaching among the British settlers at their respective locations in Upper and Lower Albany; and he was favoured to realize a pleasing measure of success. These unwearied efforts resulted in the formation of stations, societies, and Sunday schools, and the erection of substantial chapels in Graham's Town, Port Elizabeth, Salem, Bathurst, and other places; and thus the foundation was laid, broad and deep, of a work in the Eastern Province of the Cape Colony, which has been growing and expanding ever since.

In after years, interesting and prosperous Mission Stations were established at Uitenhage, Fort Beaufort, Heald Town, Peddie, Somerset (East), Newton Dale, Annshaw, King William's Town, and other places, into the history of which we cannot here enter. On the return to England of the Rev. W. Shaw, for the second time, in 1858, he was succeeded in his office as Chairman and General Superintendent by the Rev. W. Impey, who still worthily fills that honourable position. The Graham's Town District now numbers *twenty-one Missionaries, sixty chapels, one hundred and twenty-eight other preaching-places, and nearly four thousand church members, two thousand scholars, and nineteen thousand attendants on public worship.*

Considering the character of Methodism, and the noble nature of her pioneer Missionary to South-Eastern Africa, we are not surprised to learn that, from his first landing on the shores of that far-off country, Mr. Shaw's heart yearned over the degraded natives with whom he came in contact; and he neglected no opportunity which presented itself of instructing the Hottentots, half-castes, and other coloured persons who resided in the neighbourhood of the respective stations which he occupied. But this could not satisfy a heart so large, and a zeal so ardent, whilst tens of thousands of dark benighted Kaffirs were dwelling in the regions of the shadow of death, without any adequate provision being made for their spiritual necessities. At length the favourable time came when all was quiet and peace on the frontier, and when, with the sanction of the Missionary Committee and the Colonial Government, the Missionary made his first tour of observation into Kaffirland, preparatory to the formation of the "first link in a chain of stations" along the extensive coast on which he had set his heart from the beginning. In these early efforts to benefit Kaffraria, Mr. Shaw was nobly aided by Mr. William Shepstone, who was raised up from among the British settlers, and called not only to preach the Gospel to his own countrymen in the land of their adoption, but also to proclaim the glad tidings of salvation to the untutored Kaffirs in the region beyond.

The Mission in Albany having been reinforced by the arrival of the Rev. S. Kay from England, Mr. Shaw left that station in charge of his colleague, and removed to Kaffraria with his

family in November, 1823. Having fixed upon a suitable locality for a Mission village in the territory of the paramount Chief Gaika, and near to the residence of Pato, he proceeded to establish the *first* station, which was called Wesleyville, in honour of the founder of Methodism. Many changes have taken place in Kaffirland since this humble commencement of the good work; but Wesleyville still continues to be an important station; and it has, no doubt, been the spiritual birthplace of many precious souls.

In the year 1825, the *second* station in Kaffirland was commenced by Mr. Kay, the Rev. Samuel Young and the Rev. W. J. Davis having arrived from England to occupy the colonial Circuit. This new establishment received the appropriate name of Mount Coke. This station has also had to pass through various vicissitudes, and to be removed to a better site, the first locality having been found unsuitable for the purposes of the Mission. At an early period this Mission rose to a pleasing state of prosperity under the judicious management of the Rev. S. Young; and after it had been desolated by the Kaffir war, it was recommenced by the Rev. W. Impey. For many years past Mount Coke has been honoured by being the site of the Mission printing establishment, under the able superintendence of the Rev. J. W. Appleyard.

The *third* Wesleyan Mission station in Kaffirland was commenced in 1827, with the Chief Hintza, by the Rev. W. J. Shrewsbury, who went out to Southern Africa after his return from the West Indies. This establishment was called Butterworth, in memory of the honoured Treasurer of the Society. It has been repeatedly destroyed in the Kaffir wars; but it has always been rebuilt afterwards, and has proved a great blessing to the people.

In 1829, another step in advance was taken by the commencement, by the Rev. W. Shepstone, of the *fourth* Kaffir Mission, called Morley. This Mission was to a peculiar tribe of people under a Chief called Dapa. From their comparatively light complexion and sharp features, as well as from the traditions preserved among them, they appear to have descended from some survivors of the ship "Grosvenor," which was

wrecked on this part of the coast of Kaffirland, about the year 1745. Dapa's mother was said to have been a white woman of this party; but no very satisfactory account could ever be collected on the spot concerning this singular incident. In the establishment of this station, Mr. Shepstone was assisted by Mr. Robinson, a pious young Englishman, who was killed by the sudden fall of a tree which he was felling for timber for the Mission buildings. In 1865, it was found necessary to remove this station to another site, the former place having proved very unhealthy. New Morley is situated on a ridge in the centre of a fertile valley, with a splendid prospect in every direction.

The *fifth* station in Kaffirland was commenced by the Rev. R. Haddy, in 1830, and was called Clarkebury, in honour of the learned Divine and Commentator. It is a remarkable circumstance that the only two Europeans employed on our Missions in Kaffirland who have fallen by the hands of native marauders, were both of them connected with this station. The first was Mr. Rawlins, an assistant, who was killed by a horde of Fitcani near to Clarkebury; and the other was the Rev. J. S. Thomas, who was stabbed with assagais by a party of Kaffirs who were making an attack upon the cattle kraal.

The *sixth* Kaffir station was established about the same time as Clarkebury, in the country of the Amampondos, under the great Chief Faku, by the Rev. W. B. Boyce, who had just arrived from England, and who gave it the name of Buntingville. Although this station is the most remote and isolated, it is the only one which has never been destroyed by war; all the rest which we have named having been laid waste, and some of them repeatedly. The site of Buntingville has been changed, to secure agricultural advantages; but it continues to the present time a centre of light steadily shining on the surrounding darkness.

Two other stations have grown out of Buntingville, one of which is called Shawbury, in honour of the highly-esteemed General Superintendent for the time being; and the other has received the name of Palmerton, in memory of a beloved Missionary now deceased. These are situated on the borders of the colony of Natal; and thus complete the "chain of stations" on which the pioneer Missionary set his heart when he first penetrated

the wilds of Kaffirland. The Christian traveller may now pursue his journey from Graham's Town to Natal in safety, receiving a welcome greeting at many a smiling Mission station on the way, which was not the case in former times.

On returning from our extensive Missionary tour, along the line of stations which were first formed in Kaffirland, it would be very pleasant, did our space permit, to look in upon the dear brethren who occupy other stations which have in the course of time grown out of those already named,—as Osborne and Mount Arthur, so called in honour of two highly esteemed General Secretaries of the Society; and Lesseyton, and Queen's Town and Kamastone. At the one last named we should find the venerable W. Shepstone, once the pioneer, but now the respected Chairman and General Superintendent of the District, still labouring with a degree of energy and zeal truly surprising, It must be very gratifying to Messrs. Shaw and Shepstone, and to the friends of Missions generally, to know that the Queen's Town or Kaffirland District now numbers *ten Missionaries, eighteen chapels, forty-five other preaching-places, eleven hundred church members, two thousand scholars, and twelve thousand attendants on public worship.*

At the same time that the good work was thus progressing in Albany and in Kaffirland, it was making its way in the Bechuana Country, another important section of Southern Africa, to which we beg to call the attention of the reader for a few moments.

In the year 1822, the first attempt was made to carry the Gospel into Bechuanaland; and it partially failed in consequence of the sickness of the Missionaries, and the unsettled state of the country. As soon, however, as the health of the Rev. S. Broadbent was in a measure re-established, he nobly offered to return to the scene of his former efforts, and the late Rev. T. L. Hodgson proceeded from Cape Town to accompany him. They were afterwards joined by the Rev. J. Archbell, and for a time by the Rev. E. Edwards also. These devoted servants of the Lord explored the country in various directions, but especially to the eastward, with a view to find a suitable locality for a permanent Mission, without approaching

too far to the west, where the Rev. Messrs. Moffat and Hamilton were engaged in a similar enterprise in the service of the London Missionary Society. At length Messrs. Hodgson and Broadbent, after having been repeatedly thwarted by the prevailing wars among the natives, were enabled to commence an important Station, at a place called "Makwasse," far up the Vaal River, with the Baralong tribe of the Bechuanas. It was not long, however, before the Missionaries and their people were driven away and scattered by powerful and hostile native tribes from the north. But, as soon as an opportunity was afforded, they rallied again, and for more than twenty-five years this tribe has chiefly resided at an important Mission station which has been established at a place called Thaba 'Nchu, where there is now a large native town, with a population of nearly 10,000,—probably the largest assemblage of natives in one spot in any part of Southern Africa.

In addition to this large and prosperous station, which was the result of early struggles and sufferings of the pioneer Missionaries in Bechuanaland, other similar establishments were formed on a smaller scale in different parts of the country. In their wanderings in the desert, the Missionaries had preached to a tribe of Hottentots called Korannas, and to a body of half-castes, known by the name of Newlanders. As soon as the state of the country would admit of it, these were collected together, for the purpose of religious instruction, the former at a Station called Plaatberg, and the latter at Umpukani. These Stations, being five hundred miles from Graham's Town, and still more distant from Cape Town, were ultimately formed into a separate District,—in connexion with Colesberg, Burgher's-Dorp, Wittebergen, Bensonvale, Bloem-Fontein, Smithfield, Fauresmith, and some other places,—which was placed under the care of the Rev. R. Giddy, as Chairman and General Superintendent. The Bechuana District now numbers *nine Missionaries, twelve chapels, fifty-nine other preaching-places, eight hundred and sixty church members, fourteen hundred scholars, and five thousand seven hundred attendants on public worship.*

The next step in advance in the establishment of Wesleyan Missions in South-Eastern Africa was to the territory of Natal,

which has now become an important British Colony. The Rev. J. Archbell was the first Missionary to this country. He commenced his labours in that distant region in 1841, just as the British Government were asserting their rights to the country, and sending a detachment of troops to preserve order. For several years after this small beginning the land was kept in a state of constant commotion by war, or the rumours of war; but when a measure of peace and order was restored, and good government firmly established, the Mission was reinforced by the appointment of the Rev. W. C. Holden, the Rev. C. Spenseley, and other men of experience from England as well as from other parts of South Africa, and the work was extended and consolidated. The Rev. Joseph Jackson, the Rev. J. Cameron, and other zealous young Missionaries, were also raised up in the Colony subsequently. In after years the colonial department of the work was strengthened by the arrival from England of a number of Wesleyan emigrants. Eventually, important stations for the English and native departments of the Mission were established at Maritzberg, the capital, at D'Urban, the port, and at Verulam, Indaleni, Kwangubeni, Edendale, and some other places.

In the year 1850, Natal was formed into a regular Wesleyan District, and placed under the care of the Rev. H. Pearse; who, after labouring for several years as the respected Chairman and General Superintendent, was on the eve of returning to his native land, when he was suddenly called to a better country. He died on the 18th of February, 1862, from severe injuries sustained by the upsetting of a conveyance in which he was travelling to the port for the purpose of embarkation a few days before. On the return to England of the Rev. J. Pilcher, the immediate successor of Mr. Pearse, the Rev. James Cameron was appointed as Chairman and General Superintendent of the Natal District, which now numbers *thirteen Missionaries, twenty-one chapels, one hundred and eleven other preaching-places, nine hundred and twenty church members, one thousand scholars, and ten thousand attendants on public worship.*

In our brief and hasty sketch of the rise and progress of Wesleyan Missions in the respective Districts of South Africa,

we must now return to the Cape of Good Hope, properly so called, and trace the circumstances under which Methodism was planted there at a period anterior to that at which the Missions were established which have already passed under review.

Soon after the Cape Colony passed into the possession of the British Government, at an early period of the present century, a number of soldiers were sent out from England to strengthen the garrison, among whom were a few pious young men, who were deeply affected with the moral degradation of all with whom they came in contact in Southern Africa. The most active and zealous of these was Sergeant Kendrick, of the 31st Light Dragoons, who was instrumental in promoting a good work, not only in the army, but also among the civilians in the neighbourhood of the barracks. A religious society of seriously-disposed soldiers, and a few others, was formed, which at one time numbered one hundred and twenty-nine members. After labouring for some time with acceptance and usefulness as a Leader and Preacher, and fearing that the work would decline on the anticipated removal of his regiment, Sergeant Kendrick, in the month of December, 1812, wrote to England, earnestly requesting that a Missionary might be appointed to the Cape of Good Hope. This request was duly considered, and ultimately complied with; but before the auspicious day arrived the pious Sergeant had "fought the good fight" and "finished his course," and was called to his reward in heaven. He died happy in God, on the 18th of November, 1813.

The first Wesleyan Missionary appointed to the Cape of Good Hope was the Rev. John M'Kenny, who arrived in Cape Town on the 7th of August, 1814. But such was the jealousy of the Government authorities at that early period, that the Missionary was not allowed to preach in the Colony, although he produced credentials of the most satisfactory character. All that he could do under the circumstances was to hold private meetings for conversation and prayer with the pious soldiers and others, who had hailed his arrival with unspeakable joy, and patiently to await the result of his representations to the Missionary Committee in London. Before the difficulties could be removed, Mr. M'Kenny was instructed to proceed to Ceylon,

where he was afterwards made very useful in the service of his Divine Master.

The Society, being unwilling to relinquish their efforts for the benefit of Southern Africa, next appointed the Rev. Barnabas Shaw to attempt the commencement of a Wesleyan Mission in the Cape Colony. He landed in Cape Town, with Mrs. Shaw, on the 14th of April, 1815; but, on presenting his credentials to the Governor, he met with no better success, in the first instance, than his predecessor. His Excellency declined to give the Missionary permission to preach, on the ground that the English and Dutch colonists were provided with Ministers, whilst the owners of slaves were unwilling to have them religiously instructed. But Mr. B. Shaw was of too ardent a nature to brook delay, and he ventured to take the matter into his own hands. He naïvely says, "Having been refused the sanction of the Governor, I was resolved what to do; and commenced *without it* on the following Sabbath. My congregations, at first, were chiefly composed of pious soldiers; and it was in a room [hired by them that I first preached Christ, and Him crucified, in South Africa." *

The prospect of usefulness among the native population, and others, of Cape Town being very unpromising, and the Missionary's heart being set upon preaching the Gospel to the heathen, he resolved to attempt the establishment of a Mission in the interior. This measure was hastened by the representations of the Rev. Mr. Schmelen, who was on a visit to the Cape from Namaqualand, and who invited Mr. Shaw to accompany him on his return, promising to aid him to the utmost in selecting a suitable place for missionary operations. A waggon and

* This is only one of many instances which might be given of the Gospel having been introduced into heathen lands mainly by the instrumentality of pious British soldiers. Who can calculate the importance of our Army work in its bearing upon the interests of Foreign Missions? Since the writer has been engaged in ministering to the Wesleyan soldiers of Parkhurst Garrison, the truth and reality of this connexion has been impressed upon his mind more and more; and, on the occasion of every instance of saving conversion to God which he has been favoured to witness, he has cherished the hope that something has been done thereby towards the salvation of the whole world.

twelve oxen, with all other requisites, were accordingly purchased; and, on the 6th of September, the Missionaries, their families, and attendants took their departure, being accompanied for some distance by a few friends from Cape Town.

When the missionary party had pursued their toilsome journey for nearly a month, and had just crossed the Elephant river, on the 4th of October, by a remarkable providence Mr. Shaw found an opening to a suitable sphere of labour. He actually met with the Chief of the Little Namaquas, accompanied by four men, on his way to Cape Town to seek for a Christian teacher, being aware of the advantages which other tribes had realized by the reception of the Gospel. Having heard his affecting story, and being deeply impressed with the fact that the finger of God was pointing him in the right way, the Missionary agreed to return with the Chief to his mountain home, and to take up his abode with him and his people, whilst Mr. Schmelen pursued his way to his own station in Great Namaqualand.

About three weeks afterwards, on the 23rd, Mr. and Mrs. Shaw, with the Chief and his party, reached Lily Fountain, on Khamiesberg; and the foundation of that interesting Mission station was laid, which from that day to this has continued to exercise a most beneficial influence on all around. The Missionary first proclaimed to the wondering natives the good news of salvation, and then directed his attention to the erection of a humble dwelling, and a place of worship; at the same time instructing the natives in improved methods of cultivating the ground, and raising themselves in the scale of civilization. These early efforts of the lonely Missionary were successful, not only in promoting the temporal improvement of the people, but a goodly number of natives were ultimately brought to a saving knowledge of the truth, and a Christian Church was formed on a solid foundation. The accounts which reached England, from time to time, of the labours and adventures of the pioneer Missionary at a period long before the Friendly Islands, Fiji, and other interesting scenes of labour had been heard of, produced a wonderful effect; and the name of Barnabas Shaw, and his Namaqua Mission, became household words in many a Methodist family.

In the early part of the year 1818, the Rev. E. Edwards arrived at the Cape to assist Mr. Shaw in his interesting work; and, as there was no waggon ready to convey him and his baggage to the scene of his labours, he performed the journey to Khamiesberg, a distance of nearly four hundred miles, on horseback,—a feat which gave good promise that he was made of the true missionary metal, which was amply proved in after years. Arrangements were now made for the extension of the work to various out-stations in the Underveld and in Bushmanland, as well as for repeated visits to Cape Town for supplies, which appears to have been unavoidable at this early period.

In the month of July, 1819, the Mission in Namaqualand was further reinforced by the arrival at Khamiesberg of the Rev. J. and Mrs. Archbell, who soon afterwards went to a place called Reed Fountain, to commence a new station. This enterprise not answering the expectations of the Missionaries, some time afterwards Mr. Archbell made an experimental journey of several hundred miles to the northward, travelling through Great Namaqualand and part of Damaraland to Walvich Bay. Mr. Shaw also paid a visit to his friend Mr. Schmelen, at Bethany, in Great Namaqualand; and, although the way did not open at that time for the establishment of permanent stations in those remote regions, much valuable information was collected in reference to a part of the continent comparatively unexplored by Europeans.

As the interesting station of Khamiesberg will be noticed again in the course of our narrative, it may suffice here to observe that the work of civilization and Christian progress continued to advance in after years, under the zealous and judicious labours of the Rev. Messrs. Edwards, Jackson, Bailie, Parsonson, and Godman, and that it has exercised a most beneficial influence not only upon the residents at the institution themselves, but also upon the surrounding population.

We must now direct the attention of the reader to the efforts made by the agents of the Wesleyan Missionary Society to carry the glad tidings of salvation to the regions beyond the Orange River, on the South-Western Coast of Africa, known as

Great Namaqualand and Damaraland. When the good work had become firmly established at Khamiesberg, in Little Namaqualand, within the boundaries of the Cape colony, the Missionaries naturally felt anxious to advance further into the interior, and occasional experimental journeys were taken to collect information, as already stated; but nothing more was done till the year 1825, when the lamented Rev. W. Threlfall and his companions took their ill-fated journey.

It is not necessary for our purpose here to enter minutely into the antecedent history of Mr. Threlfall. We may briefly remark, however, that he was originally designated for Madagascar; but the way not being open to commence a Mission there, he was appointed to the Albany and Kaffaria District, in Southern Africa, where he arrived in the month of June, 1822. After labouring there for about twelve months, he removed to the Cape. Just at that time the Hon. Captain Owen, R.N., was about to proceed with his expedition to Delagoa Bay; and, as he offered to give a passage to a Wesleyan Missionary, to try an experimental Mission, Mr. Threlfall was allowed to go. All the circumstances of the case considered, it is not surprising that this feeble attempt of a lonely, inexperienced Missionary to plant the Gospel on this remote part of the Eastern Coast of Africa proved a failure. Mr. Threlfall was taken ill almost immediately after his arrival at Delagoa Bay; and after enduring discomforts and privations appalling to contemplate, in the neighbourhood of a miserable Portuguese settlement for about ten months, he returned to the Cape in a state of great weakness and emaciation. The "Nereid," a South Sea whaler, by which he had obtained a passage, was, on her arrival in Table Bay, immediately put in quarantine, having had several deaths on board during the voyage; and the Missionary might have perished in the "plague ship," had not his friend, the Rev. J. Whitworth, nobly gone on board, fearless of danger, to minister to his necessities. Soon after this, Mr. Threlfall went to Khamiesberg to join Mr. B. Shaw, with the hope that a residence in that elevated and salubrious situation might prove beneficial to his health.

The anticipations which were entertained with reference to

the young Missionary's health on his removal to Little Namaqualand, were realized in a pleasing measure; and he might have continued to labour usefully there, but his ardent nature could not allow him to rest. He was anxious to extend his labours beyond other men's line of things. In the following year, his Superintendent allowed him to undertake a journey to Great Namaqualand, in company with two Native Teachers; which proved to be his last effort in a cause which he dearly loved.

It was about the end of June, 1825, that Mr. Threlfall left Khamiesberg, accompanied by Jacob Links and Johannes Jager, two Native Teachers, who had volunteered to accompany him on his hazardous enterprise. They travelled, not in a comfortable ox-waggon, according to the plan generally adopted, but mounted on the backs of three oxen trained for the purpose, and had a few packages of provisions and goods for barter. From two brief notes which were received from Mr. Threlfall, it appeared that after crossing the Orange River, and penetrating some distance into Great Namaqualand, they made but slow progress, six or seven weeks having elapsed before they reached the Warm Bath; and that they met with difficulties from want of water and the unkindness of the natives. After this nothing was heard but uncertain rumours, till it was proved on evidence that all three had been murdered by a party of natives, for the sake of the few goods they had with them.

From the confession of the principal murderer, it appeared that when Mr. Threlfall and his companions had travelled about ten days beyond the Warm Bath to a place called Kamanoup, where they obtained some provisions and a guide, they were proceeding on their journey, when a plot was formed for their destruction. The treacherous guide, named Naugaap, concerted with two other Bushmen to murder the Missionary and his companions during the night. They watched their opportunity, and when they were all asleep, fell upon them. Jacob Links and Johannes Jager were first dispatched by the discharge of arrows, followed by a shower of stones. Mr. Threlfall was awoke from his slumber by the noise, and, seeing the danger to

which he was exposed, fled to a bush close by, and fell upon his knees. Whilst thus in the attitude of prayer, the Missionary received his death-blow from a large stone, which the principal culprit threw at him, and which struck him on the head. The murderers then divided the pack-oxen, the remaining goods, and the Missionary's watch and clothes, which they stripped from him, and fled to their village.

As soon as the fact of the murder became known, the murderers were pursued, apprehended, taken before the Landrost at Clanwilliam, tried, found guilty, and Kamanoup, the principal actor in this horrid tragedy, was condemned to death, and ultimately executed at a place called Silver Fountain. In order to make a deep impression upon the minds of the natives, it was thought desirable by the Government authorities that the sentence of the law should be carried out at the place above named, near to the colonial frontier, and not far from the place where the murder was committed, that the Chief of the tribe to which the culprit belonged, with his head people, might be present on the solemn occasion.

As the Landrost and military escort, with the criminal, travelled from Clanwilliam to Namaqualand, they necessarily went by the way of Khamiesberg, the Mission station from which Mr. Threlfall and his companions set out on their ill-fated journey. They arrived at the institution on the Saturday night, and rested there over the Sabbath.

The arrival of the murderer of the Missionaries at Khamiesberg was an event of painful interest, and excited something more than a feeling of curiosity. Having been securely lodged during the night in the smith's shop,—the only building which could be used as a prison on the occasion, imprisonment on the institution being a punishment unknown,—the next morning he was brought out into the fresh air. As he sat in the sun, the natives gathered around him. At first it was feared that there might be a display of revengeful feeling among a people who had so recently emerged from the darkness of heathenism; but it was not so. There was a glorious manifestation of Christian principle. Peter, the brother of Jacob Links, had previously said to the Missionary, "O, Sir, what would I not give to

find the man that murdered my brother! I would not shrink from any cost or trouble, could I but meet him." But when his Minister inquired why he was so anxious to see him, he meekly replied, "O, Sir, I would bring him to this Mission station, that he might hear the word of God, and learn the way of salvation!" And now when he saw him, he spoke to him words of earnest exhortation to seek the mercy of God through Christ Jesus. When old Kedo Links, the father of Jacob, came up, he was much excited; but he only said to the murderer of his son, "Didst thou think I should not find thee?" Among others who drew near was a sister of Jacob, named Martha, a young woman of sincere and consistent piety. She sat on the ground near the criminal, and wept sorely. When able to control her emotion, she said, "Why did you kill the Missionary? and why did you kill my brother?" After a pause, she added, "But I am not come to upbraid you. It was in truth a very cruel and wicked deed. I am sorry for you. I am come to entreat you, as your time is short, to implore God's mercy." And with other words of kind and earnest exhortation, she urged him to improve the little space that was left him for repentance. The criminal was then conducted to the chapel, where Divine service was performed, and special prayer offered up to God that He would have mercy upon his soul; and although the unhappy man who was most immediately concerned in the solemn spectacle seemed hardened and unmoved, no one could have looked upon it without being deeply affected by the evidence which it afforded of the transforming power of Divine grace on the native converts, who showed such sympathy and pity for the man who had murdered their relatives and friends.

On being conducted to the place of execution, and on looking at the grave already dug to receive his remains, previous to the fatal shot being fired by the military escort, the apparent indifference of the murderer gave way, and he passed from time to eternity calling upon God to have mercy upon his soul.

It is a pleasing fact that, notwithstanding the melancholy failure of the first attempt to plant the standard of the cross in Great Namaqualand, the noble object was not lost sight of by the Missionaries; and that a pleasing measure of success ultimately

crowned their efforts. On the 11th of August, 1826, the Chief of the Bundlezwaarts, with ten of his people from the Warm Bath, arrived at the Mission station at Khamiesberg, having come to entreat that another Missionary would return with him to his country; but the Rev. R. Haddy, being alone on the institution, was unable at that time to comply with his request. The Chief afterwards visited Cape Town with the same object in view; but the Missionaries being few in number, he was required to wait a little longer without a teacher.

In the year 1832 a Missionary Meeting was held at Simon's Town, at which Josiah Nisbett, Esq., of the Madras Civil Service, occupied the chair. At this meeting affecting reference was made to the three Missionary Martyrs of Namaqualand, and to the morally degraded and destitute condition of the inhabitants of the interior, when the Chairman generously offered to give the sum of £200 towards the commencement of a Wesleyan Mission at the Warm Bath among the Bundlezwaarts, who were so anxious to have a teacher. At the same meeting a zealous young Missionary, the Rev. E. Cook, recently arrived from England, nobly offered himself for this service, and exclaimed, in the language of the prophet, "Here am I, send me." The spontaneous offers of the money and of the man were both accepted, and in a short time Mr. and Mrs. Cook were wending their way to Great Namaqualand. This attempt to establish a Wesleyan Mission at the Warm Bath was successful, and the place received a new name in honour of the generous patron of the enterprise. From that day to this it has appeared on the list of Mission stations as "Nisbett Bath, Great Namaqualand."

It would be very pleasant for the writer to trace in minute detail the early and subsequent history of this interesting Mission; but as it will call for further notice in the course of his personal narrative, it must suffice here to make a few brief observations. Mr. Cook continued his zealous and useful labours in connexion with Great Namaqualand for nearly ten years, ably assisted during some part of the time by the Rev. Joseph Tindall. His health now began to fail, and he set out on a journey to Cape Town, from which he hoped to receive some benefit; but, on reaching the banks of the Orange River

he became worse, and resigned his happy spirit into the hands of God, on the 7th of March, 1843. His remains were carried back to the Nisbett Bath station, a distance of about seventy miles; and having attended to the funeral ceremonies as best she could, the bereaved widow, with her fatherless children, proceeded on their mournful journey to the Cape, and ultimately to England.

The early and successful labours of the dear departed Missionary to spread the Gospel in Great Namaqualand, were nobly followed up by the Rev. Messrs. Ridsdale, Bailie, Tindall, and others, who subsequently occupied the field. And although the work has been somewhat fluctuating at different periods, owing to the peculiar circumstances of the country and the people, we have no doubt but a large amount of real spiritual good has been effected by the labours of the Missionaries, as many as five hundred converted natives having been sometimes reported as united in church fellowship in connexion with that station.

No sooner was the work firmly established in Great Namaqualand, than the Missionaries, true to their great commission, began to think of the regions beyond, and to prepare for extending their labours to Damaraland. This important measure was rendered the more necessary by the removal to that distant region of Jonker Africaner, and a part of his tribe, from Bleijdeverwacht,—an out station of the Nisbett Bath Circuit, now called Hoole's Fountain, in honour of the senior Secretary of the Wesleyan Missionary Society,—where preaching had been commenced some time before. This petty Chief, or Captain, was a very remarkable character. He was one of the seven sons of the notorious freebooter, Titus Africaner, whose very name struck terror through this part of the continent in former times. In early life Jonker became the subject of gracious influences; and had he remained at the Mission station, he might have been as pious and useful as his brother David and some other members of his family. But he must needs travel northward, professedly in quest of a better country, although it is to be feared that he had an eye to the cattle of the Damaras, and to that maurading life to which he afterwards

abandoned himself. His example was soon followed by Ameral, Francman, Whitboy, and other petty Chiefs, with their small tribes of people, who had all been previously under the influence of the Gospel, from their occasional contact with the Missionaries and their people. This emigration of several small tribes of semi-civilized Namaquas to the borders of the Damara country seemed to favour the idea that the Gospel might probably be introduced through them to the populous regions beyond; for the hostile attitude which they too frequently assumed towards the aborigines was not generally known. The hope of extending the work to Damaraland was further encouraged by a message brought by Sir James Alexander to the Missionary at Nisbett Bath, on his return from that country, to the effect that Jonker Africaner was anxious to have a Wesleyan Missionary stationed with his people.

Under these circumstances Mr. Cook set out on a journey of observation to Damaraland in the early part of the year 1842; and on reaching that distant region, he found, as he expected, that both Jonker and Ameral were desirous to have Missionaries. Being favourably impressed with the prospect of good, Mr. Cook promised to use his utmost exertions to obtain Missionaries for Damaraland, and wrote to the Committee accordingly. In the mean time the Rev. Joseph Tindall proceeded to the Damara Country, and laboured with a cheering measure of success among Jonker's and Ameral's people. Societies were now formed, and out stations regularly organized. Jonker was seriously impressed with the truth, and once more gave up his honey-beer, and became a total abstainer. Happy would it have been for him if he had continued in this course; for it is to be feared that drinking proved his ruin. In the following year Mr. Cook again visited Damaraland; but in the mean time a German Missionary had been there, and a feeling of jealousy arose between the agents of the Rhenish and Wesleyan Missionary Societies, the remembrance of which we would fain bury in oblivion; but in view of certain statements recently published at the Cape with reference to the commencement of the Damara Mission, a passing notice seems to be necessary. On reaching

Ameral's place Mr. Cook received a letter purporting to be from Jonker Africaner, stating that he had now received Missionaries from the Rhenish Society, and that consequently he need not trouble himself to go there. Mr. Cook was a man of ardent temperament, and truly zealous for the Lord of Hosts; and it is not surprising that he should feel grieved at being thus forestalled in so unexpected a manner, after the toil he had gone through, and the representations he had made to the Committee in London on the subject of a Mission to Damaraland. Notwithstanding the communication which he received, he would no doubt have gone on to Jonker's place and sifted the matter to the bottom, but he was taken ill, and obliged to return to Nisbett Bath. This illness terminated in death shortly afterwards, as already stated.

A few months after this, whilst Mr. Tindall was on a visit to the out stations of the Nisbett Bath Circuit, accompanied by Mr. James Morris, he received a letter from Jonker, written by his own hand, stating that he was still waiting for his *own* Missionary, and reiterating his undeviating desire for a Missionary from the same Society as those who were labouring among his relatives at Bleijdeverwacht. We do not attempt to account for the discrepancy between the two communications alluded to, but merely state the fact, as it seems to afford sufficient ground for the action which our Missionaries afterwards took in supplying Jonker with the means of religious instruction.

The representations made by the Missionaries in reference to the opening for the introduction of the Gospel into Damaraland, produced a powerful impression in England. One benevolent gentleman generously contributed seven hundred pounds towards the enterprise; whilst the venerable Barnabas Shaw, who had been some time in England, offered to return to Southern Africa, to take a part in the good work. Mr. Shaw was reappointed to the Cape accordingly, and arrived in Table Bay in November, 1843, accompanied by the Rev. Messrs. Ridsdale, J. B. Shaw, and T. B. Catterick. By the Conference Mr. Ridsdale and Mr. Tindall were appointed to to Damaraland; but ultimately it was considered best for Mr. Ridsdale to take the Nisbett Bath station; and that Mr. Haddy, who had more experi-

ence in the work, should proceed to the Damara Country, especially as he had generously offered to do so.

On the arrival of Mr. Haddy at Jonker's kraal, accompanied by Mr. Tindall, the whole matter was explained; and the Chief was left to decide who should labour among his people, when he unhesitatingly expressed his preference for a Wesleyan Missionary; and the Rhenish Missionaries were left to enter other openings, of which there were many in the country. For several years afterwards Mr. Haddy and Mr. Tindall laboured in connexion with the stations which were now formed with Jonker's and Ameral's people, and with other wandering tribes on the borders of Damaraland; and the stations named Concordia, Wesleyvale, and Elephant's Fountain, appeared on the list of stations for some time. Some lasting good was no doubt done by the zealous labours of these men of God; but the work was very fluctuating, and the difficulties numerous, arising partly from the frequent and long-continued absence of the Missionaries from their stations, and the time spent upon the roads visiting Cape Town for supplies; and partly from the relapse of the Chiefs into their former drinking habits, and their frequent attacks upon the poor Damaras, to steal their cattle, cutting off all hope of extending the Gospel into the heart of the Damara country by their aid.

By the Conference of 1850, the Rev. Messrs. Godman and Thomas were appointed to stations in Damaraland; but on the arrival of the writer in Southern Africa, to take charge of the Cape of Good Hope District, he found both Mr. Haddy and Mr. Tindall at the Cape, the Damara Mission having been without a Missionary for some time. In view of all the circumstances of the case, it appeared absolutely necessary either to strengthen the Damara Mission, by the appointment of several more men, and to carry it on with vigour, or to relinquish it in favour of the Rhenish Missionaries, who, it was understood, were desirous to have the whole country to themselves. A carefully prepared estimate of the expenses necessary for the undertaking was accordingly forwarded to the Committee in London, and the case placed before them in all its particulars. We anxiously awaited the reply of the General Secretaries. When it came, it

was to the effect that the depressed state of the Society's funds would not admit of the required grant for the recommencement and extension of the Damara Mission; and that the stations which had been organized might be handed over to the German Missionaries, the whole of our means being required for the support and consolidation of our work in other parts of the District. This was done accordingly; but we entertain the hope that the labours of the Wesleyan Missionaries were not in vain in Damaraland.

We must now request the attention of the reader to a few particulars connected with the commencement and early history of our Mission work in Cape Town and on the neighbouring stations. On the departure of Mr. B. Shaw for Namaqualand, in 1815, the few pious soldiers and others who had been brought to a knowledge of the truth, met together for prayer and mutual edification, as they had opportunity; and whenever a Missionary arrived from England, or visited the colony from the interior, he ministered to them the word of life during his stay, in a private, quiet way; and no notice was taken of it by the Government authorities. At length, prejudice gave way, every legal hindrance was removed; and, in 1820, the Rev. T. L. Hodgson was sent from England to establish a regular Mission in Cape Town. On his arrival, he found the work already commenced. Whilst on a visit from the interior, Mr. Edwards had commenced preaching, and opened a Sunday school for the children of slaves, and such of the ignorant adults of the same class as could be induced to attend, in a large store-room which he had hired for the purpose. On the return of Mr. Edwards to Namaqualand, Mr. B. Shaw was instructed to aid Mr. Hodgson for a time, till the Mission should be permanently established. Having purchased suitable premises, and fitted them up as a place of worship and school-house, at an expense of upwards of six hundred pounds, most of which was raised by subscription on the spot, the building was duly opened for Divine service on the 16th of June, 1821, when the Rev. Dr. Philip, of the London Missionary Society, preached in the afternoon, from John xvii. 31; and the Rev. Mr. Smith, of the Dutch Reformed Church, in the evening, from Haggai ii. 9. The collections at the opening services amounted to thirty pounds.

For several years the Cape Town station was occupied chiefly by the Rev. Messrs. B. Shaw and T. L. Hodgson, with the exception of the intervals during which the one visited Namaqualand, and the other the Bechuana Country. On different occasions, however, the congregations were favoured with the valuable services of the Rev. Messrs. Edwards, Archbell, Whitworth, Cameron, Shrewsbury, Cook, and others, as they sojourned for a time at the Cape, in passing to and from their more distant stations. The work having been extended to Wynberg and Simon's Town, where substantial chapels were built, in 1826 the Rev. R. Snowdall was sent out from England to labour at the Cape. He was a young man of much promise, and for two or three years was made very useful; but his course was soon run. He died at Graham's Town on the 24th of March, 1831.

In the year 1827, the Rev. B. Shaw and his family paid a visit to England; and a new and larger chapel in Cape Town having become necessary, Mr. Shaw received many contributions towards its erection, during his absence from the colony. Mr. Shaw returned to the Cape again in 1829; and the new chapel in Burg Street, having been completed, was opened for Divine service on the 13th of April, 1831, when the Rev. S. Kay, who was about to embark for England, preached in the morning, and Mr. Shaw in the evening. The Mission having been strengthened by the arrival of the Rev. James Cameron, from England, the work was extended to Stellenbosch, Somerset (West), Klip Fontein, and other places, some of which have since become important central stations; and, although the progress of the Mission was not rapid, every year witnessed accessions to the church, and the Missionaries were encouraged to persevere in their labours.

The Rev. T. L. Hodgson, having spent nearly five years in England, returned to the Cape in the month of January, 1836; and entered upon his duties with his wonted zeal and earnestness. A second place of worship being required in Cape Town for the special use of the native congregation, as well as for school purposes, Mr. Hodgson immediately set about the work, and the Sydney Street chapel was erected accordingly. It was opened for Divine service in 1837, when the Rev. William

Shaw, who had just arrived from England, and was on his way to Graham's Town, and the Rev. Barnabas Shaw, both preached on the occasion.* Almost immediately after this, Mr. B. Shaw embarked for England for the second time. After six years spent in his native country, in 1843 the veteran Missionary again returned to the scene of his former labours, to spend the remainder of his days in doing good among a people who were still dear to him.

On the departure of Mr. B. Shaw for England, in 1837, Mr. Hodgson was appointed as his successor in the important office of Chairman of the Cape of Good Hope District. This office he worthily fulfilled as long as he lived, notwithstanding the return of Mr. Shaw, as already stated; and he was in labours more abundant. Mr. Hodgson was a man of robust frame of body, as well as of a large and benevolent heart; but his long and arduous course of missionary labour in Africa, together with some peculiar trials which he was called to pass through, preyed upon his constitution, and, in the year 1849, his health began seriously to fail. Instead of seeking for relief by a return to his native country, as strongly advised to do, he lingered at his post of duty, and gradually sank to rise no more in this world. He died very happy in God, at Cape Town, on the 21st of June, 1850, in the sixty-third year of his age, and thirty-fifth of his ministry.

* These two devoted men were not brothers, as erroneously stated by Dr. Stevens, in his "History of Methodism," and by some other American writers. Neither were they related to each other in any way by the ties of nature. They were simply honoured Missionaries of the Cross, engaged at the same time on different parts of the great continent of Africa. Barnabas Shaw was the pioneer Wesleyan Missionary at the Cape and in Namaqualand, and William Shaw was the Apostle of Albany and Kaffraria. Their praise is in all the churches, at home and abroad, and their names will long be held in grateful and affectionate remembrance. The one first named was called to his reward several years ago, whilst the other, after labouring with acceptance in several Circuits at home, has been deservedly promoted to the honourable position of President of the British Wesleyan Conference.

CHAPTER IV.

ENTRANCE ON PERSONAL MISSION.

THIRD Embarkation—Driven back by a Storm—The Isle of Wight—The Voyage—Arrival at the Cape—Fellow Labourers—Kaffir War—Missionary Meeting—District Meeting—Ministers' Breakfast Meeting—Missionary Visitors—Progress of the Work—Enlargement of Burg Street Chapel—Mission Stations visited—English Work at Burg Street—Dutch Work at Sydney Street—Hope Street—Sunday School Union—Rondebosch—Newlands—Claremont—Wynberg—Diep River—Simon's Town—Elsey's River—Somerset (West)—Terrington Grove—Strand—Stellenbosch—Raithby.

IT was at a somewhat eventful period of the history of our South African Missions that I and my dear wife were requested to go abroad for the third time; and at the Conference of 1850 I received an appointment as the Chairman and General Superintendent of the Cape of Good Hope District, in the place of the Rev. T. L. Hodgson, who at the last advices was said to be dangerously ill, and who soon afterwards finished his course, as stated at the close of the last chapter. I had laboured for two years, with much comfort, among a loving people as the Superintendent of the Newport Circuit, Isle of Wight, and had consented to remain for a third year, when the call to foreign service so unexpectedly came to hand. On looking at it from every point of view, it appeared to be providential; and we had, therefore, nothing to do but meekly submit to the will of God, especially as I remembered that ever since the Lord redeemed my life from destruction in such a remarkable manner, His vows were upon me to live, and labour, and suffer, and die, where, and when, and how, He in His infinite wisdom might appoint. We, therefore, cheerfully acquiesced in the arrangement, and began to prepare for our new scene of labour.

On Tuesday, the 19th of November, Mrs. Moister and I met the Rev. John and Mrs. Thomas, who were to be our fellow-

voyagers, at the Mission-House; and having been commended to God in prayer, by our friend the Rev. Dr. Hoole, we left London, by the Blackwall Railway, to join a Thames steamer, accompanied by Messrs. Adams, Hebb, Rotherham, and other friends. On arriving at Gravesend, we immediately went on board the ship "Emperor," by which our passage was taken to the Cape, and which we found lying at anchor in the river. After uniting in prayer and conversation for a short time in our cabin, our friends took leave of us; and having watched them with peculiar feelings till they reached the shore, and exchanged the last signals of friendly recognition as long as they were in sight, we went below to put little matters right in our berths, preparatory to our voyage. In the evening Mr. Thomas and I went on shore to a Missionary Meeting, which we heard was being held in the Wesleyan chapel at Gravesend. We were received with a hearty welcome by the Ministers and friends who were assembled together. The Rev. Messrs. B. Gregory and M. Gillings were present as the deputation from the Parent Society; and, as they very kindly made way for us, we had an opportunity of once more pleading the cause of Missions before we again bade adieu to our native land. The interest of the occasion was enhanced, not only by the presence of two Missionaries, who had spent many years in foreign lands, and were embarking again in the glorious enterprise, but also by the reference which I was led to make to the circumstances connected with my first going out, and to the happy Sabbath which I spent in the same chapel nineteen years before, as noticed at page 122 of these Memorials. Many changes had taken place in the interim; but there remained a few old disciples who remembered my former visits, and who, I believe, united fervently in supplication, when we were commended to God in prayer at the close of the meeting by the Rev. Mr. Tippett, previous to returning to our ship in the river.

About ten o'clock the next morning, Captain Day and the remaining passengers having come on board, we weighed anchor, and proceeded down the river with the ebbing tide and a fair wind. On Thursday, we passed the Downs, where our pilot left us, by whom we sent letters to our friends. The motion of the

vessel was now considerable, and most of the passengers were prostrated by sea sickness. Through mercy, I was as usual unaffected with this painful malady, and my dear wife suffered less than on former occasions. On Friday we were off Beachy Head; and on Saturday we passed the Isle of Wight, of which we had a fine view, and were led to think and speak of dear friends on shore with whom we had often held sweet counsel, and walked to the house of God in company; but whom we could scarcely hope to meet again in this world.

Hitherto the wind had been favourable, and sailing as pleasant as could be expected, in the month of November, in the English Channel; but on Saturday evening the wind changed to the north-west. In the course of the night it increased in violence, and before morning we were overtaken by one of the most terrific gales I ever witnessed. During the whole day, on Sunday, the storm continued with awful fury, the sea constantly breaking over the ship in the most appalling manner. Three sails were torn to ribbons before they could be taken in, the wheel by which the vessel was steered was broken to pieces, and several trusses of hay for the sheep were washed overboard. On going up on deck, I looked upon a scene of awful grandeur: the sea was literally running mountains high; our noble ship was completely at the mercy of the waves, whilst the wind whistled through the rigging in pensive moans, which were suggestive of feelings of despondency. Everything on deck was in a state of wild confusion. Our noble Captain and brave seamen were doing everything that well directed skill and persevering effort could achieve, for the safety of the vessel and the passengers. As the waves broke over the ship, the water flowed into the cabin; and as the vessel was sometimes almost on her beam ends, boxes and other fixtures were breaking loose from their fastenings, and the noise and commotion were frightful. All that we could do was to endeavour to hold on, and to be earnest in prayer and supplication to Him who

> "Rides upon the stormy sky,
> And calms the roaring sea."

In these religious exercises the passengers, about a dozen in number, readily joined us; for fear and dismay sat upon every

countenance. Having placed ourselves round the cuddy table, which was well secured, and to which we could cling with confidence as the vessel pitched and rolled, we spent many hours in reading suitable portions of Scripture and select hymns, and in prayer and exhortation. In these exercises Mr. Thomas and I relieved each other, as in turns we became exhausted; for the passengers, both ladies and gentlemen, were incessant in their requests that we would continue to call upon God, that He might save us. As the gale continued with unabated fury during the night, we got but little rest; and altogether our first Sabbath at sea on this occasion was a day long to be remembered.

On Monday, the 25th, the storm still continued with scarcely any abatement; but a temporary tiller having been rigged to steer the ship, her motion was less violent. As we had six sailors disabled from severe bruises and exposure, one having fallen from aloft, and as we found, also, that a considerably quantity of our live stock had perished in the cold and wet, the Captain deemed it necessary to run into port the first favourable opportunity, to repair damages, and prepare for sea again. Towards evening the gale moderated a little, for which we felt truly thankful; and, as we had been driven back directly up the Channel, all the time that the storm had continued, we looked out anxiously for the sight of land on the English or French coast, but were disappointed.

On the following day the wind became still more moderate; and when we got a sight of land, we found that we were off Beachy Head. Tuesday was spent in beating up for the Isle of Wight; and at night we were able to come to anchor off Bembridge Point. We got under weigh early on the following morning, and about noon we came to anchor off Cowes. We went on shore immediately, and met with a hearty reception from my former esteemed colleague, the Rev. John Parry, his amiable family, and other friends. Finding that a day or two at least would be required for repairing the vessel, we hired a conveyance and drove over to Newport in the afternoon; and thus had an opportunity of seeing my old friend and successor, the Rev. John Wood, who, with Mrs. Wood, and many other dear friends, was truly glad to see us, after our providential

deliverance from the dangers of the deep. We gratefully accepted the kind invitation of Mr. and Mrs. Charles Dore to a lodging for the night at their hospitable mansion; and the next day, after calling upon as many friends as our limited time would permit, we returned to Cowes in Mr. W. B. Groves's carriage, which he kindly placed at our disposal, accompanied by the Rev. Mr. Wood and Mrs. Wood, Mrs. W. B. Groves, Mrs. Joseph Groves, and Miss Wavell. These dear friends, together with the Rev. J. Parry and Mrs. J. Pinhorn, kindly went with us on board the "Emperor;" and, after having viewed the ship, and taken some refreshment, they united with us in singing a hymn and in prayer to God, then took an affectionate leave of us, and returned to the shore, whilst we prepared to put to sea once more.

Early on the morning of Saturday, the 30th, we weighed anchor again, and passed through the Needles with a gentle breeze in our favour. When we were off Yarmouth, my friend, Captain Webb, came on board to say farewell; and when we were fairly outside, the pilot, Mr. Davis of Sea View, left us, by whom we again sent letters to our friends, and by whom I also acknowledged the receipt of a box of valuable presents for our schools from the friends at Sea View and St. Helen's, which had come to hand whilst the ship was in harbour.

When we got out to sea this time, we met with nothing more to impede our progress; although the first part of our voyage was somewhat stormy and boisterous, especially while crossing the Bay of Biscay. On Monday, the 16th of December, we spoke the barque "Orient," twenty-one days from England, bound for Goree. The Captain told us that he was in the Margate Roads during the fearful gale of Sunday, the 24th of November, and that before his departure one vessel came in water-logged, and another dismasted, whilst numerous wrecks had occurred along the coast; so that we had additional cause for gratitude to God for our preservation. Whilst we were sitting at dinner in the cuddy the same day, a heavy block fell from aloft on the skylight above our heads, and shivered the thick plate-glass of the sky-light to pieces, one of which fell on the table close to the Captain and Mrs. Moister, breaking their

plates before them, and yet, through mercy, no one received any injury.

On entering the tropics, and coming within the influence of the trade-winds, sailing became very pleasant; and we were able to hold our religious services with regularity and comfort. Mr. Thomas and I preached and read prayers alternately on the Sabbath and on Christmas Day; and we were pleased to see the passengers and seamen attending with devout solemnity. We had also in our own cabin, for our own edification, weekly class-meetings and prayer-meetings, which were very profitable; and, with solemn prayer and praise, we held our own watch-night at the close of the year, whilst our gallant ship was ploughing her way through the mighty deep.

On Monday, the 6th of January, 1851, having crossed the Equator during the night, we had a visit from old Neptune and his wife. The foolish ceremony of shaving all who had never before crossed the Line was duly observed; while the god of the deep and his consort sat in state in a car, in which they had been previously dragged round the deck of the ship. The passengers who wished to be exempt of course paid the fine; and the affair passed off without any unpleasant consequences.

Nothing further worthy of notice occurred during the remainder of the passage, our time being pleasantly spent in reading and conversation, and in occasionally exchanging signals with a passing vessel, till Monday, the 3rd of February, when we once more heard the cheering sound of "Land ahead!" It proved to be the grand promontory of Southern Africa, with Table Mountain in dim outline, only to be discerned by the practised eye. We arose early on the following morning, and on going upon deck, we had a fine view of Table Mountain, and the minor elevations called the Devil's Peak, the Lion's Head, the Lion's Rump, and Green Point, with numerous farms and dwelling-houses stretching along the shore. The prospect was of a most inteersting and romantic character, and fully met our preconceived ideas of the boldness and grandeur of African scenery. About two o'clock in the afternoon we entered Table Bay, and came to anchor, with Cape Town full in our view. A strong south-east wind was blowing, and the

admonitory white cloud, called the "table cloth," was spread over Table Mountain, indicating the probability of its increasing in violence; the Rev. B. Ridsdale had therefore, with his usual forethought, sent off a boat with a note advising us to land without delay, if possible. We did so at considerable risk, and with some discomfort; the waves frequently dashing over the boat as we sailed along. Through a kind and gracious Providence, we reached the shore in safety, and found Mr. Ridsdale and Mr. Duffett waiting for us on the wharf. We immediately accompanied them to the Mission-House, in Burg Street, where we met with a cordial reception from Mrs. Ridsdale and family. In passing up the streets of Cape Town we had to encounter clouds of dust and sand; and altogether our first impressions of the "Cape of Storms" were not very favourable; but they improved afterwards, for we found that it was not always stormy at the Cape of Good Hope.

On the morning of Wednesday, the 5th, I took a walk before breakfast, and had a more favourable view of Cape Town, the south-east wind having subsided; and I was much pleased with the appearance of the place. In the afternoon, the Revs. Barnabas Shaw, Richard Haddy, and Matthew Godman, with their wives, came in from Rondebosch and Wynberg to welcome our arrival. We had soon afterwards the pleasure of seeing the Revs. Edward Edwards, Richard Ridgill, Joseph Tindall, John A. Bailie, and Joseph Jackson, who, together with my esteemed colleague, the Rev. Benjamin Ridsdale, and my beloved fellow voyager, the Rev. John Thomas, entered with me into the various matters pertaining to the interests of the District, with a cordiality and friendliness which at once claimed my confidence, and afforded me much comfort at a time when the responsibility of my position in a new sphere of duty heavily weighed upon my spirit. With most of these dear brethren, and with the Rev. Messrs. Cameron, Barber, Parsonson, and Priestley, who afterwards joined us, I spent several happy years of missionary labour; and I look back with much pleasure on the harmony and good feeling which generally prevailed in our counsels, and on the measure of success with which the great Head of the Church was pleased to crown our united efforts.

We had scarcely landed on the shores of Africa when we were informed that there had been a serious outbreak among the Kaffirs on Christmas Day, and that the whole of the frontier of the colony was involved in war. This intelligence was rendered the more appalling by the report that a large number of Hottentots in the Kat River Settlement, and other natives, had in this instance united with the Kaffirs against the English. Although the metropolis was so far distant from the scene of contest, much anxiety and commotion existed at the time of our arrival. All the troops had been dispatched to Kaffirland, and levies were being made to raise a strong militia force to aid in the defence of the Colony. Those who had faith in the Providence of God betook themselves to prayer; and such indeed was the general opinion that prevailed on this subject, that a day had been appointed by the Governor as a day of public humiliation and prayer for the termination of the Kaffir war. This was Friday, the 7th of February, two days after our arrival. We had a prayer-meeting in the forenoon in Wesley Chapel, and Mr. Ridsdale preached an impressive sermon in the evening.

On Sunday, the 8th, I preached for the first time in Wesley Chapel to a respectable and intelligent congregation, whilst Mr. Ridsdale officiated at the native chapel in Sydney Street, in Dutch. In the afternoon I drove out to Rondebosch, where I preached a missionary sermon in the evening. On the following day the public Annual Missionary Meeting was held at the same place, when I had the pleasure of uniting with the Rev. Messrs. Shaw, Edwards, Haddy, Ridgill, Ridsdale, Godman, and Thomas, in pleading the cause of Missions; and the spirit of missionary zeal and liberality which I witnessed, both on the part of the Ministers and the people assembled, was truly cheering, and beautifully exemplified the fact that Methodism is the same all the world over.

On Tuesday, the 10th, we held a District Meeting, which had been adjourned from the regular annual assembling of the brethren some time before, for the consideration of some important matters which awaited my arrival. The principal of these was the somewhat perplexing question of the Damara Mission, which was dealt with in the manner already stated. All the

brethren in the District were present at this meeting, except three, who had not yet arrived from the interior; and they were perfectly unanimous in their views of the respective matters brought before them. The prospective stations were arranged apparently to the satisfaction of all parties concerned, most of the brethren continuing in the spheres of labour which they had previously occupied, Mr. Thomas going to Simon's Town, where a resident Minister was much required; whilst the requests of Mr. Jackson to remove to Natal as a Supernumerary, and Mr. Haddy to return to England, after a long and honourable period of service in South Africa, were duly commended to the kind consideration of the Committee.

Although much fatigued with the exercise involved in the various matters of business which had required my attention every day and every hour since our arrival, to say nothing of the labour connected with the landing and unpacking of our luggage, I preached on Wednesday evening, the 11th, at Burg Street chapel, to an interesting congregation; and on the following Sabbath I preached at Wynberg, in the morning, on behalf of the Sunday School, and at Rondebosch in the evening. On Monday evening I attended an interesting meeting of the London Missionary Society in Union Chapel, and, according to request, gave some account of my labours in the West Indies, which appeared to interest the audience.

On Tuesday, the 18th, I attended for the first time the Ministers' Breakfast Meeting, at which I met with the Rev. George Morgan, the Minister of the Scotch Church; the Rev. William Thompson, Agent of the London Missionary Society; the Rev. Abraham Fauer, Senior Minister of the Dutch Reformed Church; the Rev. R. Lamb, Episcopalian Minister of Trinity Church; and other dear brethren in Christ, with whom I had frequently the happiness of being afterwards associated in similar gatherings and in various benevolent and philanthropic efforts, and with whom I lived and laboured during the entire period of my residence at the Cape in perfect harmony and love. This Ministers' Meeting is an institution of long standing at the Cape. It is held every alternate week at the residence of each Minister in rotation, who can conveniently enter into the arrangement.

After taking breakfast together, an hour is spent in prayer and religious conversation, the Minister presiding at whose house the meeting is held for the time being. Any Minister is at liberty to take with him and introduce a ministerial friend who may be on a visit to the Cape ; and I have had the pleasure of meeting with Dr. Livingstone, the Rev. Robert Moffat, and other honoured fathers and brethren from the interior of Africa, and from India and Australia. In subsequent years, a South African Branch of the Evangelical Alliance was formed at the Cape; but long before the organization of such an institution the thing itself was in existence in Cape Town, being fostered by these Ministers' Meetings ; and I can testify with pleasure that I never resided in any place where I witnessed more of harmony and good feeling among Ministers and people of different religious denominations.

On Wednesday, the 26th, the Rev. John E. S. Williams, with Mrs. Williams, Miss Cryer, and Miss Batchelor, arrived from India, on their way to England, Mrs. Williams being in a feeble state of health. Soon afterwards, Mr. Williams was appointed to minister to the Coolies in the Colony of Demerara, where he fell a sacrifice to yellow fever, on the 27th of August, 1853. This was the first Indian Missionary party that we entertained after our arrival at the Cape ; but we had frequently the opportunity afterwards of welcoming to the shores of South Africa dear brethren and their families passing and repassing to and from their respective scenes of labour in Natal, India, and Australia; the Cape of Good Hope being a convenient place of call, where they seemed to enjoy a few days on shore to break the monotony of a long sea voyage. We have a pleasant recollection of agreeable visits from the Rev. Messrs. Edward Hardy with Mrs. Hardy, Samuel Hardy with Mrs. Hardy and family, Joseph Morris with Mrs. Morris and family, Isaac Harding with Mrs. Harding, Thomas Hodgson with Mrs. Hodgson and son, John Pinkney with Mrs. Pinkney and family, Robert Young, William Shaw, Daniel Sanderson, David Griffiths, Robert Stephenson, John Scott, Robert W. Pordige, H. W. Dean, and some others.

When we had become in some measure settled in our new station at Cape Town, we found it to be a very interesting and important sphere of labour. In addition to my numerous official

duties, I had the charge of the English work in connexion with Wesley Chapel, Burg Street, whilst my worthy colleague, Mr. Ridsdale, attended to the native department in Sydney Street. The congregations at both places of worship were increasingly large and attentive; and the Leaders, Local Preachers, and Sabbath School Teachers, were zealous and active in their respective departments of duty. We immediately saw here, as we had often done in other places, the great importance of attending to the religious instruction of the rising generation. Mrs. Moister cheerfully took charge of a select Bible Class which had been for some time met on the Sabbath morning by the Minister's wife; and I organized one of a more general character, to which I attended on the Monday afternoon, which soon numbered upwards of fifty interesting boys and girls, of different shades of complexion.

Before the close of our first year's residence in Cape Town, the enlargement of our Burg Street chapel appearing to be absolutely necessary, I therefore called the Trustees together, consulted with my brethren and friends, and we set about the work in good earnest. It was a great undertaking, considering the heavy debt upon the premises, and the slender character of our resources, in a mixed community, where Methodism had not as yet obtained a very substantial footing. But our leading friends were full of heart and hope; and we commenced the work in the spirit of faith and prayer. Having obtained a respectable list of subscriptions, and prepared plans and specifications of the enlargements and alterations to be made, we advertised for tenders, and accepted the one which was approved. The west end of the chapel was taken down, and the building enlarged by an addition of twenty-five feet to its length, whilst the ceiling was raised about eight feet higher at the sides, making the place more lofty and airy, whilst at the same time its appearance was very much improved. A gallery was also erected at the east end of the chapel with a view to afford accommodation to the school children, as well as to afford additional sittings for the increasing congregation. These additions and improvements were satisfactorily completed at an expenditure of about £600; and such was the liberality with which the people came forward in

aid of the undertaking, that the whole was completed without any assistance from the Parent Society, and without any increase to the debt upon the premises.

Having attended to various matters of business connected with the District, which had been accumulating during the period which had elapsed since the death of my lamented predecessor, and attended to the claims of my own Circuit, by renewing the quarterly tickets of the church members, administering the sacrament of the Lord's Supper, and holding business meetings with the Trustees, Leaders, Local Preachers, and Sunday School Teachers, I embraced the first opportunity which presented itself of paying a friendly visit to the respective stations in the neighbourhood of the Cape. A few particulars as to the character and extent of our work in this important section of the Mission field, at the period to which I refer, may be interesting to the reader, as they will clearly show that the labours of the early Missionaries had not been in vain in the Lord.

Cape Town has already been sufficiently described, as to its situation, general appearance, and population, to give the reader a definite idea of its position and importance as the capital of the Colony of the Cape of Good Hope. It only remains for me to make a few further observations upon it as a Wesleyan Mission station. As already stated, we have here two distinct and important departments of labour, one for the English, and another for the natives, or Dutch-speaking portion of the inhabitants. Our place of worship in Burg Street, called Wesley Chapel, adjoining which is the Minister's residence, with a private communication through the vestry door, is a neat, respectable, and commodious sanctuary. Since its enlargement, it will accommodate about six hundred people. For intelligence and respectability, the congregation would bear a comparison with that of any provincial town in England. On entering Burg Street chapel on a Sabbath day, all the services being conducted in English, and in every respect after the good old Methodist style, the visitor might easily imagine himself back again in his native land. On my arrival at the Cape, I found, in connexion with this station, about one hundred and

twenty church members; and the Classes were in a very fair state of discipline. By the blessing of God upon the labours of His servants, these have now increased to one hundred and eighty-six, after supplying the vacancies which have been occasioned, from time to time, by death and removals, &c. We have at Burg Street an excellent Sunday school, of upwards of three hundred scholars. Formerly, the lessons were given and the addresses were delivered more frequently in Dutch than in English; but of late years English has prevailed more and more.

Our establishment in Sydney Street, for the native department of the work, is situated about a mile from the English station, at the eastern end of the city. The chapel is a neat and substantial building; but as a place of worship it has to submit to the inconvenience of being used as a school-room during the week. The services are generally conducted in the Dutch language, and are well attended by the coloured people of the neighbourhood; which is every year becoming more and more populous. I found in connexion with this station about a hundred and fifty church members, which have since increased to two hundred and four. The Sydney Street Sunday school is conducted entirely in English, and numbers nearly three hundred children. Here we have also an excellent day school, which I found in a languishing state, but which was soon re-organized, and which prospered for many years under the able and zealous management of Mr. John Filmer, the teacher. Since the erection of an additional school-room, the infants have been drafted off, and taught in a separate department, an arrangement which renders the establishment still more complete and efficient.

With a view to render this brief account of our work in Cape Town as complete as possible, I may here add that, in the year 1857, a third chapel was erected, in Hope Street, on the north side of the city, nearly a mile from either of the stations already mentioned. This enterprise was largely indebted to the zeal and benevolence of Mr. James Smithers, and other active friends, like-minded, who came forward nobly on the occasion, so that the undertaking was completed without any aid from

the parent Society. Hope Street chapel is a neat little structure, and answers the double purpose of a place of worship and a school-room, Divine service being conducted, and schools carried on, both on Sabbaths and week days, for the benefit of a rapidly-increasing and long-neglected population. The day school has for some time past been under the care of Mrs. H. Berning, a lady of eminent piety and zeal,—a "mother in Israel." In addition to these three establishments in Cape Town, there is also a flourishing little Sunday school taught in Loop Street, which has been a blessing to the neighbourhood.

These four Sabbath schools, which have been established in different parts of the city, are united in what is denominated the "Wesleyan Cape Town Sunday School Union;" and the institution is worked with a zeal and earnestness which I have never seen surpassed in any country. The Rules and Regulations of this Union have been improved from time to time, till they have approached very near to perfection; and they are attended to by Superintendents, secretaries, treasurers, librarians, visitors, and teachers, in a manner which reflects much credit on all concerned. The anniversary services are held at Easter, when sermons are preached, and a day is set apart for miscellaneous exercises, and a treat for the children. The scholars, and teachers, and officers, assemble in Wesley chapel or on the Parade, to the number of nearly a thousand; and, having been addressed by the Ministers, and sung a few hymns, they march in order through the streets of the city, with their banners flying, to Sydney Street chapel and neighbourhood, where they are accommodated in large booths or tents erected for the occasion, and are treated with tea and cake, &c. For ten years in succession, with only one exception, occasioned by indisposition, I had the pleasure of attending and taking part in this delightful gathering, and a more interesting scene I never beheld. It is pleasing to be able to add, that our Mission schools in Cape Town have to a considerable extent been nurseries to the church; a blessed work having at different times been experienced among the children and young people, a large proportion of whom have been gathered into the fold of Christ.

Rondebosch, being only four miles from Cape Town, came under my notice soon after my arrival in South Africa; and, after a residence of about two years in the city, I made it the principal place of my abode. I was induced to adopt this arrangement, from the circumstance of my predecessors having frequently had to remove to different places in the country for the benefit of their health, as well as from my experience and conviction that Cape Town is not the most desirable place of residence for any one who occupies a public position, which taxes his mental and physical powers to the utmost of their capacity. I found the work in a very weak and languishing state at Rondebosch, both in the native and English departments. It appeared to have been gradually declining since the removal of the Rev. R. Ridgill some time before to another sphere of labour. By the blessing of God on the means employed, we were favoured to witness some improvement. We have a neat little chapel at this place, which was erected by the late Rev. T. L. Hodgson, in the year 1845; but the English congregation which assembles in it is composed in a great measure of persons who belong to other branches of the Christian church, and who worship with us not merely because they are friendly to us, and approve of our ministry, but also because they have no place of worship of their own denomination in the neighbourhood. This being the case, we had frequently large and attentive congregations, and pleasing indications of spiritual good resulting from our labours, whilst the addition to the number of our church members was very small indeed. It was otherwise, however, in the native department. Although we laboured under the disadvantage of having no regular place of worship for our services, and were obliged to put up with a contracted room, which we hired for the purpose, the people flocked to hear the word of God; and a goodly number were gathered into the fold of Christ. At the close of the year 1859, an interesting service was held, at which twenty-two native adults were received into the church by baptism. Rondebosch and the neighbourhood affords a fine field of labour among the coloured classes; but, as they generally speak the Dutch language, and prefer their religious services in that tongue, a suitable place of worship should be

erected for them. The want of a suitable site and other difficulties have hitherto prevented the accomplishment of this desirable object.

Soon after our removal to Rondebosch, my attention was directed to a scattered and neglected village or hamlet called Newlands, which I began to visit on Sabbath afternoons, between our principal services, which were held in the forenoons and evenings. For three years I preached, when the weather would permit, under some large oak trees; and, amid many difficulties, arising from Pagan darkness, Mohammedan superstition, and determined wickedness, we persevered till some religious impression was made. With the aid of our kind friends in Cape Town and other places, we ultimately succeeded in our efforts to erect a neat little chapel, which was opened for Divine service on the 4th of April, 1858. Our rejoicing at the accomplishment of this desirable object had scarcely subsided, when there came a fearful storm of wind and rain, which laid waste many buildings in the neighbourhood, and, among the rest, the front end of our beautiful little sanctuary was completely demolished, the folding panelled doors and stained glass windows being smashed to pieces. Nothing daunted, we appealed to our friends for help; they came forward again most liberally, and the waste places on this little hill of Zion were soon repaired, and we proceeded with our work as before. A class of ten members was ultimately formed, Sabbath and day schools were established, and this little out-station was made a blessing to the community at a time when there were no other means employed for their religious instruction.

Another out-station which I succeeded in organizing in connexion with the Rondebosch Circuit, was at the village of Claremont. Here we found a large number of Negroes, Malays, and other coloured persons, as ignorant and demoralized as the heathen population of the interior. They could not be induced to enter any place of worship, in consequence of their ragged, degraded condition; and I doubt whether any impression for good would have been made upon their minds, if we had not commenced with open-air services. For a length

of time we had preaching and Sunday school in a grove of fir trees; and, from the beginning, the Divine blessing appeared to accompany our efforts. Encouraged by the liberality of our friends in Cape Town and other places, we ultimately erected a neat little chapel here also, on a piece of land generously presented to the Society by J. A. Stegman, Esq. This beautiful little sanctuary was formally opened for public worship on the 1st of January, 1860; on which occasion I had the pleasure of baptizing seven adults, who, from their deep seriousness and previous training, appeared eligible for admission into the church of Christ. These were the first fruits of our labours at this place; but many more were afterwards gathered into the fold of the Redeemer; and the Gospel has been faithfully preached there from that time to the present.

Wynberg is an interesting station, eight miles from the metropolis, and it claimed my attention immediately after our arrival at the Cape. I found the work in a state far from prosperous, several obstacles appearing to stand in the way of spiritual progress. The principal of these was the want of a more commodious and respectable chapel for the English congregation. The old thatched chapel adjoining the Mission-House, erected in 1828 under the direction of Mr. Shaw and Mr. Snowdall, had become very dilapidated and uncomfortable; but for several years there appeared to be no prospect of obtaining a more suitable place, our cause being weak, and our people generally far from wealthy. At length, Divine Providence raised up a friend in the person of J. M. Maynard, Esq. This noble-minded Christian gentleman, himself a member of the congregation, and largely indebted to the religious influence of Wesleyan Missions, seeing the necessity of the case, generously came forward and built a beautiful chapel himself, at a cost of about a thousand pounds. When the building was completed, and ready to be opened for Divine service, it was formally and freely presented to the Wesleyan Missionary Society, transfer being given on the plan of the Model Deed of our Connexion. Neither must I omit to mention that the lot of land on which the chapel stands, at the cost of a hundred pounds, was the gift of Joseph Maynard, Esq., the brother of the gentle-

man already named. These were not the first nor the last offerings of those friends of Missions in aid of our work. Being deeply impressed with what they had witnessed of the blessed results of the Gospel, as preached by our Missionaries in South Africa, they were always ready to come to our help in cases of necessity, notwithstanding their regular contributions to the Mission Fund. The Wynberg new chapel was formally opened for public worship on Tuesday, the 4th of November, 1851, when, by request, I preached in the morning from Haggai ii. 9: "The glory of this latter house shall be greater than the glory of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." In the afternoon, Mr. Haddy preached in Dutch, after which there was a tea meeting at Plumpstead estate, and Mr. Ridgill preached in the evening. The old chapel was now set apart for native service and as a school-room, and for some time the English department of the work wore a more encouraging aspect. But although the congregations have frequently been large and respectable, the number of church members has not increased, as was anticipated, owing chiefly to the circumstance that many who worship with us are members of other churches, as at Rondebosch, and continue their nominal relationship to the religious bodies to which they belong.

The most prosperous and encouraging department of the work in connexion with the Wynberg Circuit, in a missionary point of view, is that which is carried on in the Dutch language for the benefit of the natives. Some of the services are conducted in the old chapel at Wynberg, as already stated, and are attended by a number of coloured persons residing on the Cape Flats; but the chief locality of the native work is an outstation called Diep River, about two miles from Wynberg, on the Simon's Town road. Here we have a substantial chapel, erected by Mr. Haddy in the year 1840, in which an interesting congregation assembles together from Sabbath to Sabbath, and occasionally on week nights. About sixty persons are united together in church fellowship, who give evidence of their sincerity by a consistent walk and conversation. An excellent day-school is also in active operation, under the judicious

management of Mr. R. M'Leod, who has long laboured usefully and acceptably at this place in the capacity of Teacher and Local Preacher, as he did previously for some time in Great Namaqualand.

Simon's Town is an important station, twenty-two miles from the city, in the same direction as the places already named, and was first visited by me on the 15th of March, 1851. I had been detained in Cape Town till a later hour than I intended, by a trustee meeting which I found it necessary to hold before I left home; and I had to ride hard, though the day was wet, to prevent my being benighted on the road. After passing through the pleasant villages of Rondebosch, Claremont, and Wynberg, the road becomes rather dreary. On the right hand, an extensive range of barren, rocky mountains rear their almost perpendicular fronts to a considerable height; and on the left the Cape Flats, a vast sandy plain, presents itself to the view, beyond which may be seen in the distance the lofty blue mountains of Hottentots' Holland. Then appears the ocean, as it breaks on the strand at the head of False Bay, along the sandy margin of which the road continues for many miles, affording a beautiful view of Simon's Town in the distance. On arriving at the end of my journey, I met with a hearty reception from the Rev. John Thomas and his excellent wife, who had accompanied us from England, and had been recently appointed to this station. Here we have a neat and commodious chapel, in which I preached to good congregations, both morning and evening, on the Sabbath. I also visited the Sunday school, which I found in a very fair state of efficiency, considering the difficulties with which it has had to contend. I spent the following day in attending to various matters of business connected with the station, and in visiting a few of our people, who, on this, as on many subsequent occasions, received me in the most kind and cordial manner. When it was fully arranged that Simon's Town was again to be favoured with a resident Minister, we purchased a cottage residence, in a quiet retired situation in the upper part of the town; and he extended his labours to an interesting out-station, called Elsey's River, at a distance of about two miles over the

hills. At this place a small chapel was erected in the year 1857, and a day school established by the persevering exertions of the Rev. John Priestley; and thus the means of religious instruction were afforded to a scattered and neglected population. I returned home from my first visit to Simon's Town on the Monday afternoon, calling to see the Diep River school on my way, and reached Cape Town about five o'clock, just in time to meet my Bible Class; and, on entering the chapel, I was delighted to find fifty interesting young people waiting for me.

Somerset (West) was the next station that I had an opportunity of visiting for the purpose of making myself acquainted with the work in all its departments. Having made arrangements with the resident Minister, the Rev. R. Ridgill, who had kindly come to Cape Town to accompany me, we set out together on horseback, on Saturday, the 5th of April. As the day was far spent before we had fairly commenced our journey, we took the nearest road across the Cape Flats, and rode at a rapid rate, sometimes among hills of sand resembling drifts of driven snow, and then over extensive tracts of waste barren land. After riding about eleven miles, we came to Klip-Fountain, a small settlement in the centre of this desert, originally a Wesleyan out-station, then relinquished for several years for want of the means of supplying it with missionary labour, and afterwards taken up again under more favourable circumstances. The day being very hot, both we and our horses were fatigued; we therefore "off-saddled" and "knee-haltered," and allowed our horses to graze for half an hour. In the mean time, we entered a humble cottage, and were kindly received by the inmates, who were once Wesleyans, and who still delighted to hear and speak of the love of Christ. These good people soon made us a comfortable cup of tea, and furnished us with an ample supply of bread and butter, which was very acceptable. They were somewhat amused at my first attempt to speak Dutch; but confidently pronounced that I should soon become a good Dutchman! On remounting our horses we pushed on sixteen miles further, partly over soft sand, and partly over the main road which leads from Cape Town to the colonial frontier; and we came in sight of Somerset just as the sun was setting. The

appearance of the village from a distance is very beautiful, especially that part of it which consists of the Missionary Institution, with the neat, stone-built, whitewashed cottages and well-arranged gardens of the people, and the Mission-House and chapel standing in the centre. Mrs. Ridgill hailed our arrival with joy; and I soon found myself at home with this interesting Mission family.

After a comfortable night's rest, I was awoke on Sunday morning by the delightful sound of praise to God, as it ascended from the native congregation assembled in their prayer-meeting in the chapel adjoining the Mission-House. This circumstance awakened in my mind the most pleasing emotions, and forcibly reminded me of our early morning prayer-meetings in the West Indies. On walking through the village before breakfast, I was greeted with the cheerful smiles and friendly salutations of the people, as they sat at the doors of their dwellings; and, as I contemplated the scene before me, I was deeply impressed with the great advantages, temporal as well as spiritual, which they now enjoyed by the introduction of the Gospel into their country. At nine o'clock in the morning, the first public service was held. The chapel was filled with attentive hearers, nearly all persons of colour, and a few years ago in a state of slavery; but now free, and appearing in the house of God neatly attired, and truly solemn and devout in their demeanour. The singing was delightful; and, although but imperfectly acquainted with the language in which they worshipped, I felt that God was present in the midst of His people. Mr. Ridgill preached in Dutch with great fluency and power; after which I baptized two children, and addressed the congregation, Mr. Ridgill kindly interpreting. At eleven o'clock, I preached in English to a good congregation, considering the circumstances of the place; and, altogether, I felt much delighted with the public services of the first Sabbath I spent at Somerset.

I had also occasion to be equally well pleased with the Mission school, which I examined on the following day. One hundred and thirty native children were present. They sang several pieces, both in Dutch and English, most sweetly; and answered the questions proposed to them with considerable

facility. The reading, writing, and arithmetic were very fair, and would bear a comparison with those of our common schools in England. The progress made by these children reflected great credit upon Mr. Gray, their former Teacher, as well as upon Mr. H. Geyer, who was then in charge of the school, to say nothing of the vigilant oversight of the devoted resident Minister.

On the Sabbath afternoon I visited an interesting out-station called Terrington Grove, in company with Mr. Ridgill. At this place, which is four miles from Somerset, we have a neat little chapel. It stands at the foot of the new road which leads through Sir Lowry's Pass, surrounded by a number of cottages, which form a scattered village. The inhabitants of this neighbourhood have no other means of religious instruction than those supplied by the visits of our Missionaries, and the little day school which we have established for the education of the children. The chapel was built a few years ago at the sole expense of Captain Terrington, and was presented by him to the Society free of debt. Mr. Ridgill preached an energetic sermon in Dutch to a crowded congregation of attentive hearers. The venerable Captain himself was present at the service; and I had an opportunity of assuring him of the estimation in which his valuable aid was held by the Committee at home. He was a worthy member of our church; and, notwithstanding his advanced age, he still took an active part in the Sunday school. The population of this place has increased considerably since we purchased and rented to people several lots of land on the plan of a regular Missionary Institution.

Another out-station, in connexion with the Somerset (West) Circuit is at the Strand, at the head of False Bay, about four miles from the village in another direction. This place has risen to some importance in consequence of its being frequently resorted to as a watering-place in the hot season, by parties who find it convenient to spend a few weeks at the sea-side. The Dutch farmers from a distance who are able to indulge in this fashionable luxury, generally manage to turn their annual visit to good account by returning home with a waggon load of fish, which are caught and cured here in large quantities by native

fishermen. Several neat little cottages have been built here, and are rented for short periods to visitors. By the persevering exertions of Mr. Ridgill, and the liberality of the friends of Missions in the neighbourhood, a neat little chapel has been erected; and, although the congregations are necessarily fluctuating, we cannot doubt but good will result from the efforts which are being made to diffuse the saving light of the Gospel. On the occasion of my first visit to this place, I found a little day school in active operation, under the care of Captain Ward, a visitor from India. This noble-minded Christian gentleman, having been made a partaker of the saving grace of God, and having come to the Cape for the benefit of his health, could not calmly look on and see a number of children in heathen darkness, without doing something towards their religious instruction. He therefore collected them together in the Wesleyan chapel, with the ready concurrence of the Missionary, and taught them daily during the time that he sojourned in the place. I found the gallant Captain busy at his humble task, and viewed the striking spectacle with gratitude and joy, sincerely wishing the aristocrats of other lands knew like him the real luxury of doing good.

I often visited the Somerset (West) station in after years, and always with pleasure. The good work has gradually advanced, under the judicious and zealous efforts of the Rev. R. Ridgill, who has for many years been the resident Minister, and he has at length succeeded in the erection of a beautiful new chapel, which is a credit to him and to all who have taken a part in the noble enterprise. It was formally opened for public worship on the 29th of August, 1861, when appropriate sermons were preached by the Rev. Messrs. Cameron, Edwards, Tindall, and Godman, Mr. Ridgill himself preaching in the open air to hundreds who could not gain admittance.

Stellenbosch was the next station which I arranged to visit, for the purpose of spending a Sabbath, and inspecting the school. I left Cape Town by the omnibus, on the afternoon of Saturday, the 10th of May. The wind being high, we encountered such a storm of sand as I had never seen before, but afterwards experienced many such. I reached the end of my

journey soon after sunset, and received a kind and hearty welcome from the Rev. Edward Edwards, his excellent wife, and interesting family. Here we have a good chapel, which was erected in the year 1840, and a commodious residence for the Minister. A large congregation assembled on the Sabbath, chiefly of coloured persons resident in the town and from the neighbouring farms. The singing was lively and hearty, and the conduct and demeanour of the people during worship was strikingly solemn and becoming. Mr. Edwards preached morning and afternoon, in Dutch, with an earnestness and zeal remarkable for his advanced age; and in the evening, according to request, I preached to a large and attentive audience in English.

On Monday morning I examined the day school, which I found in a fair state of advancement and efficiency, under the care of Mr. Hendrickse, the zealous Teacher. The children manifested an intimate acquaintance with our excellent Conference Catechisms, which have been translated into the Dutch language.

Mr. Edwards kindly drove me over to Raithby, an interesting out-station, about five miles from Stellenbosch, and so called in honour of the late Mrs. Brackenbury, of Raithby Hall, Lincolnshire, a liberal patroness of the Mission. We have a small chapel here, which is well attended by the coloured people, who occupy cottages that they have built on lots of land which they hire from the Missionary Institution. A small day school is taught in the chapel, which I examined with great pleasure, the children being well advanced, especially in religious knowledge. The Stellenbosch Missionary also visits a place called Sandfleet, where a small society has been formed, but no chapel has as yet been erected.

I frequently visited the Stellenbosch station afterwards, and marked with delight the gradual advancement of the work under the judicious superintendence of the venerable Mr. Edwards, who had charge of it for fifteen years in succession; and who has just retired as a Supernumerary Minister, after labouring faithfully in South Africa for nearly half a century. May his declining years be peaceful and happy, and his long life of honourable toil be followed by a rich reward in heaven!

CHAPTER V.

FIRST JOURNEY TO THE INTERIOR.

THE Overberg Country—Boschjesveld—J. D. Lindsay, Esq.—Commencement of Journey—African Ox-Waggon—Inspanning—Sir Lowry's Pass—Outspanning—Encampment for the Night—Newmanville—Happy Sabbath—Return Homeward—Fransch Hoek—Arrival in Cape Town—Second Visit—Journey to Robertson—Interesting Services—Visit to Swellendam—Return Journey—Arrival at Rondebosch—Extension of the Work—The Robertson Circuit—The Swellendam Station.

HAVING made myself acquainted with the state of the work in Cape Town, and on the neighhbouring stations, and being deeply convinced that in the regions beyond there were ample fields of missionary labour unoccupied by the agents of other Societies, I made arrangements in the early part of the second year of my residence at the Cape, for a journey of observation to Boschjesveld, in the district of Worcester, and in a section of what is generally called the Overberg Country. I was led to turn my attention to this locality, in the first instance, in consequence of some interesting communications which I had received from J. D. Lindsay, Esq., J.P., who had some time before settled there in business, and who manifested a laudable zeal for the spiritual interests of the people around him. This Christian gentleman was himself the fruit of missionary labour, having been brought to a saving knowledge of the truth soon after his arrival at the Cape of Good Hope; and, being of an ardent temperament, he exerted himself nobly on behalf of his dark, benighted fellow-men from the first day that he made an open profession of religion. With a view to qualify himself for usefulness among the natives of the country in which his lot was cast, as well as to prosecute his business with success, he learned the language of the people, and was ever ready

to speak a word in season to those with whom he came in contact.

When Mr. Lindsay removed to Newmanville, in Boschjesveld, he found himself and family far from any place of worship, and in the vicinity of a considerable population, for whose religious instruction no provision was made by any Christian denomination. He therefore resolved at once to do all in his power to supply this lack of ministerial labour. He fitted up a large room as a chapel and school-house on his own premises; and being well acquainted with the Dutch language, and having previously officiated as a Wesleyan Local Preacher, he began to proclaim the glad tidings of salvation to all who were willing to hear. He soon collected a good congregation, and established an interesting little Sunday school; and he had reason to believe that several of the coloured people who attended were earnestly seeking the salvation of their souls. Having thus been enabled, by the blessing of God, to lay the foundation of a good work, Mr. Lindsay was anxious to secure the services of a Missionary. Our nearest station was Somerset (West), at a distance of about fifty miles; but on being made acquainted with the necessity of the case, the Rev. R. Ridgill nobly responded to the call, and arranged to visit Newmanville once a quarter. A few visits had been paid by the Missionary, and some arrangements to make more ample provision for the place were considered extremely desirable when I was requested to undertake a tour of inspection.

On Monday, the 24th of February, 1853, I left Cape Town by the Stellenbosch omnibus, and at the Half-way House a conveyance was waiting to take me to Somerset (West), where I arrived in the evening. I found Mr. Ridgill had every thing connected with the travelling department in a state of readiness for our journey, whilst his excellent wife had been busy making ample provision for the supply of our wants on the road. We retired to rest at an early hour, that we might be the better prepared for the exercises of the morrow.

Soon after midnight, the oxen were collected, the waggon "in-packed," and every thing put in train for an early start, it being desirable to get as far on our journey as possible in the

cool of the morning, that we might have time to rest the cattle in the heat of the day. About half-past two o'clock on Tuesday morning, the oxen were "inspanned," and we commenced our journey. I was accompanied, on this occasion, by the Revs. Messrs. Ridgill and Jackson, Mr. T. Jackson, the man from whom we hired the oxen, and a Hottentot boy named September.

This being the first time that I had travelled in the lumberly African ox-waggon, every thing connected with it attracted my attention; and a brief description of this primitive mode of locomotion, once for all, may be interesting to the English reader. The common travelling waggon of South Africa differs in many respects from any vehicle of the kind used for a similar purpose in Europe. The body is long and narrow, with deep sides, rising with a gentle curve to a considerable height at the hinder part, and mounted on two pairs of wheels of the ordinary size, but of great strength. The whole is constructed and put together in the strongest possible manner, at the same time that provision is made for considerable play and motion in all the joints, with a view to adaptation to the rough roads over which it has to travel. The body of the waggon is covered over with a spacious canvas or sail-cloth tent, supported by a semicircular roof, and affords protection from the rain or sun. Such is the shell of the moveable dwelling of the African Missionary or traveller, in which he lives and lodges for weeks and months together whilst traversing the wilderness.

But in order to form a correct idea of this strange mode of life, we must look not only at the house, but at the furniture. The waggon is furnished with two spacious chests,—one in front, which serves as a seat for the driver, and the other behind. In these the wearing apparel, provisions, and various articles for domestic use, are carefully stowed away; and the old adage is faithfully observed: "A place for every thing, and every thing in its place." Below the *achter-kist* is suspended, near to the ground, a frame called the *trap*, on which are packed pots, pans, kettles, and other cooking utensils, to be close at hand when required; and on the outside of the waggon there are two small boxes for saws, hatchets, hammers, nails,

and screws, &c., to be easily accessible in case of accidents on the road. The interior of the waggon is generally divided into two compartments, in one of which the Missionary or traveller sits during the day, and in the other he sleeps at night, his mattress being placed on a frame called a *cartel*, suspended over his boxes and trunks, which are securely packed in the body of the vehicle. When a careful, experienced Missionary's wife presides over the domestic arrangements, the interior of the waggon presents to the view a scene of comfort which might surprise those who stay at home and know nothing about "necessity" being "the mother of invention." In such a case the lady may be seen comfortably sitting at her needle, with her work-bag and other conveniences suspended on the inside of the waggon, whilst her husband is looking after the men and the cattle, or, if all be right, quietly reading a book.

When intended only for short journeys, the African travelling waggon is constructed on a somewhat different principle, and is made as light as is consistent with a due regard to strength. It is then sometimes drawn by six or eight horses, harnessed in the simplest possible manner; one man holding the reins while another wields a tremendous whip, which urges on the fiery steeds at a rapid rate. But the heavy lumberly ox-waggon described above is generally used for heavy loads and long journeys. It is drawn by a span of oxen varying in number from twelve to eighteen, according to circumstances. These are frequently all of one colour, or otherwise resembling each other, and look very pretty when in good condition. The two wheelers are yoked to a pole projecting from the front of the waggon called the "*dizeloboom*," and the rest to a long rope or cable secured to that, called the "*trek-tow*." Three men are required to each waggon,—the driver, the leader, and a man to take care of the spare cattle, or slaughter "*vee*," and to assist at the "outspannings." The average rate of travelling is about three miles an hour.

Such was the character of our equipment, on the occasion of my first journey into the interior, to which I must now return after this descriptive digression. Everything being ready, we took our places in the waggon; the driver mounted the *fore*

kist, cracked his tremendous whip, and off we went at a lively pace, the oxen being fresh and in good condition. Before the break of day we passed through Terrington Grove; and began to ascend the steep winding road which has been formed at great expense through a kloof now generally known by the dignified name of Sir Lowry's Pass, in honour of Sir Lowry Cole, under whose auspices, as Governor of the Colony, this improvement was made, chiefly by convict labour. We observed the course of the old road, which was steep and rugged in the extreme; and it appeared almost incredible that a loaded waggon could ever have been dragged up the almost perpendicular rocky track on which we gazed with surprise; but we were assured that this was the only path through the Kloof before the formation of the new road. On reaching the summit of the first rocky ridge, the sun was just rising above the still more distant mountains; and on looking down upon the country we had traversed, we had one of the most splendid prospects that I ever beheld. Beyond the vast expanse of water formed by an inlet of the ocean terminating in False Bay, which was now glittering in the rays of the rising sun, we could distinguish Simon's Town, Kalk Bay, and Muzenberg, with the rocky heights behind terminating in Table Mountain in the far distance, whilst the beautiful village of Somerset (West) lay slumbering in the valley below. As we proceeded onward in our journey, an extensive country was opened to our view to the eastward, embracing the valley of the Palmete River, and the roads leading to Caledon and Swellendam. On coming to a stream of water which crossed our path, and finding that our oxen were somewhat fatigued, we outspanned for breakfast.

The outspanning is an interesting incident in a journey by ox-waggon in Southern Africa. It is necessary for the refreshment both of man and beast, and takes place in the following manner. When the patient animals have toiled at their weary task of dragging along the ponderous vehicle for three or four hours, they give unmistakeable intimations of a desire for a respite; but a judicious traveller will carefully look out for a green spot in the wilderness, where there is water and grass, before he gives the word to his men to outspan. This being

done, the oxen are separated from the yoke, and soon find their way first to the water, and then to the best grazing ground that the country affords. In the mean time a few sticks are collected, a fire kindled, and the ever-welcome tea-kettle is suspended over it. The table-cloth is spread on the green grass, or on the top of a smooth rock, as the case may be; and, when everything is ready, all concerned stand around with hat in hand, while the blessing of God is asked on the homely meal. To the uninitiated, this seems a strange pic-nic mode of life; but we soon get accustomed to it, and take it as a matter of course. When the Missionary and his attendants have finished their repast, the circle is formed for family worship, when the Word of God is read, and prayer and praise offered, generally in the native language of the people. I can call to mind many very happy seasons of this kind whilst travelling in the wilds of Africa; but those which occurred in my first journey made an impression never to be forgotten.

After a halt of about two hours the word of command was given, the oxen collected and inspanned, and we proceeded on our journey. Our course was through a country of diversified aspect, where vineyards, cornfields, pasture-lands, and barren heaths were strangely intermingled. In the afternoon we ascended with some difficulty a rugged mountain path to the top of Newberg, when another extensive prospect burst upon our view in the direction of Worcester. After outspanning repeatedly during the day, and descending by a tolerable road into a fruitful and well-watered valley, we halted for the night near to the river Zondereind (the "endless" river).

Having attended to all the duties connected with outspanning, made arrangements to prevent the oxen from going astray during the night, and partaken of a frugal meal, we spent a pleasant evening around our camp-fire, in singing, conversation, and prayer. In these exercises we were joined by two Dutch boers, who were outspanned not far from us, with their loads of produce for the Cape Town market. We retired to rest at an early hour; and being fatigued with a long day's journey, I slept much better on this the first occasion of my lodging in an African waggon than I expected. In fact we were very com-

fortable. A little incident occurred during the former part of the day, which may serve to illustrate the rude state of society, and the infrequency with which some people attend a place of worship even at this short distance from the Cape. On approaching a farmhouse where the road had been recently repaired with more than usual care, and on meeting a Hottentot boy, we inquired the occasion of this recent improvement. In answer to our inquiries, the boy related, in all simplicity, how a child had been born to his master; and that when it became necessary to have it baptized, his master had the road thus repaired, that his mistress might go to church in the waggon with her attendants on this necessary business.

Whilst the oxen were being collected and inspanned, early on the morning of Wednesday, the 25th, we lighted a fire, had each a cup of coffee, and proceeded on our journey. After crossing the river Zondereind at a rugged stony ford, we proceeded through a gently undulating country, with occasional farm-houses at a short distance from the road. About noon we came to the residence of Mr. Brett, a gentleman well known to some of our party; and as the day was beginning to be very warm, and as we declined to make any stay, he kindly presented us with some ripe figs, and a basket of grapes from his vineyard, which were very acceptable. We outspanned for rest and refreshment two or three times during the day, as usual; and in the afternoon, on ascending an elevated ridge, we had a fine view of the valley of Boschjesveld, with Newmanville in the distance, which we reached about five o'clock in the evening. We received a hearty Hibernian welcome from Mr. and Mrs. Lindsay, who had been anticipating our visit with feelings of real pleasure; and they rejoiced over our safe arrival at their hospitable mansion. The presence of three Christian Ministers at this secluded spot was an event so unusual that it excited considerable interest among the people, who, together with our excellent host and hostess, did everything in their power to promote our comfort during our brief sojourn with them.

The two following days were spent in viewing the country, conversing with the people, and in looking over Mr. Lindsay's agricultural, mechanical, and mercantile establishment. Our

enterprising friend ought to do well for both worlds; for I have seldom met with any one who more fully exemplified the apostolical precept, "diligent in business, fervent in spirit, serving the Lord." He gives employment to a number of poor coloured men and their families, and, at the same time, carefully attends to their moral and spiritual welfare.

Sunday, the 28th, was a high day at Newmanville. Early in the morning the native prayer-meeting was held. In the forenoon Mr. Ridgill preached an impressive sermon in Dutch, and the sacrament of the Lord's Supper was administered. In the afternoon I preached in English, and baptized Mr. Lindsay's infant, after which I attended the native Class Meeting, with which I was both pleased and profited. Mr. Jackson being an invalid, and wishing to be exempt from ministerial duty, Mr. Ridgill preached again in the evening. The whole of the services were well attended, and a gracious influence rested upon the people. From what I witnessed this day, and from the observations which I made during my visit, I was much impressed in favour of Mr. Lindsay's unwearied labours for the good of the people, and with the necessity of something being done to secure a more adequate supply of ministerial labour for this interesting station.

Having accomplished the object of our visit, and collected such information as might be of service in the future, early on the morning of Monday, the 1st of March, we set out on our return to Cape Town. The oxen being fresh and lively, we proceeded at a more rapid pace than usual during the forenoon. As the day began to wax hot, we outspanned for an hour or two at the foot of a stupendous mountain, and whilst the oxen were grazing in the valley we did ample justice to the provisions with which Mrs. Lindsay had so liberally supplied us for the journey. On proceeding onward, in a route different to that by which we had come, the scenery became grand and majestic beyond anything I had before witnessed. As we ascended the mountain along a steep and rugged road, we had on our right hand a deep kloof or ravine, thickly studded with gigantic trees, and on our left almost perpendicular cliffs towering above our heads. On reaching the summit, and

commencing our descent on the western side of the rocky height, a prospect burst upon our view of a most charming character. At the foot of the mountain lay slumbering in a fertile valley the rural village of Fransche-Hoek, and the district and hamlet of Paarl stretched away into the dim distance on the one hand, and the town and neighbourhood of Stellenbosch on the other, whilst Table Mountain reared its lofty head in the regions still beyond.

We outspanned for the night at Fransche-Hoek, and held a profitable little meeting with a few people, who soon collected together on hearing that a party of Missionaries had arrived. Having slept comfortably in the waggon, we inspanned early on Tuesday morning, the 2nd, and travelled two or three hours before we halted for breakfast. Being anxious to get home with as little delay as possible, I here left my friends and the waggon behind, took horse and rode to Stellenbosch, a distance of eight miles, arriving just in time to mount the omnibus for Cape Town, which I reached in safety about noon, having travelled upwards of forty miles since early morning. I was much gratified with this tour of observation, and returned home thankful to God for His preserving mercies, and glad to find that all had gone on well at the station during my absence.

Although favourably impressed with the character of Boschjesveld and other districts of the Overberg Country, as promising fields of missionary labour, it was not till several years afterward that we were able to make more adequate arrangements for the religious instruction of the long-neglected coloured population. In the mean time Mr. Lindsay was indefatigable in his efforts to diffuse the light of the Gospel, and the resident Minister of Somerset (West) visited the place as often as possible. In the course of his business journeys Mr. Lindsay preached at the villages of Lady Gray, Robertson, and Montique; and from the village of Swellendam I received a memorial signed by a considerable number of intelligent persons, earnestly pleading for a Wesleyan Missionary. These circumstances, with other important considerations, led to a second journey to that part of the colony, and ultimately to the establishment of two principal or central stations, some particulars

concerning which may perhaps be most conveniently given here, regard being had, in this instance, to geographical rather than chronological arrangement.

Having made arrangements with the Rev. Joseph Tindall, the Missionary for the time being at Somerset (West), to pay another visit to the Overberg Country, I left home on Wednesday, the 18th of February, 1857, and travelled to Somerset by the omnibus. On my arrival in the evening I found that Mr. and Mrs. Tindall, with their usual kindness and forethought, had every thing ready for our journey. After an hour or two spent in agreeable conversation and prayer, we retired to rest early, to be ready for the duties of the morrow.

At half-past two o'clock on the following morning we were up, inspanned, and commencing our journey; for this time we travelled with a covered spring cart and two horses, and only a Hottentot boy to assist us. This I found to be a more expeditious and less troublesome mode of travelling for short journeys than with the lumbering ox-waggon, but not by any means so comfortable when a lodging is required in the desert. On this occasion, however, we travelled through from Somerset to Boschjesveld in one day, halting for a short time every two or three hours to rest the horses, and occasionally to take refreshment. We took the same road as on the occasion of my former visit, so that a description of the country is unnecessary. On reaching Newmanville we were again cordially welcomed by Mr. and Mrs. Lindsay, who hailed our visit to their interesting little station with evident tokens of joy.

On Sunday, the 22nd, Mr. Tindall preached, in the morning, in Dutch, to a crowded and attentive congregation. In the afternoon I attended the Sabbath school and native Class Meeting, and baptized an adult; and in the evening I preached in English, and administered the Sacrament of the Lord's Supper. This was indeed a day of spiritual blessing; and I had abundant cause to rejoice over the advancement and improvement of the people in general intelligence and Christian knowledge since my former visit five years before.

Having made arrangements for a journey to Robertson and Swellendam, with a view to collect information as to the prac-

ticability of extending our missionary labours to those places, I left Newmanville early on Monday morning, the 23rd instant, accompanied by Mr. Tindall and Mr. Lindsay. On this occasion we travelled by ox-waggon, through the kindness of Mr. Lindsay, who furnished the entire equipage, that our horses might rest till our return. During the day we travelled through a country wild and rugged in the extreme, with signs of cultivation "few and far between;" and, having repeatedly outspanned for rest and refreshment as usual, at eight o'clock P.M. we halted for the night about two miles from Robertson, after a weary day's journey of eighteen hours.

We entered the village of Robertson at an early hour the following morning, and were pleased with the situation and appearance of the place. It lies in a gentle hollow, surrounded by hills of moderate elevation, and extensive farms in a tolerable state of cultivation. At ten o'clock A.M. we commenced a religious service in the open air, in connexion with laying the foundation-stone of a little chapel to be built upon a lot of land secured for the purpose some time before. Mr. Lindsay performed the ceremony of laying the stone, after which he delivered a very earnest address. Mr. Tindall and I followed, and the meeting, which was well attended, considering the shortness of the notice, was concluded with prayer to God for His blessing on the enterprise.

Having closed the service connected with laying the first stone of our new chapel at Robertson, and partaken of a hasty dinner by the side of our waggon, we collected the oxen, inspanned, and set out for Swellendam. Our cattle being fresh and in good condition, we travelled at a quick pace for six hours, and then halted for the night by the side of a brook, where we found grass for the oxen and wood for our evening fire. We started again early on the morning of Wednesday, the 25th, and travelled all day through a wilderness country, along the base of a ridge of lofty mountains, outspanning occasionally for rest and refreshment for man and beast. In the forenoon we saw a flock of ostriches, running and flapping their wings at a rapid rate. Soon afterwards one of our men shot a dukier deer which crossed our path; and thus we were provided with a supply of game

which lasted for two or three days. The horns of the animal were presented to me as a curiosity. After a comfortable lodging in the desert, we proceeded forward at an early hour on Thursday morning, and a *scoff* of three hours brought us close to the village of Swellendam, where we outspanned for breakfast.

After attending to our toilet as best we could in the bush, we took a walk into the village, where we spent the day in visiting the public schools, conversing with a Wesleyan family or two, and other persons who had united in a memorial for a Wesleyan Missionary, and in interviews with Dr. Robertson, the Dutch Minister, and the Rev. Mr. Baker, the English Clergyman, whom we found very friendly and affable. We dined at the village hotel, where we met with some interesting company, which made us feel as if we had returned once more to the abodes of civilization. Having obtained the information we required, especially with reference to a Mr. Witstein, who had left the service of the Dutch Reformed Church, and collected a congregation of coloured persons, several of whom were included among those who had asked for a Wesleyan Missionary, we returned to our waggon in the afternoon, and immediately commenced our journey homewards. We travelled till a late hour at night, before we encamped once more in the desert. On Friday, the 27th, we travelled all day, occasionally halting as before for refreshment; and in the evening we reached the vicinity of Robertson, where we outspanned for the night. On Saturday morning we entered the village, and proceeded to our former place of encampment, near the site of the new chapel, where we spent the day in preparing for the Sabbath. In the evening I preached in English, at the house of Mr. Greathead, whilst Mr. Tindall and Mr. Lindsay were engaged in holding a meeting in Dutch in another part of the village.

Sunday, the 1st of March, was a high day at Robertson. In the forenoon the congregation which assembled was larger than any house would accommodate: we therefore arranged to hold the service in the open air, by our waggon; and at ten o'clock Mr. Tindall preached an excellent sermon in Dutch; after which I baptized two adults, father and daughter, who had been for some time under religious instruction, and who made a good

confession before many witnesses. In the afternoon I preached again in English, and Mr. Lindsay in Dutch in the evening. A gracious influence attended all these services, and we felt encouraged to hope that much good would result from the faithful preaching of the Gospel in this interesting part of the Lord's vineyard.

At two o'clock on Monday morning the oxen were inspanned, and we renewed our homeward journey. We started thus early with the hope of pushing through to Newmanville in one day; but, although our halts for rest and refreshment were as few and as short as possible, we should have been disappointed, had not Mrs. Lindsay, with her usual forethought, sent a cart and horses to meet us. Availing ourselves of this quicker mode of travelling, we reached the residence of our kind host soon after dark, and left the waggon to follow the next morning.

On the morning of Tuesday, the 3rd, about half-past one o'clock, we commenced our journey over the mountains with the cart and horses with which we came to Boschjesveld. After toiling hard all day, we reached Somerset in the evening. On Wednesday morning I arose again at an early hour, and left by the omnibus at half-past four. We reached Cape Town about ten; and after attending to the business which awaited me, I went out to Rondebosch, where I was thankful to find my dear wife had been preserved in health and comfort during my absence.

These repeated tours of observations to the places which have been named, situated in the districts of Worcester and Swellendam, beyond the range of mountains which separates them from the Cape, and known as the Overberg Country, were not without fruit. From the very first I was deeply impressed with the good which had attended the labours of Mr. Lindsay and the occasional visits of the Missionary from Somerset, and with the fact that a wide and promising field of missionary labour was presented to the view among a large population of coloured people, for whose religious instruction no provision was made by any other society. For some time we were prevented from occupying this interesting sphere of usefulness by the want of adequate means, and other circumstances over which we had no

control. At length, however, the way seemed to open up before us, and, with the aid and sanction of the Parent Society, two important principal stations or Circuits were organized and entered upon, an account of which may appropriately close the present chapter.

Robertson, a new village so called in honour of a venerable Doctor of Divinity and Minister of the Dutch Reformed Church of that name, has already been mentioned in the preceding account of my missionary travels. Although it had only been formed a short time previous to my visit, I counted one hundred houses already finished and occupied, whilst several others were in progress of erection. A good Dutch church had just been completed, but no Minister had been appointed to occupy it, and no provision had been made for the religious wants of the coloured inhabitants. Being central to a large native population, employed on the surrounding farms, and a place rapidly rising into importance, this appeared to be the most suitable locality for the residence of a Missionary, and the head of our first new Circuit in the Overberg Country; and it was accordingly entered upon in the year 1859.

The first Missionary appointed to occupy this interesting sphere of labour was the Rev. Henry Tindall, a man well adapted for the important position, so remote from the supervision and counsel of senior brethren, by his previous missionary training, and thorough knowledge of the Dutch language, in addition to his other good qualities as a zealous young Minister of the Gospel. Mr. Tindall entered upon his work at Robertson and the neighbouring places in the true missionary spirit; and he has continued to the present time to occupy the station with credit to himself and advantage to the people among whom he has laboured. In common with all new enterprises, the prosecution of the missionary work at this place has been attended with difficulties; but they have been successfully encountered, and the Circuit has now attained to a state of order and stability pleasing to contemplate. At Robertson a commodious Mission-House has been erected; and the little sanctuary, the foundation-stone of which was laid on the occasion of my first visit, is now being superseded by an elegant

and substantial chapel better suited to the increasing congregation. An excellent day school is conducted in the old chapel, which is henceforth to be used as a school-house; and the zealous Native Teacher, himself the fruit of missionary labour, officiates on the Sabbath as a Local Preacher. During the first year after the Mission was organized, fifteen adults were received into the church by baptism, having given satisfactory evidence of a sincere desire to flee from the wrath to come, and been carefully instructed in the principles of the Christian religion. Each succeeding year has witnessed additional accessions to the number of the faithful, and now the congregation and church would compare favourably with those of any country.

At Newmanville the good work has been impeded by unforeseen difficulties; and the place being so remote from the centre of the Circuit, it has not had that advantage from the appointment of a Missionary which was at first anticipated. There are, however, still a few faithful followers of Christ united in church fellowship, who are themselves remarkable instances of His saving power, and who hail the visits of the Missionary with feelings of unspeakable joy. It is hoped that brighter days are in store for this interesting out-station. At the rising village of Lady Grey, notwithstanding the poverty of the people and other difficulties, a little chapel has been erected, and a blessed work of grace experienced. During the first year of the Missionary's labour, seventeen adults were baptized at this place, many of whom were savingly converted to God; and, since that period, many more have been added to the church, such as, we trust, will be finally saved. The Missionary has also extended his labours to the village of Montagu, where the consistory of the Dutch Reformed Church generously granted a site for a Wesleyan chapel, and where an encouraging measure of success has already been realized.

Adequately to supply so many places remote from each other, and separated in some instances by mountain ranges and broad rivers, imposes a heavy tax on the time and strength of the Missionary; but Mr. Tindall has hitherto been wonderfully sustained and blessed in his work. He can now look with pleasure upon a well organized Circuit, with good congregations, pros-

perous schools, and one hundred and twenty-six members united together in church fellowship.

Swellendam was the next place occupied by the Wesleyan Missionary Society in the Overberg Country. Our entrance upon this sphere of labour was under circumstances somewhat peculiar. Mention has already been made of a memorial which I received at an early period from a large number of the coloured portion of the population, earnestly requesting a Missionary, to which we were at that time unable to respond; and of the fact that several of these same people had afterwards placed themselves under the care of a Mr. Witstein, who had formerly been a Catechist in connexion with the Dutch Reformed Church. In the early part of the year 1862, this gentleman, wishing to withdraw from the position which he had taken, and remove from the country, made an offer of his congregation, school, and premises to our Society, which was ultimately accepted, with the concurrence of the people. To meet the emergency, in the month of April, Mr. John Thorne, a candidate for our ministry, was sent to Swellendam, to take charge of the new station, under the supervision of the Missionary at Robertson.

Considering the novel and somewhat difficult circumstances in which he was placed, Mr. Thorne gave evidence of a measure of judgment, prudence, and zeal, truly remarkable for one so young and comparatively inexperienced. He had succeeded in gaining the attachment and confidence of the people, and was in every respect doing well, when he was called to remove to a new sphere of labour in the Eastern Province, and the Rev. William Barber was appointed to succeed him at Swellendam. Although not in robust health, having previously laboured in India, Mr. Barber possessed some amiable qualities which recommended and fitted him for his new position. Naturally of a kind and genial disposition, and endowed with ministerial gifts of a somewhat popular character, he won the esteem and confidence of all with whom he came in contact. The Missionary was ably assisted by Mr. Henry Geyer, whose services were engaged as Teacher and Local Preacher; and their united labours were successful in gathering many into

the fold of Christ, fifty-nine being reported as church members.

More eligible premises had been purchased and fitted up as a chapel, and the hope was entertained that the Missionary and his assistant would be able to visit several neighbouring places, and organize an extensive and important Circuit, after the plan of Robertson, when, on the 17th of May, 1865, a great part of the village of Swellendam was destroyed by fire, and the Wesleyan Mission premises were laid in ruins. This calamity has put a temporary check to the progress of the work; but recent communications from the Cape afford ground for hope that the Mission premises will soon be rebuilt, and that this station will yet answer its original design as a centre of light and influence to all around, and ultimately to the regions beyond.

CHAPTER VI.

SECOND JOURNEY TO THE INTERIOR.

COMMENCEMENT of Journey—Malmsbury—Crossing Berg River—Heere Lodgment—Remarkable Cavern—Sabbath at a Farm House—Travelling in the Wilderness—Ebenezer Station—Crossing Elephant River—The Caroo Desert—Bethel's Klip—Happy Sabbath—Namaqua Messenger—Crossing the Great Orange River—Sand Fountain—Nisbett Bath—Sabbath Services—Native Encampment—Jerusalem—Hoole's Fountain—Meeting around the Camp Fire—Journey homeward—Poor Bushwoman—Norap—Khamiesberg—Snow Storm—Return to the Cape.

AT an early period of my residence in Southern Africa, I received interesting communications from the Missionaries labouring in Little and Great Namaqualand, the most distant stations in the Cape of Good Hope District. In these communications they frequently sought my counsel and advice on subjects connected with their labours, concerning which I could form but a very imperfect judgment, from want of a personal

acquaintance with the country in which they lived, and the peculiar character of the work in which they were engaged. There were, moreover, some important matters pending, which seemed to require my personal attention, and which rendered a visit to our most remote interior stations very desirable.

For some time my numerous official and ministerial duties at the Cape rendered it impracticable for me to leave home for the length of time which would be required for such a journey. At length the way seemed to open; and the necessary preparations having been made on Monday morning, the 4th of July, 1853, I left my home at Rondebosch, near Cape Town, accompanied by my friend Mr. James Morris, who had kindly undertaken to be my guide and travelling companion. A journey of many hundreds of miles in the interior of South Africa is sometimes attended with considerable difficulty, privation, and danger; and it was not without feelings of deep emotion that I took leave of my dear wife and Christian friends; not knowing what might befall me in the course of my travels; but I felt that I could still confide in the God of Missions, who had so wonderfully preserved me in other lands, and who is unchangeable in His nature,—"the same yesterday, to-day, and for ever."

It would have been very pleasant and agreeable to me, if we could have performed this long journey by ox-waggon, which is certainly the most comfortable mode of travelling through the wilds of Africa, as it affords ample accommodation for the conveyance of stores and for lodging in the wilderness, as already described. But this kind of arrangement would have occupied more time than I could conveniently spare on this occasion. I, therefore, gladly availed myself of the use of a light covered spring cart, and four horses, offered for the journey by Mr. Morris, with a spare horse, and a native servant, to assist us at our encampments.

The first day we travelled about forty-five miles over the Cape Flats, leaving the little village of D'Urban on the right, and proceeding to the residence of Mr. Basson, near Malmsbury, where we arrived just after sunset, and where we were entertained with the kindness and hospitality for which the Dutch boers, or farmers, are so justly famed at the Cape. The following

morning we passed through the neat little village of Malmsbury, at an early hour, and ascended a considerable hill, beyond which we lost sight of Table Mountain, and proceeded through the district of Swartland. The scenery now became very interesting, assuming all at once the majestic proportions and rugged wildness of the interior. On the right hand and on the left were mountains of considerable altitude, the summits of which were covered with snow; whilst the low lands and valleys were spotted with numerous farms, separated from each other by extensive heaths of pasture land, covered in many places with stunted bushes, but totally destitute of forest trees. Having outspanned several times during the day, to prepare our food, and allow the horses time to graze, in the evening we came to Berg River, which we crossed without difficulty by means of a punt sufficiently large to convey both horses and cart over at once. We obtained accommodation for the night at the house of Mr. Turone, on the northern bank of the river.

On the morning of Wednesday, the 6th, we inspanned early, and, the road being tolerably good, proceeded on our journey at a rapid rate. Our path now led through a long valley, skirting the foot of an elevated mountain called Picquet Berg; and we had a distant view of a neat little village, which bears the same name, and the last in the colony in this direction. In the evening we reached the farm of Mr. Bosman, where we were kindly furnished with lodgings, and every thing we required for ourselves and our horses. The next morning, the good people having supplied us with a cup of coffee at an early hour, and presented us with a loaf of bread, and a few oranges, we proceeded on our journey through heavy sandy roads, which, together with the dry state of the country, and the scarcity of grass, made travelling very difficult. We walked many miles this day to relieve the horses; and about an hour after sunset we came to the residence of Mr. P. Van Zeyl, where we met with a cordial reception and hospitable entertainment for the night.

On Friday morning we ascended a steep rocky hill with considerable difficulty; and about noon we outspanned in a fertile little valley, with a beautiful stream of water running through the centre. Here we lighted a fire, as usual, and prepared our

midday meal, and afterwards read a portion of Scripture and sang a hymn in Dutch, and offered up prayer and praise to our God, according to usual custom, when time will admit. This was one of those lovely spots in the wilderness which are occasionally met with, and where we would gladly have stayed a little longer, for both men and horses were weary; but the advancing day admonished us to inspan and move forward. During the afternoon we toiled on at a slow pace through heavy sandy roads; and in the evening we reached Uitkomts, the residence of Mr. H. Van Zeyl, and a place well known as the Missionaries' resting place. We were received and entertained with the kindness and hospitality for which this family have always been so famed; and on leaving the next morning our stock of provisions was replenished, with the addition of a jar of butter and a loaf of bread, of which our hostess begged our acceptance.

In the course of the day on Saturday we were overtaken with heavy rain, which, together with the deep sandy nature of the roads over which we had to pass, rendered travelling very uncomfortable. The wind and rain were so violent that it was with considerable difficulty that we lighted a fire and boiled the kettle, when we outspanned at noon. Having at length prepared a comfortable cup of coffee,—our usual beverage,—we proceeded on our journey with renewed courage, notwithstanding the storm which still beat in our faces. In the evening, wet and weary, we reached the farm-house called *Heere Lodgment*, "Gentleman's lodgings;" but, alas for us and our poor horses! Mr. Foster, the owner, was from home with his family, and the house was locked up. Near this place is a remarkable cave, described by the traveller Vaillant, in which we gladly took shelter, remembering that our Lord and Master had not where to lay His head. From the numerous inscriptions cut in the rocky walls of this noted cavern, I observed that it must have been visited at an early period. Besides the names of several esteemed Missionaries of comparatively modern date, I noted the following: "Casper Hem, 1712;" "F. Vaillant, 1785." From a fissure in the rock in the centre of the cavern a remarkable tree projects its stunted branches, which hang pendent over head, and in which I counted seven birds'

nests, the inmates of which kept up a constant chatter. We had just lighted a fire, and cooked part of a wild buck which we had purchased from a native hunter returning from the chase, when Mr. Foster, having heard of our arrival, sent us the key of his dwelling house, to which we gladly adjourned after dark, and where we found accommodation for the night more in accordance with the name of the place, than we should have had in the dark damp cavern in which we had taken shelter in the mean time.

Having the use of the farm-house at Heere Lodgment entirely to ourselves, Mr. Morris and I, with our Hottentot servant, spent a quiet comfortable Sabbath in religious conversation, reading, and prayer. Neither were we entirely without a congregation and opportunities of doing good. Observing that a number of labourers and domestics had come in from the field, and from the out place where the farmer and his family were staying, we collected them together, to the number of about a dozen coloured men and women, with whom we sang, prayed, and read the Scriptures in their native language, giving them also such exhortations and instructions as their circumstances seemed to require. I also distributed a few Dutch tracts, hoping that the seed thus sown might spring up and bear fruit after many days. As there was no prospect of communicating with the Cape again for several weeks to come, we embraced the opportunity of sending letters to our friends from this place, *viâ* Clanwilliam, a village about twenty miles distant.

On Monday morning, the 11th, we proceeded on our journey, and soon entered upon a tract of country very thinly inhabited, and where a farm-house was scarcely to be seen. We occasionally met with a mat hut, however; at one of which we purchased a loaf of brown bread, which we regarded as a valuable acquisition. At night we encamped among some bushes far from any human habitation, and where nothing was to be heard but the loud screaming of the jackal prowling about in search of his nightly prey. The air was cold; but we soon lighted a fire, with which we cooked our evening meal, and around which we sat for several hours with some degree of comfort, engaged in conversation, reading, and prayer. At length we wrapped our

blankets around us, and retired to rest in the cart, in preference to sleeping on the cold damp ground, which had been drenched with the recent storm.

The next morning we found the surrounding country enveloped in a dense fog, so that we were unable to find our horses for a length of time. After travelling about four hours through deep heavy sand, we came to Ebenezer, a station of the Rhenish Missionary Society, on the southern bank of the Elephant's River. Our German brethren have here a good church, and a commodious dwelling-house for the Missionary and his Teacher; but the huts of the natives are very poor, and the station has had to contend with many difficulties, arising from the unfavourable situation of the place, and the sterility of the soil. We were kindly received by the Rev. F. Juffernbruch, the resident Missionary, and Mr. Clare, the Teacher; and our own wants and those of our horses were supplied in a spirit of true Christian hospitality. Having refreshed and rested ourselves, and very much enjoyed an hour's conversation with these Christian brethren, we proceeded forward to the Elephant's River, which is here about a hundred yards wide, and very deep; but which we crossed without much difficulty by means of a large boat, in which we placed ourselves and the cart, our horses nobly swimming in our wake. After resting for a short time on the northern bank of the river, we inspanned and proceeded on our journey.

We now entered upon a wild and dreary desert country, known as the Karoo or Ardevelt, where a human being is seldom seen, and where travelling is rendered very difficult by the scarcity of water and grass. Hitherto we had been able to obtain forage for the horses occasionally at the farm-houses which we met with on the road; but now we had to trust to the scanty herbage of the desert. For three days in succession we travelled over these desolate rocky regions, halting occasionally during the day to graze the horses, and to prepare our food, and at night encamping in the bush in the most sheltered situations we could find. Sometimes we had to dig in the bed of a periodical river before we could obtain a supply of water; and when procured it was frequently so brackish and nauseous, that it was difficult to use it. Often did I think, in

the course of this journey, "How little the people of England know of the labours, privations, and sufferings of their Missionaries in foreign lands!"

At length, having entered Little Namaqualand, we beheld with delight, although at a great distance, the elevated mountain range, the highest of which is Khamiesberg; and about sunset on the evening of Friday, the 15th, we reached Bethel, an out-post of the Lily Fountain Mission station, where the Missionary and most of the people reside during the winter season. We were received and entertained with true Christian hospitality by the Rev. John A. Bailie and his amiable wife and family, who did every thing in their power to render our visit pleasant and agreeable.

This out-station takes its name from a huge stone, about two hundred and fifty feet long, forty feet broad, and sixty feet high, which lies in the centre of a narrow valley, and near which the Missionaries' residence and chapel have been erected. By the mouldering hand of time, or by some convulsive shake of the earth, this stupendous boulder has been broken into three nearly equal pieces, which are separated from each other by narrow chasms; but it is still a most striking and picturesque object. It was beneath a projecting portion of this rock that the venerable Barnabas Shaw, the founder of the Mission, used to hold religious services in the year 1819, previous to the erection of the present chapel. On one occasion an old Namaqua Chief, having heard an explanation of the word "Bethel," declared that from henceforth this remarkable stone should bear that name, as it had often proved the house of God and the gate of heaven to those who had worshipped under its shadow.

I spent most of the day on Saturday in conversation with Mr. Bailie on various matters relating to the spiritual and temporal interests of this important station, and especially in examining a diagram of the institution lands, which I had brought with me from the Surveyor-General's office in Cape Town, to test the respective boundaries on the spot, with a view to a final settlement with the Government of the long-pending question of the rights of the people. In the afternoon a number of natives arrived at the station from a distance, some in waggons and

some on horseback, to pay their respects to "oud Mynheer," and be ready for the services of the Sabbath.

At an early hour on Sunday morning I was awoke by the singing of the natives, who had already assembled in the adjoining chapel to hold their prayer-meeting. I immediately arose and joined them in their devotions. The chapel was half-full of people. The prayers were offered partly in Dutch and partly in Namaqua; and, although I could not understand much that was said, their supplications were apparently so sincere and so fervent that I felt it good to be there. At ten o'clock I preached to an attentive congregation of about two hundred Namaquas, Mr. Bailie kindly interpreting. There was an evident manifestation of Divine influence, and it was a season long to be remembered. At the close of the service I read a beautiful, simple, and affectionate letter, of which I was the bearer, from their old friend and Minister, the venerable Barnabas Shaw. This letter was written in Dutch, and addressed to the congregation; and it adverted to some incidents connected with his first coming amongst them, when they were sitting in heathen darkness, and to the great change which the Gospel had produced, with suitable exhortations and admonitions as to their future conduct. When I presented the letter, after reading it to old Gert Links, in the name and on behalf of the rest of the people, and charged him to read it again and again, tears stood in many eyes; and, with a heart evidently full, the old man said, "*Ja, Mynheer, wy vergeten onze oude Leeraars niet, maar wy hebben ze nog lief. Toen Mynheer Shaw is eerst onder ons gekomen, heeft hy ons eenen kostelyken schat, meer kostelyk dan goud gebragt.*" "Yes, Sir, we do not forget our old teachers, but we love them still. When Mr. Shaw first came among us, he brought us a treasure more precious than gold." In the afternoon Mr. Bailie preached an energetic sermon in Dutch, after which Mr. Morris gave an exhortation. In the evening I preached again in English, chiefly for the benefit of the Mission family; but I was glad to see most of the natives on the station present. This, also, was a season of blessing, for which we felt thankful.

On Monday morning, the 18th, we obtained a span of fresh horses; and, having been abundantly supplied by Mrs. Bailie

with the necessary additions to our store of provisions, we took a temporary leave of our kind friends at Bethel, and proceeded on our journey towards Great Namaqualand. We had a little trouble with our new horses at first, as some of them had evidently not been accustomed to draw in harness; but after a while we travelled along very comfortably. Mr. Bailie accompanied us for a few miles, and showed us the Society's flock of sheep and goats, which were browsing on the plain under the care of a native shepherd. In the evening we outspanned in a nice sheltered spot, called Hass Revier, where we found both grass and water, as well as plenty of fuel for our fire.

The next two days were spent in travelling through a dreary desolate country, called Bushmanland, in which—after leaving Springbok Fontein, where we rested for an hour—we scarcely saw a human being, save a wandering Bushman or two, who timidly approached our encampment to beg for tobacco. Having passed a rocky hill called Gezelscaap, where we obtained a supply of water from a hollow in the rock, and crossed an extensive plain, where a large flock of deer were browsing, we began to ascend the mountain range which marks the track of the Great Orange River.

After a long and weary day's journey, we had encamped for the night, and were comfortably seated around our evening fire, on Thursday, the 26th, when a Namaqua messenger presented himself, and handed me a letter from the Rev. Joseph Tindall, which I read by the flickering light of the fire as follows:—

"Nisbett Bath, *July* 18*th*, 1853.

"Dear Brother,—Your letter of the 1st of June was safely delivered at this place a fortnight ago; and we were all glad to hear that you were making arrangements to visit these distant stations. We remember you in our prayers to our heavenly Father from day to day, that He may bring you to us in health and safety. I ascertained a few days ago that the Great Orange River was fordable; nevertheless, I send a man to-day to watch the motions of the stream. Should it rise, he is instructed to leave this note in charge of some one to be delivered to you, and return with speed to let us know, that the

boat may be sent by waggon to be at the river on Friday morning; but, if the river remains fordable, he is to await your arrival, and assist you in crossing. With considerable emotion we await your approach to this station, and we shall hail your arrival with grateful hearts. Sincerely praying that every blessing may attend you, and with kind regards for Mr. Morris,

"I remain, yours affectionately,

"*Rev. W. Moister.* "JOSEPH TINDALL."

The messenger had walked about eighty miles; and, he having thus faithfully executed his commission, we felt in some measure relieved from our anxiety as to the state of the Great River. We arose early next morning, and travelled for several hours among the most wild and rugged mountain scenery that I ever beheld; suggesting to the mind the idea of these desolate regions being the very outskirts of creation. After gradually descending into the valley for several hours more, about noon we came in sight of the long-expected Great Orange River, which we found quite low and fordable, agreeable to the report of Mr. Tindall's messenger. After outspanning for refreshment and rest for an hour or two, on the southern bank of the river, and collecting a few pebbles as curiosities, we crossed over without any difficulty, and pursued our journey up the gentle ascent on the other side.

On a careful measurement I found the bed of the Orange River at this "drift," or ford, to be five hundred yards wide, and the banks are lined with beautiful green trees, chiefly ebony and willow, the hardest and the softest of woods growing in close proximity to each other. This perpetual verdure gives a freshness to the scene truly delightful after passing through the barren wilderness previously traversed. The mighty stream must be a noble object, when it fills its spacious bed from side to side, as is the case for several months in the year; and the process of crossing must be attended with considerable danger and difficulty when rafts have to be constructed, and native swimmers employed to float the traveller and his baggage over. This was the only method by which the Missionary, with his wife and family and waggon and stores, could formerly cross this great

river in former years, till a small boat was procured through the exertions of the Rev. B. Ridsdale and the liberality of our Cape-Town friends. It has been of essential service to the Mission; but, having to be kept at the Nisbett Bath Station, it has to be conveyed on a waggon a distance of seventy miles, before it can be used. Such are frequently the difficulties and inconveniences of travelling in South Africa. In our case, on this occasion, we were providentially saved from the danger and delay so frequently experienced.

Having now passed beyond the boundary of the Cape Colony, and entered Great Namaqualand, we pursued our course for several hours up a gradual ascent of deep sandy road, till we again reached a considerable altitude. From the scarcity of water in these parts we were obliged to keep travelling on through most of the night, with occasional short outspannings, to allow our poor jaded horses to crop a little of the scanty herbage which these dreary regions afford. Soon after midnight we came to a place called Sand Fontein, to which we had long looked forward with the pleasing hope of obtaining an ample supply of the precious liquid, which is more valuable than gold in the African desert. But on leading our five horses down to the fountain, I was bitterly disappointed to find that it only contained about a bucket of dirty water. We used the precaution of first filling our teakettle, after which the thirsty animals plunged their mouths in all at once, and soon drained the fountain dry. We took a spade and cleared out the well in the hope that a little more water might filter into it, while we were lighting a fire and preparing a cup of coffee, which was actually the case; but the quantity was so small that, after allowing the horses to drink as much as they could get, we inspanned again and travelled forward as best we could.

When the day dawned, on Saturday, the 23rd, we found ourselves in a more favourable position, and we outspanned for breakfast. On resuming our journey I rode forward on horseback in advance of the cart for several hours; and on reaching a place called Luries Fontein, on the margin of an extensive plain where the scenery assumes quite a different aspect, I unexpectedly met the Rev. Henry Tindall coming to meet us, with

a native servant, and a bag of grass for our horses. Mr. Tindall kindly returned with me to the station, whilst the men went forward with the grass to meet Mr. Morris, who was following with the cart and horses. After travelling about ten miles further, we reached Nisbett Bath, where we were joined in the evening by Mr. Morris, and where we met with a most affectionate and hearty reception from the Rev. Joseph Tindall and his excellent wife, who did everything in their power to make us comfortable during our sojourn with them.

The Missionaries who have at different periods occupied this station have laboured under many difficulties, arising from the sterility of the soil, the scattering of the people in seasons of drought, the peculiarities of the Namaqua language, and other hinderances to the progress of the work; but it is a pleasing fact that they have not laboured in vain, or spent their strength for nought. The word preached has often come with power to the hearts of the people; and gracious outpourings of the Holy Spirit and genuine revivals of religion have sometimes been experienced which would compare favourably with those of any other country. It is true that from the causes already stated the work is liable to fluctuate; but a mere casual observer traversing the country cannot fail to mark the great change which has passed upon the people since they received the Gospel.

On the occasion of my visit to the Nisbett Bath station, I found upwards of two hundred members united in church fellowship, and about the same number of children attending the Mission school during the most favourable seasons of the year. Having anticipated my visit, the natives had come in considerable numbers from the out-places where they had been staying with their cattle on account of the drought. I counted as many as thirteen waggons, all belonging to the natives. Some of these had come fifty, and others a hundred miles, to participate in the services of the Sabbath, and to pay their respects to "oud Mynheer," as they are pleased to call the General Superintendent. The interest which the people manifest in their Ministers is truly pleasing, and forcibly reminded me of the affection of the converted Negroes of Western Africa and the West

Indies for those who have brought to them the glad tidings of salvation. I had scarcely alighted from my horse on Saturday afternoon, when I was surrounded by the people of the station, who were all anxious to shake hands and to welcome my arrival.

The services of the Sabbath were also of a most interesting character. At the dawn of day the native prayer-meeting was held, and was well attended. In the forenoon I preached to a large and attentive congregation, Mr. Henry Tindall, a young Missionary just entering our ranks, interpreting into Namaqua. In the afternoon Mr. Joseph Tindall, his honoured father, conducted the service and preached in Dutch, the lessons and sermon being rendered into Namaqua by native interpreters, with whose performance I was much pleased; and in the evening I preached in English, chiefly for the benefit of the Mission family, most of the natives attending as before. I was much delighted by the evident devotion and the sweet harmonious singing of this dear people; and when I considered their poverty, and saw such a large proportion of them very imperfectly clothed with sheepskins, I thought of the comfort and affluence of thousands of British Christians who, I felt sure, would be glad to assist these poor Namaquas, if they could but witness their destitution.

Having made arrangements to visit Hoole's Fountain, which had been recently formed into a regular Circuit about seventy-five miles from Nisbett Bath, I set out about noon on Monday, the 25th, with a waggon and oxen belonging to the station, accompanied by Mr. H. Tindall, Mr. Morris, and three Namaquas. The road led over an extensive plain till we came to Amx River, a periodical stream, now nearly destitute of water. Here we encamped for the night, and proceeded forward at an early hour next morning. Having heard that a considerable number of the people had removed from the station in consequence of the drought, we directed our course to the place of their encampment. We found the distance greater than we expected, and did not reach the *werf*, or temporary village, till a late hour on Tuesday evening. Indeed we had some difficulty in finding the place from the darkness by which we were surrounded, till at length we discovered the locality by the barking of dogs, the lowing of oxen, and the glimmering light of the

night fires. When the people were apprised of our arrival, they came out of their huts, and manifested their joy in every possible way. Having conducted us with lighted torches to a place where the waggons might conveniently stand, near their temporary place of worship, they threw their torches on a heap, and lighted a cheerful fire. We were soon presented with an abundant supply of new milk; and having partaken of our evening meal, the people assembled around the fire, and we held a delightful religious service. The hymns and the prayers were in Dutch; but, from the mixed character of the congregation, it was thought desirable to put the discourse before them in English, Dutch, and Namaqua, especially as it contained matters of great importance both to their temporal and eternal interests. The attendance was good, especially of women and children; and it would have been still larger, but, in order to obtain a supply of food, one hundred men and ten waggons belonging to this party had gone on a great hunting expedition to a considerable distance, and were expected to be absent several weeks.

After a comfortable night's rest in the waggon, we started early on Wednesday morning on a hasty visit to the respective stations in this neighbourhood, travelling on horseback. A rapid ride of two and a half hours brought us to Jerusalem, a lovely little village, with two good fountains; which not only afford an ample supply of drinking water for man and beast, but which are also used for the irrigation of several small gardens, surrounded by camel-thorn trees, giving quite a charming appearance to the place. Many years ago this was a station of the London Missionary Society for a short time, but was relinquished on account of various adverse circumstances. It is now an important outpost connected with the Hoole's Fountain station. I examined the remains of a dwelling-house built by the Rev. Messrs. Albrecht and Moffatt, and advised the people to repair the walls, construct a roof, and fit it up as a native chapel, that a spot endeared by so many pleasing associations might still be held sacred for Christ and His Gospel. We held an interesting little service with the people in the open air; and having partaken of a cup of tea, which the people kindly prepared for us in an old iron pot,—for they had

no kettle,—we rode forward to Hoole's Fountain, which we reached about noon.

Much as I had been pleased with Jerusalem, I was still more delighted with this place. The fountain is stronger, the garden ground more extensive, and the surrounding scenery grand beyond description. The village is situated near the bed of a periodical river, in which grow a number of camel-thorn, ebony, and other trees; and, at a short distance beyond, a range of table mountains rise to a considerable elevation, the horizontal summits of which are fringed with the graceful Koker-boom. The mud-built chapel was in a very dilapidated state; but was to be thatched anew and otherwise repaired, when the men returned from their hunting expedition. Arrangements were also in progress for the erection of a dwelling-house for the Missionary, that he might live among the people, instead of having to visit them from Nisbett Bath. Having fixed upon the site of the proposed new buildings, and arranged other important matters, about sunset we returned to our waggon, at the place where most of the Hoole's Fountain people were staying with their cattle; having ridden about forty miles during the day.

On our arrival at the encampment, we found the people had been preparing for the evening service. The school children had collected a large pile of faggots for the evening fire, and their parents had brought to the waggon more milk than we could use. By the time we had taken some refreshment, the fire was lighted, the people had assembled around it, and we proceeded at once to engage in the solemn worship of Almighty God. This was, without exception, one of the most interesting religious services which I ever attended in any country. The mode of proceeding was the same as the night before, with the addition of a fellowship-meeting, at which several of the natives gave a very pleasing account of their religious experience. Never shall I forget the emotions of my own heart, whilst gazing upon this motley group of natives, listening to the word of life, as the flickering glare of the fire revealed their sable faces to view in the more distant parts of the crowd. When I adverted to their former state of heathen darkness, when the Afrikaaners, under the notorious warrior Chief Titus, before his conversion

to God, and the Bundle-Zwarts, under the Chief Abram, met in deadly conflict near the place where we were now assembled; and when I pointed to the contrast now, when Afrikaaners and Bundle-Zwarts, with their wives and children, could meet together in peace and harmony, and mingle their voices in the worship of God without fear; a thrill of deepest feeling seemed to vibrate in every heart, and tears started in many eyes. It was a scene on which an angel might have gazed with sacred joy. Yea, I believe the Lord of angels looked upon us with Divine complacency.

The next morning the people were at our encampment before daylight, as we had promised to hold one more service with them before our departure. We assembled in the native chapel, as they are pleased to call it, which is nothing more than a smooth spot of ground enclosed with a high fence of bushes, to preserve it from being polluted by the cattle, without any covering overhead, but furnished with a pulpit or stand at one side under a shady tree. I counted about one hundred, men, women, and children, assembled at this early hour, to whom Mr. H. Tindall preached in Namaqua, and to whom I gave a parting exhortation. I was happy to learn that about sixty of the people on this station were united in church fellowship, giving satisfactory proof of a sincere desire to flee from the wrath to come. At the close of this early morning meeting we took an affectionate leave of this dear people, who all crowded around us to shake hands; and, as the waggon moved off, many seemed affected at the thought that they might see our faces no more in the flesh. Having travelled all that day and all the next night, we mounted our horses, and rode forward to the Bath, which we reached about noon on Friday, the waggon following on afterwards.

Saturday, the 30th, was spent in general business engagements, and consultation with the Missionaries, as to the best mode of carrying on the work of God on these remote and peculiar stations. On inspecting the Mission premises, I was pleased to observe the improvements recently made by Mr. J. Tindall, both in the house and chapel, reflecting as they do great credit on the exertions of the Missionary and the efforts of the people, little expense having devolved upon the Society's

funds thereby. In the afternoon I visited the burial-ground, for the purpose of viewing the graves of the Rev. E. Cook and several children of Missionaries. I also inspected the warm bath, or hot spring, for which this place is so famous. I found the water almost as hot as the hand can bear, at the place where it bubbles up, among the rocks at the principal fountain. I returned by the gardens of the Missionary, and a few of the people, who at the favourable season of the year cultivate small patches of ground, which present a pleasing object to the view, surrounded as it is by the bare rocks and sandy plain. In the evening I held a meeting with the head men of the tribe, to talk over various matters relating to their temporal circumstances, and with a view to incite them to build substantial cottages in the place of their miserable mat huts. I promised to each person who should so build within two years a present of a small chest of tea, trusting to my friends in England to assist me in this effort to promote the temporal improvement and real civilization of this interesting but long degraded tribe of natives.

My second Sabbath at Nisbett Bath was spent in the same manner as the first, the people from a distance having determined to remain on the station till our departure, although they keenly felt the want of food. In the morning I preached by interpreter, after which the sacrament of the Lord's Supper was administered. In the afternoon Mr. Morris addressed the people in Dutch, one of the natives interpreting into Namaqua; and in the evening I preached again in English.

On Monday morning, the 1st of August, we had singing and prayer in the open air, in front of the Mission-House, where the people were assembled together to witness our departure; and about noon Mr. Morris and I took an affectionate leave of the Mission family, and of the dear people among whom they laboured. Mrs. Tindall kindly replenished our store-chest, and, having been furnished with four oxen to relieve our horses in passing over the sandy roads of the first stage, we once more turned our faces homewards, being accompanied a few miles by the Missionaries and a number of the people. I left the stations in Great Namaqualand with my mind deeply

impressed with their importance to this part of Southern Africa, and with the adaptation of the Missionaries to their peculiar sphere of labour; Mr. H. Tindall having acquired a knowledge of the difficult Namaqua language to an extent never before realized, I believe, by an European; and Mr. J. Tindall, his honoured father, having had extensive experience in Mission work among the natives.

On reaching Luries Fontein we returned the oxen to the station and inspanned our horses; and, having been supplied with a small sheep from the Mission flock which was grazing here, according to the instructions of Mr. Tindall to the shepherd, we pushed forward through the whole night in consequence of the scarcity of water. We halted for a short time on Tuesday afternoon to slaughter our sheep, and to cook some food for immediate use, which we much required. Whilst we were thus engaged, there came crawling out from the rocks a poor Bush-woman, the most miserable specimen of humanity that I ever beheld. She was of dwarfish stature, with arms and legs attenuated, and shrivelled in the extreme. She approached our camp fire in a fearful timid manner, and, on seeing a few pieces of offal lying about where the sheep had been killed, she picked them up and threw them on the embers of the fire; but before they could have been well warmed she picked them up again, and ate them as sweet morsels. On seeing the state of starvation to which this poor creature was reduced, we gave her some bread and meat, which she devoured with a most voracious appetite. She then, by signs, begged for the skin of the slaughtered animal, which was hanging on a bush; and on its being given to her, she wrapped it round her almost naked person, and walked off as well satisfied and as proud as if she had been robed in the most splendid mantle. How true is the proverb which says, "One half the world scarcely knows how the other half lives!" and how thankful ought we to be even for the temporal blessings which the Gospel confers!

We proceeded on our journey with as little delay as possible, and in the evening reached the Orange River, which we crossed without difficulty, only breaking two spokes in one of our cart wheels in attempting to lock them, while going down the steep

bank into the stream. After repairing the damage we encamped for the night on the southern side of the river.

After two days of hard travelling through the Bushman Flats, by way of Quick Fontein and Reed Fontein, during most of which I rode the spare horse to lighten the cart, we came to Norap, an out-station belonging to the Khamiesberg Circuit, on the afternoon of Friday, the 5th. Here we had appointed to meet Mr. Bailie, and a few of the head men. A number of the school children were assembled on the top of a hill; and, as soon as we came in sight, they communicated the intelligence to the rest, and Mr. Bailie, and a number of the people, soon came out to meet us.

We found a large concourse of natives assembled together, many of whom had come from a considerable distance, and were anxiously awaiting our arrival. The waggons and tents were tastefully arranged around the old temporary chapel; and, although I was somewhat fatigued, having ridden on horseback about fifty miles a day for the last three days, there was a congregation, and I must preach. So I commenced immediately, and we had a blessed season. I afterwards examined the school children, and was well pleased with their progress in learning. We assembled again in the evening, when Mr. Bailie and Mr. Morris also took part in the service. The native Teacher, F. Kardennal, and good old Eva, his mother-in-law, did everything in their power to make us comfortable during our stay. We slept in a native mat hut in preference to our cart, for we longed for an opportunity to stretch our weary limbs on the ground. During the night the pattering rain fell heavily on the spherical roof of our frail shelter; but very little found its way through, although constructed only of rushes; and we enjoyed a good night's rest.

On Saturday morning we fixed the sight of the proposed new chapel and other buildings to be erected, and, after singing and prayer, attended to some other matters of business pertaining to the temporal welfare of the natives located in the neighbourhood of this interesting out-station, and afterwards sang a hymn, and commended each other to God in prayer. We then took leave of the people, and set out for Khamiesberg, passing over a

new road cut through the mountains, which displayed a piece of engineering that reflected great credit upon the people, and upon the Missionary under whose direction it had been recently accomplished. It is appropriately called Bailie's Pass, in honour of the enterprising Missionary who is so earnestly engaged in seeking to promote the temporal and spiritual interest of this people. In the evening we arrived at the Lily Fountain station, on the top of Khamiesberg, in the midst of a snow-storm, which made the latter part of our journey both difficult and unpleasant. In ascending the mountain our horses were much fatigued, and one of them fell down and perished in the snow. We pressed on, and waded through it as best we could, and through the kind providence of God we reached the station in safety.

We held the usual religious services on the Sabbath; but, most of the people having removed to the Underveld for the winter months, the attendance was small. After inspecting the beautiful new chapel now in course of erection; and attending to other matters of business, on Monday morning we descended the mountain to Bethel's Klip, where we found a different climate to that which we had left behind. We spent a pleasant evening in company with Mr. Dixon and other friends who had come from a distance to meet us.

Having accomplished the object of my visit to these distant and interesting stations, on Wednesday, the 10th, we took an affectionate leave of Mr. and Mrs. Bailie and family, and the few people who were present, and set out for the Cape. We were now blessed with favourable weather; and having travelled day after day for nearly two weeks in the manner already described, I reached home in peace and safety on Saturday evening, the 20th of August, truly thankful to God for His preserving goodness extended not only to me in my travels, but also to my dear wife during my absence. In this journey I travelled about fourteen hundred miles, and visited all our stations in Little and Great Namaqualand, in seven weeks,—a rate of travelling seldom surpassed in this country. I cannot close this chapter without recording my obligation and gratitude to my friend, Mr. James Morris, who at considerable inconvenience to himself accompanied me on this occasion, and who was unwearied in his efforts

to promote my personal comfort, and to facilitate the object which I had in view. The happy hours which we spent together in Christian fellowship, prayer, and praise, whilst travelling the wilds of Africa, far from the abodes of civilization, left an impression upon my own mind never to be effaced, and on which I have often reflected since with pleasure.

CHAPTER VII.

THIRD JOURNEY TO THE INTERIOR.

VOYAGE up the South-west Coast—Hondeklip Bay—Journey on Horseback—English Trader—Bethel—Life in the Wilderness—Lily Fountain—Visit to Out-Stations—Silver Fontein—Springbok Fontein—Copper Mines—Laying Foundation Stone of new Chapel at Norap—Return to Khamiesberg—Accident to Waggons—Opening of new Chapel at Lily Fountain—Return to the Cape—Importance of interior Stations—Little Namaqualand—Great Namaqualand—Fruits of Missionary Labour—Native Missionary Meeting—The dying Namaqua.

ABOUT two years after my first journey to Namaqualand, several circumstances seemed to render it necessary for me once more to visit some of our stations in that remote part of Southern Africa. The Rev. Messrs. Ridgill and Thomas had just received appointments to interior stations for the first time, and had left the Cape with their families; the new chapel at Lily Fountain was nearly finished, and ready to be dedicated, and Mr. Bailie, the resident Missionary, was very urgent in his request that I should try to go and take a part in the opening services. Although my ministerial and official duties at home were numerous and pressing, and rendered it difficult for me to be absent, even for a short time, I felt a strong desire, if possible, to comply with the wishes of my brethren and the people in the interior.

Whilst I was anxiously considering what course I ought to

pursue as a matter of duty, I heard of an opportunity of proceeding up the South-western coast of Africa by water, a vessel being about to sail for Hondeklip Bay, to take in a cargo of copper ore. As this mode of conveyance afforded a prospect of reaching Namaqualand much more speedily than by the slow process of travelling by land, I resolved at once to avail myself of it; and on the afternoon of Saturday, the 22nd of October, 1855, I went on board the barque "Dido," accompanied by Charles Pillans, Esq., who was proceeding to the interior on business. The vessel worked out of Table Bay in the course of the evening, and having a strong south-east wind directly in our favour, by the good providence of God we reached our destined port on Monday afternoon, making a passage which was perhaps never surpassed for speed by any sailing vessel. In order to cross the bar, and enter the little bay, the navigation of which is somewhat intricate, owing to a dangerous reef, we were obliged to leave the "Dido" at anchor outside, and go on board the cutter "Rosebud," which conveyed us in safety into the harbour, although she was completely wrecked in attempting to perform a similar service to another party two days afterwards. I was thus called upon once more to acknowledge with heartfelt gratitude the ever watchful care of my heavenly Father.

Having obtained lodgings for the night at the house of the storekeeper, at an early hour the following morning we procured horses, and a little Hottentot boy as a guide, and set out for Bethel's Klip, an out-station of our Khamiesberg missionary institution, and distant from Hondiklip Bay about forty-five miles. The day was extremely hot, and, having to ride hard over a heavy sandy road, encumbered with some luggage and our blankets strapped behind us, it was very fatiguing both for man and beast. We found it necessary to "off-saddle" and "knee-halter" more frequently than usual during the day, although the water was very indifferent at the respective places generally used for outspanning. At one of the places where we halted for an hour or two to graze our horses, I observed a traveller's waggon, and, on approaching it for the purpose of an interchange of friendly greetings according to the etiquette of

the African desert, I was surprised to receive a hearty welcome pronounced in my own native tongue. The owner of the waggon proved to be an English settler from Clanwilliam on a trading expedition, and he was evidently glad to meet with a fellow countryman in the wilderness. In the course of a brief conversation, in which I contrived to put in a word for my Master, the English trader acknowledged, with evident emotion, that he had once known the Lord, and been a member of the Wesleyan Society in Birmingham; but that for many years past he had been an unhappy wanderer from the paths of peace and righteousness. I thought of Philip meeting with the Eunuch in the wilderness of Judea, and gladly would I have acted the part of the evangelist to my countryman; but, alas! I found him not in the mood of an inquirer after truth. He invited me up into his waggon, it is true, but it was not to explain to him the meaning of the sacred book, but to taste of certain fiery fluids which were suspended around him in bottles as samples, and of which he appeared to be the vendor. He pronounced his commodities "very good," and repeatedly urged me to try them. This honour I respectfully declined, and, notwithstanding the vile character of the water and the heat of the climate, I hesitated not to hoist my colours, and declare myself a total abstainer from all intoxicating liquor. Having faithfully exhorted the trader to return with penitence and prayer to his offended Father, we pursued our journey towards Bethel, where we arrived just as the last rays of the setting sun were gilding the tops of the surrounding mountains.

Bethel is situated on the lowlands of the institution, and affords a convenient place of residence for the Missionary and the people, with their herds and flocks, during four months of the year, when the cold of winter prevents their remaining at the principal station on the top of the mountain, as already explained. This was the period of the general "trek," or removal homeward; and Mr. Bailie and his family, not knowing of my coming by this route, had left the place about two hours before we arrived. Apprehending that this might be the case, we had brought our blankets with us, strapped to our saddles, and as we found the school-room open, the natives prepared

us a cup of coffee, and we were soon made quite comfortable. In the mean time a messenger was dispatched on horseback to inform Mr. Bailie of our arrival. My esteemed brother soon returned to welcome me to his station. We conversed on various subjects connected with the interests of the Mission till a late hour; and after a short rest we rode forward early the next morning to the waggons at the Missionary's encampment, at a place called "Lang Klip," where we found Mrs. Bailie and family well, and with breakfast prepared in anticipation of our coming.

Having thus joined Mr. Bailie and his family with their waggon on their way to Lily Fountain, I felt quite at home, and much enjoyed the gipsy kind of life which is necessarily connected with these periodical migrations. The little children and the domestic animals of the establishment seemed to understand all about it; and I observed a hen with a brood of chickens quite enjoying their liberty on being let out from their cage for an hour or two at the outspanning, taking good care, however, not to wander far from the waggons, to expose themselves to the serpents or birds of prey. During the following two days we continued ascending the mountain at an easy rate of travelling, the ladies and children lodging in the waggons at night, and the gentlemen and servants sleeping on the ground. We held religious services with the people morning and evening, at our encampments, and frequently felt it good to wait upon the Lord; and often, when watching the little twinkling stars, or the pale moon walking in brightness, as I lay upon my sandy couch, have I thought of absent friends, and home, and of the prayers offered up to God by His people for the poor Missionary in the wilderness.

We reached the Lily Fountain station on the top of Khamiesberg, on the evening of Thursday, the 25th; and after resting for a day or two, and attending to the services of the Sabbath, which were truly refreshing, the resident Missionary preaching in the morning, and I in the evening, Mr. Bailie and I set out on Monday morning on a journey of four days, to visit the out-stations and the copper mines. We travelled on this occasion on horseback, accompanied by B. S. Links, the native teacher, with a pack-horse to carry our blankets, pro-

visions, and cooking utensils. During the first day we travelled through rugged mountain scenery, where the baboons were gambolling among the rocks, and where no signs of cultivation appeared. Occasionally we halted for an hour or two, to allow our horses time to graze, when we lighted a fire and boiled our never-failing camp kettle, and, after taking refreshment, read the Scriptures, and united in prayer and praise. In the evening we came to an experimental copper mine of the "South African Mining Company," on the missionary institution land near Norap, which Mr. Pillans, my travelling companion from the Cape, had come to inspect. The night was bleak and cold; and the superintendent of the works having kindly offered us the best shelter he had, we gladly availed ourselves of it, in preference to lodging in the open air, and slept on the clay floor of his humble native hut, wrapped in the skin blankets we had taken with us on the back of the pack-horse.

On Tuesday morning we continued our journey through the Bushman Flats, and about noon we came to a farm called Silver Fontein, where we rested for a while, and obtained a supply of bread, milk, and oranges. This place is associated in my mind with some very melancholy reflections. It is the place where the murderer of the three missionary martyrs of Namaqualand, Threlfall, Links, and Jagger, was executed, as stated in a former chapter. I looked upon the grave of the murderer with feelings of painful interest, and listened to the statements of the natives respecting that sad event with deep emotion. Here also is the grave of Mrs. Sass, the pious wife of a devoted Missionary of the London Society, who sank beneath her weight of sickness and sorrow, and found a resting place in this wilderness, ere she had reached the scene of her intended labours. It was good that it was in the heart of this dear saint of God to work for Him; but He saw fit to call her thus early to a better country. How mysterious are the ways of Divine Providence! But what we know not now, we shall know hereafter.

In the afternoon we called at Mr. Kennedy's farm, and had a view of the Enterprise Company's experimental copper mines, which appeared to us no more promising than those we had

inspected at Norap. In the evening we reached Springbok Fontein, where we were kindly provided with lodgings for the night. We found the copper mines at this place, belonging to the company of Philip and King, producing a large quantity of excellent ore, and yielding an ample return for the labour bestowed upon them, as they have continued to do for many years. We received the kindest attention and hospitality from Mr. Steel, the superintendent of the mines, as well as from J. C. Rivers, Esq., Acting Civil Commissioner and Resident Magistrate.

Having finished our business at Springbok, on Wednesday morning we set out on our homeward journey, travelling by way of Mr. Kennedy's farm and Silver Fontein, by which route we reached Norap in six hours' hard riding. On arriving at the placed just named, we found that the mat hut which we had formerly occupied was taken down; but we contrived to erect a temporary shelter, under which we slept with tolerable comfort.

On Thursday, the 1st of November, a large number of people came together to attend the religious services connected with laying the foundation stone of our new chapel at Norap. Not deeming it advisable to enter the old shed formerly used as a place of worship, and in which I had preached when I was here before, in consequence of its being now infested with snakes and other venomous reptiles, we assembled outside in the open air. Here we sang a hymn, offered prayer to God for His blessing on the undertaking, explained the object of our meeting, and then walked in procession to the site of the new chapel and Mission premises, on a gentle elevation in the centre of a pleasant valley. I then read a portion of Scripture in Dutch, addressed a few words to the people, and at Mr. Bailie's request laid the foundation stone in the name of the ever blessed Trinity. The service was concluded by fervent prayer and earnest exhortation on the subject of personal religion, and on the best means to be adopted for the completion of the new chapel, in which Mr. Bailie and Kardanal, the native teacher, took a part. Thus was this interesting ceremony performed in true orthodox form; only we had no silver trowel with appropriate inscription to commemorate the event, as in England,

but were obliged to use a wooden one made that morning by one of the natives, and which would no doubt have been admired as a curiosity of art, had it been preserved for exhibition in a missionary museum. In the afternoon we set out for Khamiesberg, where we arrived in the evening, after a smart ride of twenty-five miles.

On returning to Lily Fountain, we were glad to hear of the approach of our brethren, the Rev. Messrs. Ridgill and Thomas, who had left Cape Town with their families, in ox-waggons, two weeks before I started, on their way to their respective stations in Great Namaqualand. On Saturday evening, Mr. Ridgill arrived at the institution, but Mr. Thomas was detained at the foot of the mountain by the breaking of an axle of one of his waggons. Having dispatched a number of men with the necessary assistance to repair the damage, and to bring Mr. Thomas and his family up the mountain with as little delay as possible, we prepared for the sacred services of the Sabbath. In the morning, Mr. Ridgill preached an excellent sermon in Dutch; and we were expecting the blessing of God on the remaining services of the day, when a circumstance occurred which materially interfered with our arrangements. Immediately after we had come from the chapel, a messenger arrived to inform us that Mr. Thomas's other waggon had been upset on the previous evening, coming down a steep hill, and was completely broken to pieces.

Mr. Bailie and I immediately put on our travelling dresses, mounted our horses, and rode off to the scene of this sad disaster, leaving instructions for a number of men to follow after us with a waggon and tools, &c., as soon as possible. After riding about fourteen miles, we came to the place where the accident had occurred; and the scene which presented itself to our view was calculated to move the sympathies of any one who has ever thought of the poor Missionary, in "perils in the wilderness." The body of the waggon was upset and separated from the wheels, and the road for a considerable distance was strewed with boxes and packages of various kinds, whilst the Missionary and his family were sitting in sadness and sorrow under a bush, where they had taken shelter for the night,

when their travelling waggon was demolished. But whilst we looked with sincere regret upon the wreck which was spread before us, we felt that it was matter of gratitude that our esteemed brother and his family were mercifully preserved from injury, being all out of the waggon at the time of the accident.

We had now to consider the best means to be adopted for temporary repairing the damage, so as to get every thing up to the station with as little delay as possible. On examining more minutely into the state of things, we found that the most important parts of the waggon were not so much injured as we at first apprehended. Having got the different portions of the vehicle together, and found out what was required, we sent men into the neighbouring ravine to cut the necessary pieces of wood, and, after about four hours' hard labour, we had the waggon repaired, re-loaded, and every thing ready for moving forward. But as the shades of evening had now gathered around us, it was considered best to wait till the morning before we began to ascend the mountain. We therefore lighted our camp fire, and after partaking of a little food, we collected the people together, and held an interesting religious service, partly in Dutch and partly in English, carefully explaining under what circumstances it is lawful in our opinion to work as we had been doing on the Sabbath day. On the following morning we moved forward at an early hour, and about noon the whole party reached Lily Fountain in safety.

In the afternoon I inspected the Mission school. Nearly two hundred scholars were present; and, after they had gone through their various exercises satisfactorily, I distributed among them a number of little presents, chiefly useful articles of wearing apparel, with which I had been furnished by my kind friends in Cape Town and in England. Not anticipating such a large gathering of children and young people, I was sorry to find that I was not supplied with a sufficient number of articles to enable me to give one to each scholar. When I had distributed all the presents I had on this principle, there remained seventeen little Namaqua children for whom I had nothing; and such were their expressions of disappointment and distress, that I would have given twice their value for the

required number of articles; but they were not to be had for love or money in the interior of Africa. All that I could do under the circumstances, was to write down the names of the seventeen disappointed children, and to promise to send them each a present when I returned to the Cape,—a promise which I ultimately redeemed to the satisfaction of all concerned.

Tuesday, the 6th, was the day appointed for the opening of the new chapel; and it was a day long to be remembered both by Ministers and people. At an early hour, the beautiful sanctuary was filled with people, chiefly the native inhabitants of the institution, with a few neighbouring farmers and visitors from a distance. At the request of my brethen, I commenced the morning service by giving out the beautiful Dutch hymn beginning,—

"*Halelujah! lof zij den Heer!*
Aanbidt den Vader, geeft Hem eer,
Den Schepper aller dingen!
Den roem van zijn' barmhartigheid,
Zyn' wijsheid, magt, en majesteit,
Moet al het schepsel zingen;"

and after I had read an appropriate portion of Scripture in the same language, the Rev. J. A. Bailie offered the dedication prayer, and the Rev. R. Ridgill preached a most impressive sermon. In the evening the Rev. F. Weich preached, and the Rev. J. Thomas and Mr. J. Mackay took part in the service. Although money is but little known in the interior of South Africa, the people presented liberal and willing offerings on the joyous occasion; the collection at the close of the morning service amounting to £16. 4*s*. In the afternoon, a tea-meeting was held in the school-room, when several aged converted Namaquas delivered interesting addresses, in which they adverted, in the most affecting manner, to the great change, both temporal and spiritual, which had taken place in their circumstances since the Missionaries first came among them. The new chapel is in the Gothic style of architecture, and reflects great credit upon the native builders, and upon the Rev. J. A. Bailie, the zealous Missionary under whose superintendence it was erected. It is a solid stone structure, with massive buttresses outside,

and neatly finished inside with plank floor ceiling and pews complete. It is calculated to seat about six hundred persons, and has been erected at an expense of about £1,000, the whole of which was contributed by the natives themselves, with the exception of about £20 given by a few friends at the Cape for the purchase of a pulpit; so that there is no remaining debt upon the premises. It is believed that no financial effort has been made on any station by the Hottentots of South Africa to surpass this; and yet it may be regarded as a specimen of what we may hope to see on a more extensive scale in many other parts of this interesting country, as the fruits of a faithful Gospel ministry.

On Wednesday evening I met the Missionary and the people of the station by appointment in the new chapel, for the purpose of speaking with them on various matters pertaining to their temporal and spiritual welfare, and to propose to them some new measures by means of which it was thought they might render more systematic and substantial aid towards the support of the work of God after the completion of their new sanctuary. The people appeared to enter into our views in the best possible spirit; and I was encouraged to hope that this our oldest Mission in South Africa, by its continued prosperity and increased efforts towards self-support, would meet the anticipations of the friends who had so long taken an interest in its welfare. I saw much to gratify me in connexion with the Lily Fountain station during my visit, as I had done on a former occasion, when passing through the country; and I observed with gratitude the marked improvement which had taken place in every department of the work in the interim.

When preparing for my return to Cape Town, my attention was attracted by the ringing of the institution bell, to call together the head men or native council, whom I soon observed seated on a grassy slope above the Mission-House. On inquiring as to the object of their meeting, I was pleasingly surprised to learn that they were making arrangements for my journey home, so that no expense might devolve on the Society. They soon placed a beautiful span of oxen at my disposal, belonging to various parties, which were kindly lent for the occasion, free of

cost. These were yoked to a light waggon belonging to the station; and having commended the people to God in prayer, and fairly tired my right arm with shaking hands with such a multitude of natives, I took an affectionate leave of them, as well as of Mr. Bailie and his amiable wife and family, from whom I had received much kindness during my sojourn on their interesting station.

I was accompanied on my journey homeward by Mr. John Mackay, with whom I had much pleasant Christian intercourse both in conversation and in worship, as we travelled along. We had also with us two Hottentot attendants, to assist us at our encampments. The day was somewhat advanced before we began to descend the mountain; and, wishing to redeem the time, we continued travelling on some time after the shades of evening had closed around us, our men assuring us that they knew the road quite well. We were proceeding at a rapid rate down a gentle declivity, when we met with one of those mishaps which are not by any means uncommon in the wilds of Africa. The late rains and mountain torrents had completely washed away the lower side of the road, and left a deep ravine, which we could not see in the darkness of the night. On coming to this the waggon was completely upset, and we were thrown out with considerable violence. Providentially we were neither of us much hurt, and we set to work immediately to try to put things right. On lighting the lantern we found that no serious breakage had taken place; but one wheel of the waggon was off, and the linch-pin was lost. This was our greatest difficulty, as we had nothing by us with which we could replace it. We commenced a diligent search along the road, and about a hundred yards up the hill we found it, to our great joy. Having by our united strength put on the wheel, and replaced the body of the waggon, we drew it out of its perilous position, and outspanned for the night.

After this we proceeded without any further accident, still travelling a good deal by night when the moonlight improved, as we wished to make haste, as well as to avoid the heat of the day. Having travelled assiduously in this way for two weeks, I reached home in peace and safety on Thursday evening, the 22nd of November, where I found my dear wife in the enjoy-

ment of tolerable health and comfort; and we had once more occasion to praise the Lord for His preserving goodness manifested towards us, whilst engaged in the discharge of our respective duties.

Before we take our leave of the interesting interior stations which have just passed under review, it seems desirable to advert to a few particulars concerning them, which could not be conveniently brought out in the brief narrative of my respective visits, that the reader may have a complete view of the importance and peculiar character of our work in those distant regions.

Little Namaqualand. The Lily Fountain institution on Khamiesberg, in Little Namaqualand, about four hundred miles from Cape Town, is the oldest station of the Wesleyan Missionary Society in South Africa. It was commenced about half a century ago, as already stated, by the Rev. Barnabas Shaw; and notwithstanding many difficulties, the people have advanced to a pleasing state of civilization and temporal prosperity, as well as of religious knowledge and Christian experience. The station is beautifully situate in a gentle hollow, near the summit of a high mountain. The number of inhabitants connected with the institution amounts to about one thousand, two hundred of whom are consistent church members, with about the same number of scholars attending the Mission school. These occupy lands set apart for their use as a distinct Christian community, and live as one large family under the pastoral care of the Missionary, to whom they look up as to their father and friend. All their temporal affairs are governed by rules and regulations which they themselves have adopted, under the judicious guidance of their Missionaries. On the 1st of January, every year, the people elect or re-elect six councillors and two overseers. These form a board, of which the resident Missionary is chairman; and at their monthly meetings they arrange every thing connected with public works, ploughing, sowing, reaping, and watching the flocks and herds of the community. They also decide when the people shall remove from their mountain home to the low lands, where they are obliged to reside during the winter months. Every matter of dispute which may arise among the people, as the trespass of cattle on each other's garden

grounds, &c., is required to be brought before the council board for settlement; and it is a pleasing fact that, although they have the right of appealing to the resident Magistrate at Springbok Fontein, the station being within the colonial boundary, such a case scarcely ever occurs, the people preferring to be governed by their own rules and regulations.

Besides the beautiful new chapel already mentioned, and a commodious residence for the Missionary with a school-house, workshops, and a few cottages belonging to the head people, there are not many stone buildings on the stations, the people generally preferring to live in the native mat huts, which are easily removed when they have to change the place of their residence. This has often been matter of regret to the Missionaries, who would like to see the natives advanced to a still higher state of civilization; but there are local circumstances which have hitherto prevented the erection of a larger number of permanent cottages. The natives make good farmers; and, according to the last returns, which I received before leaving the Cape, there were on the institution about seven hundred acres of land under cultivation, and the people possessed one hundred ploughs, thirty waggons, two thousand five hundred horned cattle, four hundred horses, and seven thousand sheep and goats.

The out-station at Bethel, about thirty miles from Lily Fountain, in the low lands, where the Missionary and his people spend the winter months, has already been described; and a placed called Kaauwgoed Vlakte, about twenty miles in another direction, is also visited at stated periods. The most important out-post connected with Khamiesberg is Rooi Fontein, or Norap, which has also been repeatedly mentioned in this narrative. When the new chapel was erected at this place, and certain lands secured for the people in the neighbourhood, a hope was entertained that it would become not only the permanent place of residence for a Missionary, but the head of a missionary institution like Lily Fountain, on a somewhat smaller scale. Then there would have been two Missionaries and their families in Little Namaqualand, within twenty-five miles of each other, who would have been mutual helps for ministerial interchange, and for comfort in times of affliction.

This view of carrying on the work in these remote regions was fully sanctioned, at one time, by the Missionary Committee; but before it could be fully and permanently adopted, some untoward circumstances, with the want of an ample supply of men and means for the District, prevented its accomplishment, and this extensive country is still left to one Missionary.

For many years the boundaries of the Lily Fountain lands were but indifferently defined, and the surrounding Boers were constantly encroaching, and taking from the natives their best fountains and corn lands. A remedy for this evil had often been sought, but never obtained; and the matter had assumed such a serious aspect, threatening the very existence of our station, that I resolved to make one more strenuous effort. I memoralized the Government, got the disputed boundary line surveyed at considerable expense, which the people willingly defrayed; and finally, through the kindness of Lieutenant Governor Darling and Charles Bell, Esq., the Surveyor General, a diagram, and the necessary documents securing the lands permanently to the use of the natives, were executed, and received the official signature of Sir George Cathcart, the Governor General, just before he left the colony, and not long before he fell in battle in the Crimean war. Thus was an important question settled at last in favour of the natives, and the way prepared, it is hoped, for still greater progress in the temporal and spiritual improvement of an interesting people.

Great Namaqualand. Our principal station in Great Namaqualand is at Nisbett Bath, about six hundred miles from Cape Town, as already noticed. The work is prosecuted here, among the tribe called Bundle Zwarts, under many difficulties, arising from the sterile character of the country and the consequent wandering habits of the people. The only cultivation here is confined to a few small garden plots near the warm bath, the produce of which is very scanty, precarious, and uncertain. The Missionary has to send his waggons once or twice a year to Khamiesberg, to procure corn to make bread for his family. In times of drought the people become scattered to a distance of thirty, forty, or a hundred miles, in search of pasture for their flocks and herds. Before they take their departure, the Mis-

sionary and the native council make the best arrangement they can to meet the spiritual wants of the people, by sending a native teacher with each company. These wandering hordes may often be seen in the wilderness at their encampments with all the appliances necessary for the service of the sanctuary and the exercises of the school. The books are brought out, the children ply their lessons, the Scriptures are read, the word of exhortation given, the hymn of praise is sung, and the desert wilds frequently resound with the songs of Zion. When the people continue for several months at their respective out-posts, and the Missionary and his family are left almost alone at the Bath, he generally arranges to visit them at their encampments, for the purpose of preaching, administering the sacraments, and renewing the quarterly tickets, &c. The man of God has now to itinerate on horseback, or with his waggon, if his wife accompany him, a circuit of two hundred miles in extent; and no one acquainted with the trials and temptations of the Christian life will be surprised to hear that, on the occasion of these periodical visits of the Missionary, he is frequently called upon to administer church discipline. Perhaps the young people have been indulging in dancing, of which they are very fond; or other serious faults have been committed, which require admonition, reproof, or expulsion: hence the liability to fluctuation in our statistical returns from these interior stations. We have known instances, however, where large hunting parties have been absent from the station for several months, and during their journeys of hundreds of miles they have kept up their worship, their schools, their prayer-meetings, and class-meetings, with such good effect, that on their return they have reported an increase of church members, having experienced blessed revivals of religion during their wanderings.

Hoole's Fountain, about seventy-five miles from Nisbett Bath, is the station next in importance in Great Namaqualand. Indeed, with respect to scenery and some local advantages, it is a place superior to the Bath. It is the principal home of a small tribe of Africans, with whom are associated a number of half-castes, vulgarly called "Bastards," from the other side of the Orange River. On the removal of the Chief Jonker, with a

number of his people, several years ago, to the borders of Damaraland, the field of missionary labour in this locality became somewhat circumscribed. We have notwithstanding had a good work going on at different periods among these people, some of whom are noted for their piety, intelligence, and Christian consistency.

When the erection of a substantial and commodious residence for a Missionary at Hoole's Fountain was commenced some time ago, it was hoped that this place would become the head of an important Circuit, the Minister of which would be favoured with Christian intercourse and occasional ministerial interchanges with his brother at the Bath, and that thus Great Namaqualand would have two Missionaries for mutual help and encouragement, on the same plan as that already indicated for Little Namaqualand. Had this principle of consolidation been adopted and carried out on this and some other stations, which have been unfortunately crippled for want of support, there is no doubt but many evils would have been avoided, and the fruit would have appeared in time to come.

For several years past the work in Namaqualand has not been so prosperous as formerly. The country has not only been afflicted with successive seasons of drought, which have kept the people in a scattered state, where they are exposed to many temptations, but the "lung sickness," or cattle plague, has been very prevalent. And that which made the case worse was, the first appearance of the fatal malady simultaneously with the return of the Missionary from the Cape Colony, conveying the idea, right or wrong, that he had brought it into the country with his draught oxen. This circumstance unhappily led to a feeling of estrangement between the people and their Pastor for some time; but it is to be hoped that the cloud which has for so long hovered over these interesting stations will be dissipated, and that the sun of prosperity will again shine upon them. It has been sometimes feared that the repeated and accumulated trials and difficulties to which reference has been made, might ultimately induce the Wesleyan Missionary Society to withdraw from

Great Namaqualand, as the London Missionary Society did several years ago. If this should ever be the case, it will be a dark day for that country. Let us rather cherish the hope that the friends of Missions will come forward to enable the Committee to strengthen these important stations, and carry on the work on a scale more commensurate with the demands for religious instruction; and then we shall have reason to anticipate that for prosperity and blessing the future will not only be as the past, but much more abundant.

Whatever may be the course of events in future, it is matter of gratitude that, notwithstanding the difficulties and privations with which they have had to contend, the Missionaries who have been successively appointed to Namaqualand have not laboured in vain, nor spent their strength for nought. Multitudes of sinners have been savingly converted to God, an enlarged spirit of Christian liberality has been excited among the people, and many have lived and died in the faith and hope of the Gospel.

In connexion with every station annual Missionary Meetings are held, and the people are trained, from the beginning, to do their utmost towards the support of the Gospel among themselves, and to help to send the glad tidings of salvation to the ends of the earth. On these occasions there are sometimes remarkable displays of native eloquence and real enthusiasm in the good cause; and although coined money is almost unknown among the people in the interior, they give freely of such things as they have. From the list of offerings presented at the first Missionary Meeting ever held at Nisbett Bath, the following is an extract:—10 oxen, 3 cows, 1 bull, 2 heifers, 4 calves, 147 sheep, 59 goats, and sundry skins and ostrich feathers, the proceeds of which amounted to the sum of £67 14*s.* 6*d.*, in favour of the Mission fund.

On the 16th of May, 1855, another interesting Missionary Meeting was held at Nisbett Bath, when several of the Native Teachers and others took a part in the proceedings, and spoke with good effect to the hearts and consciences of their fellow-countrymen. The following are a few specimens of the observations made on the occasion, as translated by the Rev. H. Tindall:—

Timotheus Sneeuve, holding in his hand a Report of the "Cape of Good Hope District Auxiliary Missionary Society," said,—"I am ashamed of myself. I stand here with sorrow; for I know that I come very far short of what I once was. I was left in Damaraland when the Missionaries were recalled, and I became entangled with the things of this world. I fell into the snares of the wicked; and I now feel that my only hope is in the mercy of God. I know this, that there is salvation for me, for the blood of Christ was shed for me on the cross; and that although I am a sinner, God is willing to accept me unto eternal life. This encourages me to begin afresh, and leads me to devote myself from this day to the work of God, and to resolve that as long as I live I will be His. This is God's work. It is His will that all people should know His word. We should be willing to assist in this work. In other lands many people assist, and the poor are the great supporters of the work of God. I have seen what poor people have done in Cape Town. One will catch a fish, another will sell some firewood, and another will do a piece of work, to get some money for sending the Gospel to the heathen. There you may see little boys and girls going about with their boxes and books, collecting money for the Missionary Society; and this Report tells how much each of them gets in a year. Here are their names. Let us copy their example; let us labour to get something to give. This is a work of faith and a work of love. We know what the Bible says: 'The Lord loveth a cheerful giver.' We must give in love. We know what we give for. We give to Christ, and for the support of His servants; to buy their waggons, oxen, and food, and to send out more. This is not a tax, it is a free-will offering. We give not from compulsion, but from love."

Cupido Kaffir said, "Nobody drives me to speak. I found the desire from the Lord behind a bush. I give every year, but lose nothing by it. I give to the work of God. I will give with all my heart. I want to give something for each of my children, but I fear I shall come short. There is that infant that was baptized yesterday. I should like to give something for him, but I am afraid I shall not be able. Since

I left the world I have been blessed. I have been living with the Missionary. I did not come to live with him through want, but because I felt it my duty to assist him. What was I before I came here? I was a poor, ignorant sinner. I never prayed, my children were not taught, and I lived without God. Now I know God, I pray, and my children are taught. O that we were all praying people!"

Hendrick Windstand,—"I have not much to say, for I have not more knowledge than the elders. We have heard how many stations, Missionaries, members, teachers, and school children there are in our Society. We are also numbered. Our Missionaries are included. We are all one. All the stations have one God, one worship, one faith, one baptism, and the same experience. We pray, 'Lord, appear in every land; send Thy word to all the people, to all the heathen.' For this purpose we give, so I understand it. Missionaries have been at great labour and expense to teach us, so that we might know God, and pray, and believe, and work righteousness. We cannot say anything against giving. We are changed. Our former feelings, customs, and works are changed. We have heard, received, and believed the word of truth. The Lord has given us understanding. The work is of God. He first calls the Missionaries, gives them understanding, zeal, and a desire to teach sinners. They came and taught us; but at first we turned our backs; then the Lord drew us, and we became His people. We shall have no loss by giving to God. All we have is given to us by Him. It is better to give to God than to have Him take from us. If we are greedy towards God, He will take. We must give with willingness and consistently with our prayers."

Frederick Matros,—"I will say my feelings. I will speak according to God's word. I do not speak from learning or much understanding, but from what I feel in my heart. We have heard the numbers of all the Society, and what these meetings are for. We used to say, 'Why should I give my cattle to go away to other people, when we get nothing back for them?' We thought so, because we did not feel the truth. Afterwards we felt that Christ died for us; then we felt that we could

give our oxen, our sheep, and other things; and if we give two oxen and many sheep, yet we suffer no loss. We get for them what we most need and desire, and we want others to get the same,—Bushmen, and Kaffirs, and Damaras, and all the people of the earth. I often think I should like to go myself, and give them the word of God."

Jan Ortman,—"We have the word of God; but it is not enough for us to have it. If we are praying people, we must do as we have been done to. We must give as we have received. Other people have souls as well as we; if they do not get the word of God, their souls will perish. Our possessions are all God's. Do not think we get anything from ourselves. We are born naked, and so have nothing from ourselves. We must help one another. If we do not give, we shall suffer loss ourselves, and be of no use to others. We must not think we have nothing to do with others. We are all God's work. Formerly our fathers were like wild beasts; they lived in the bush, wore no clothes, had no waggons, nor horses, nor guns, were ignorant, and were always fighting with each other. What a change do we see now! God has done it. We bury our dead. Our fathers used to leave them for the lions and jackals. If none of you ever saw anything of that kind, I have. I saw an old woman once left unburied, and the wolves came in the night and ate the body; but we did not think anything about it. I have seen much poverty in the Cape; but none of you are so poor. You can all give, but you do not want to give. Shame! I know you Bundle Zwaarts; you hold yourselves as if you were poor; but you are not so poor as many of the people of other lands who send you the Gospel. And many of you give poor and little things. They that might give oxen give calves and sheep, and they that might give sheep give bamboos and skins, and they that might give skins give nothing at all."

Job Witboy,—"God's word is all. It is only from God's word that I see. I see nothing good, or great, or true in the world. All truth and beauty is in the word. I have tasted the goodness of God and the happiness of salvation. I got my experience with tears. I first felt for myself, and then I began to feel for others. I desired that they might feel what I felt. I prayed

for them with tears, and when I could not send anything else I sent my prayers. Think of the state of the heathen. They are blind, and though they stand at the mouth of the pit, they cannot see the danger that lies before them. Let us give them eyes. We say that we have a willing heart. Let us then give a proof of it, a proof of our love, and of the sincerity of our prayers."

At this meeting eighteen head of cattle, thirty-five sheep and goats, ten shillings in cash, and eight wooden bowls were contributed. The spirit which characterized the entire proceedings would have done honour to Yorkshire or Cornwall.

But the best kind of fruit resulting from missionary labour is seen in the holy lives and happy deaths of converted natives. Many affecting instances might be given did space permit. A few remarks in reference to the last days of one of the oldest Namaqua converts, with whom I was well acquainted, may appropriately close the present chapter.

Gert Links has been already mentioned as one of the elders of the native church at Lily Fountain station; and I shall never forget his earnest, glowing address at a public meeting, in which he contrasted the past and the present state of the tribe to which he belonged, and the wonderful change which had been produced by the Gospel. He had long walked in the way to heaven as a consistent Christian; and soon after my last visit to Namaqualand, he sickened and died. He was divinely sustained and comforted during a long and painful illness, and he always received the visits of his Minister with gratitude and joy. When old Gert felt that his end was drawing near, he sent a messenger to call the Missionary, as he had something particular to communicate to him before he died. Mr. Bailie immediately went to his hut, which was about four miles from Bethel; on entering which he found the dying Christian happy in God, but very weak. He faintly whispered that his Teacher was almost too late, as his speech had nearly left him. His friends then raised him up to a sitting posture, and he proceeded to relate his views and feelings respecting a future state of being, and the truth of the Gospel. I shall not trouble the reader with the strange jargon in which he spoke, but the testimony of the

dying Namaqua, as rendered into plain English by the Missionary who visited him, was as follows:—"I have at this moment a particular impression of the immortality of the soul. My body is half dead; I have lost the use of both legs and of one arm; and if my soul were not immortal, it would be half dead also; but, instead of that, I am constantly thinking of God and His service, and of the love of Christ; and I can think with great freedom and ease. I have a special conviction, also, that the Bible is God's book, and its precious truths are constantly running through my mind, and afford me great comfort. I see now more clearly than ever that the Missionaries are not common men, but they are the servants of God sent to us by Him to declare His word." And then looking round upon the people who had assembled to hear his last words, the good old man said to them with all the energy of which he was capable: "Pay great attention to the word of your teachers, and remember that they speak in the name of the Saviour." Being quite exhausted, he had only power to add, "I have done." He was now gently laid down again, and about an hour afterwards his spirit departed in the full assurance of hope. "Blessed are the dead that die in the Lord."

CHAPTER VIII.

CONCLUDING INCIDENTS AND OBSERVATIONS.

PROGRESS of the Work at the Cape—Educational Department—School Examinations—Languages and Translations—Progress of Civilization—Spiritual Results of the Gospel—Missionaries raised up—Arrivals and Departures—Deaths—Failure of Health—RETURN TO ENGLAND—Embarkation—St. Helena—Ascension—Arrival at Southampton—CONCLUDING OBSERVATIONS—Retrospect—Appeal.

THE invervals between my respective visits to the interior of Southern Africa, and several years afterwards, were spent in

earnest efforts to consolidate and extend our missionary operations in Cape Town and neighbourhood. In these evangelical labours I was nobly supported and aided by my beloved brethren in the ministry, and also by the Mission school teachers, Local Preachers, and Leaders; and it is pleasing to know that our united labours were not in vain in the Lord. On almost every station in the District we were favoured to see the congregations improve; and, although the progress of the work was not rapid, it was steady, and each successive year witnessed an accession of promising members to the church.

But the most encouraging and hopeful department of our work was that which pertained to the training up of the rising generation. Reference has already been made to our interesting and prosperous Sabbath schools in Cape Town. These useful institutions were not only extended to the rural districts, but the number of day schools was increased, and we had ultimately one in connexion with every principal station. At an early period the Colonial Government extended its fostering care to district schools, for the education of the children of the higher classes of society; and when it awoke to the importance and necessity of doing something more for the instruction of the poor, we put in our claim, in common with other religious bodies, and obtained grants in aid for sixteen day schools. This was a great help to us, and considerably relieved the funds of the parent Missionary Society, as in many instances the Government grant and the children's school pence entirely supported the institutions. In the absence of a normal school for the training of native teachers, we did our best by private instruction, and by frequently visiting the schools to improve our agents, and more fully to prepare them for their important work. On our country stations we were obliged to commence by giving elementary instruction in the native language of the people; but in accordance with the requirements of Government and our own convictions of duty, we invariably strove to lead our pupils on to a knowledge of the English tongue. Notwithstanding the difficulties with which we had to contend, we succeeded in the educational department of our work far beyond what many would suppose; for whilst some of our schools, especially in the rural districts,

were much below what we could have desired, others in the towns and villages were of a very respectable character.

With a view to render our Mission schools as efficient as possible, the resident Ministers on the respective stations generally visited them once a week; and I made it a part of my duty to examine them at stated periods. On the occasion of the annual examinations I generally arranged to have a few rewards to distribute, according to the respective merits of the scholars. On entering the school I have often been amused to observe the earnestness with which the children would cast their little sparkling eyes on the carpet bag which I carried in my hand, as if they were already calculating on the quantity or quality of its contents. When the various exercises in reading, writing, arithmetic, geography, history, &c., were finished, the presents were spread out on a form, and the scholars were called up two and two, boys and girls alternately, and allowed to have their choice of articles, according to the order in which the teacher could recommend them as to diligence, punctuality, good behaviour, and progress, during the year. While this process was going on in some of our schools, a physiognomist or philosopher might have contemplated the scene with interest, and speculated upon human nature as there exhibited to view, in a rising generation just emerging from heathen darkness. Some would take considerable time to examine the intrinsic value of a book or other article before they made their choice, whilst others were carried away by outward appearances, and at once fixed upon that which was most gay and showy in form or colour. The school presents generally consisted of articles of wearing apparel, remnants of printed calico, little books, thimbles, needles, pens, pencils, &c., which were kindly supplied by the friends of Missions in England. On behalf of these dear African children I desire to express our obligation to Mrs. Hoole of London, Mrs. Simon of Jersey, Miss Beard and Miss Mitchell of Freshwater, Mrs. C. Dore of Newport, Isle of Wight, and to many unknown friends, for valuable packages of presents forwarded from time to time for our Mission schools in the Cape of Good Hope District. The most valuable parcel of school presents that ever came to hand, was one which con-

tained a number of useful little garments, the result of a noble sacrifice made by a few boys and girls, who, with the consent of their parents, denied themselves the gratification of sugar in their tea, and butter on their bread, for a stated period, that the amount thus saved might be spent in procuring clothing for little destitute African children. When the letter was read in the school, previous to the distribution of the articles, stating the means by which they had been procured, and the motives with which they were sent, tears streamed down many a sable cheek, at the thought that they were thus remembered and loved by their little white brothers and sisters in England; and they requested at once that a message of gratitude and love might be sent to their benefactors, which was done accordingly.

Intimately connected with the educational department of missionary labour is that which relates to the study of languages, and the providing of a native literature for the people of our charge in foreign lands. In Southern Africa the Missionaries preach to the people in four or five different languages; and although they are alive to the importance of diffusing as much as possible a knowledge of the English tongue, they find it absolutely necessary in the mean time to provide books for the people in the vernacular dialects of the respective countries where they labour. Whilst our esteemed brethren beyond the eastern frontier were engaged in translating the Scriptures, and preparing hymns and school books in Kaffir and Sechuana, some of the Missionaries at the Cape were zealously performing similar services for the Hottentots and Dutch-speaking portion of their people. Something considerable had been done in this way previous to my arrival in South Africa; and during the period of my connexion with the Cape of Good Hope District, a new Hymn Book, the Conference Catechisms, several school books, and a number of tracts, were printed in Dutch, as well as a Grammar and some portions of Scripture in Namaqua Hottentot. The last named works were from the pen of the Rev. Henry Tindall, who, together with the Rev. Messrs. Haddy, Cameron, Ridgill, and Ridsdale, took an active part in translating and putting through the press the Dutch publica-

tions required for the use of our people in the public worship of God, in their families, and in the schools.*

The advancement of the people in civilization, and in the knowledge of Christianity, as well as in the higher walks of experimental religion, being an object which is constantly kept in view by our Missionaries, it commended itself to the approval of all classes of the community; and I am happy to say that in the prosecution of our work we never met with the slightest interruption from the Government authorities or others. During my residence in the Cape Colony, the Governors who ruled in succession were Sir Harry Smith, Charles H. Darling, Esq., Sir George Cathcart, and Sir George Grey, all of whom manifested a friendly interest in the object of our Mission. Indeed, his Excellency Sir George Grey was more than friendly. He was the zealous promoter and benevolent patron of religious instruction, general education, and social progress among the natives. The first cheque that he drew upon the bank after his arrival in South Africa was for five pounds, as a present to treat the children of our Mission school at Somerset (West); who went out in a body to show their respect for him as the representative of Queen Victoria, on his entering the village, and to sing the national anthem. This was only one of many acts of kindness and benevolence to our Mission which I could enumerate, to say nothing of the personal friendly intercourse which I frequently had with him, and of which I shall ever cherish a pleasing remembrance.

* A few years before I left the Cape, my friend Mr. Nichols, of 46, Hoxton Square, London, sent me out a small Albion press; and I fitted up, at my own expense, a little printing office in connexion with my own station at Rondebosch. This was of great service to the Mission. Having taught myself the art of printing in a humble degree, I spent all the hours of relaxation which I could command from close mental application, in attention to this exercise. I brought out, in a short time, Rules and Regulations for the Management of the Lily Fountain Missionary Institution, in Dutch and English, sixteen pages; Rules of the Wesleyan Methodist Society, in Dutch; a number of hymns, schedules, tracts, and handbills, in both languages, in addition to the Circuit Plans, and a variety of other papers, from year to year, free of cost, which was a considerable saving of expense to the Society, and a useful auxiliary to our work.

Neither were the subordinate functionaries backward in tendering us their hearty good-will and their generous support, as a reference to the Annual Missionary Report will abundantly testify. When the intelligence reached the Cape that the Constitution securing a representative Government was at length granted to the Colony by the Imperial Parliament, the Queen's birthday, June 24th, 1853, was set apart for general rejoicing; and the scholars of all the schools in the city, numbering three thousand five hundred, were invited to a treat prepared for them by the municipality of Cape Town. It was a grand sight to behold ten thousand people congregated on the parade, in front of the stand from which his Honour Lieutenant-Governor Darling and other gentlemen delivered interesting addresses; and the Wesleyan Mission schools occupied a prominent position, with their respective banners floating in the breeze. And when the first Colonial Parliament was inaugurated on the 1st of July, 1854, Mrs. Moister and I received invitations and cards of admission, to witness the interesting ceremony, in common with the heads of other sections of the church and their families. As there is no Established or State Church at the Cape, so there is no distinction made by the Government between the different religious bodies, so far as honourable recognition is concerned; and it is hoped that the time will soon come when all orthodox Protestant Christian churches will be treated alike in the distribution of financial aid from the colonial chest.

It is pleasing to contemplate the tangible results of missionary labour in heathen lands, as they appear in the evident improvement of the temporal condition of a people who receive the Gospel and realize its ameliorating influences; but it is still more delightful to witness saving conversions to God, and the ingathering of precious souls to the church of Christ. And when the converts to the faith of the Gospel are themselves called to be standard-bearers in the army of the Lord of hosts, it is cause of yet higher exultation and joy. In all these respects we had cause to rejoice that our labour was not in vain in the Lord, on our respective stations at the Cape of Good Hope. Christian villages have been settled in many

places where a few years ago the darkness of heathenism prevailed. The arts of civilized life have been taught to native tribes once barbarous and savage in the extreme. Churches have been organized, and schools established for the training of the rising generation, to an extent which cannot fail to be productive of the best results in time to come. And, best of all, precious souls have been won for Christ from almost every native tribe in Southern Africa; many of whom have been found worthy to be employed as Teachers and Preachers for the benefit of their fellow countrymen. In our colonial towns several intelligent and talented young men, themselves the fruit of missionary labour, have been called to the work of the ministry, and are discharging the duties of their sacred calling with credit to themselves and advantage to the people among whom they labour. A few brief notices concerning those who have been thus raised up in the District of which I had charge, may be interesting to the reader.

The Rev. Henry Tindall accompanied his parents to South Africa whilst he was yet a little boy; and his revered father, the Rev. Joseph Tindall, being for many years honourably engaged in our Mission work, the son enjoyed advantages superior to many, and was in early life brought to a saving knowledge of the truth. On my arrival at the Cape, Mr. H. Tindall had already begun to preach, and his early pulpit efforts not only met with general acceptance, but they were regarded by his friends as indicative of future usefulness in the church of Christ. The anticipations thus raised have been realized in a pleasing manner. At the District Meeting of 1852, I had the pleasure of proposing him as a candidate for our Ministry; and having passed his examination with acceptance, and been cordially received by the British Conference, he entered upon his work in Great Namaqualand with commendable zeal and perseverance. Having fulfilled the period of his probation in a manner satisfactory to his brethren and to our people generally, he was solemnly ordained to the full work of the Ministry in Burg Street chapel, before a large congregation, on the 3rd of June, 1857; and he has ever since been usefully and honourably engaged in missionary labour, chiefly on colonial stations.

From Mr. Tindall's superior educational advantages, his accurate knowledge of the English, Dutch, and Namaqua languages, and his mental and physical adaptation for missionary work, we anticipate for him a long and successful career of usefulness in that part of the Lord's vineyard where his lot is cast in the order of Divine Providence.

The Rev. John Thorne was born in the colony, of Methodist parents originally from England. When he first attracted my notice, he was a little boy in the Sabbath school, and I was much impressed with the manner in which he recited his piece at the anniversary. He and his interesting little sisters were among the first who joined the Bible Class which I formed immediately after our arrival at the Cape. As young Thorne grew up, I was pleased to observe his serious deportment; and he soon became a decidedly religious character, although it was not till some time afterwards that he obtained a clear sense of the favour of God. When I organized the "Cape Town Wesleyan Youths' Mental Improvement Society," he was one of the first who joined the Association; and for several years he held the office of Secretary, exhibiting considerable skill in the composition of his essays, the drawing up of the annual reports, and the general discharge of his duties. Being deeply impressed with the conviction that the Lord had a work for John Thorne to do in His vineyard, I obtained the consent of his parents for his being placed more fully under my care, that I might direct him in his studies, and aid him in preparing for future usefulness. I gave him the charge of a Mission school, which he conducted with efficiency, notwithstanding his youth; and he soon began to preach with acceptance. He was received by the District Meeting and Conference of 1862 as a candidate for our Ministry; and has since been usefully employed in missionary work, first at Robertson, and afterwards at Burghersdorp. From his genuine piety, Christian simplicity, industrious and studious habits, and respectable mental endowments, I anticipate for him a useful and honourable missionary career.

The Revs. Frederick D. Edwards and William Edwards (B) are sons of the venerable E. Edwards, who, after long bearing the burden and heat of the day in the high places of the Mis-

sion field, has recently retired as a Supernumerary, full of years and full of honours. Both of these promising young men were brought to God in early life; and Frederick was for some time a member of the "Cape Town Wesleyan Youths' Mutual Improvement Society," before which he read some essays of considerable merit. The two brothers were accepted as candidates for our Ministry by the Conference of 1865; and Frederick has gone to labour at Swellendam, and William has been sent to Peddie, in the Graham's Town District. From their educational advantages and efficiency in the Dutch language, it is hoped that they will be useful especially in the native department of the work.

At different periods we received into the Cape District, during my connexion with it, esteemed brethren from other parts of the great field, who came to our aid with all the advantages of practical missionary experience. The Rev. William Barber arrived from Ceylon, on the 3rd of November, 1858, in a feeble state of health. The change of climate proved beneficial to him; and he has ever since continued to labour with acceptance first at Wynberg, and afterwards at Swellendam and Stellenbosch. The Rev. Messrs. Cameron and Parsonson came from the Eastern Province, to supply the places of the Rev. Messrs. Haddy and Ridsdale on their return home; and, after rendering valuable services in the Cape District for several years, one removed to England and the other to Natal. Since my departure from the Cape, the Rev. P. Batchelor has arrived from India; and my friend, the Rev. Samuel Hardey, has come from Australia, as my successor as General Superintendent of the Cape of Good Hope District.

The only Missionary sent out direct from England to reinforce the Cape District during the past fifteen years, was the Rev. John Priestley, who has laboured faithfully, and been made a blessing to many; but whose experience is strikingly illustrative of the vicissitudes of the foreign work, whilst at the same time it calls for the sympathy and prayers of the friends of Missions. He arrived at the Cape on the 12th of December, 1855, in company with the Rev. Messrs. Stephenson, Scott, Dean, and Pordige, four zealous young Missionaries, who were on their

way to India. When his fellow-voyagers, after a few days on shore, had proceeded to the place of their destination, Mr. Priestley commenced his labours at Rondebosch in the true missionary spirit; and by his Christian simplicity, genuine piety, and genial spirit, he soon won the affections of our people. He was afterwards appointed to the charge of our Simon's Town station, where he laboured with equal acceptance and success. On completing the term of his probation, he was solemnly ordained to the full work of the Ministry in Wesley Chapel, Burg Street, on the 14th of September, 1859; and, having been united in marriage to a young lady like-minded with himself, they were appointed to a station in Great Namaqualand. The oxen and waggons being ready, and every necessary preparation having been made, Mr. and Mrs. Priestley left Cape Town on Monday, the 19th of September, 1859, for their distant interior station. On the following morning I rode out to their first encampment, and after breakfast we united in prayer and praise, and took an affectionate leave of each other, little thinking that some of us would never be permitted to meet together again in this world; but so it was.

For five years Mr. and Mrs. Priestley pursued their arduous work under many difficulties, arising from peculiar circumstances already alluded to; and on their return to the colony, towards the close of 1864, they were appointed to Stellenbosch, where it was hoped that they would be favoured to enjoy for some years the advantages of civilized society, and a sphere of labour of a more encouraging character. But this hope was not realized. They had scarcely become settled on their new station when Mrs. Priestley was seized with a severe illness, which terminated fatally in the course of a few days. She died happy in God, on the 23rd of February, 1865. The shock was severely felt by her bereaved husband; and being himself in a debilitated state, and left with two motherless children, he was allowed to proceed with them to England towards the close of the year. They arrived at Southampton on Friday, the 19th of January, 1866; and on receiving a telegraphic message I immediately went over to welcome my afflicted brother with his infant charge to his native shores; and we were favoured once

more to mingle our prayers and praises at the throne of the heavenly grace.

This affecting instance of affliction and bereavement recalls to my memory many others which I have witnessed in the course of a long life of missionary labour. I have now before me a list of seventeen esteemed and beloved colleagues and fellow-labourers who have fallen in the Mission field, or who have been called to rest from their labours soon after returning to their native land, viz., the Revs. William Ritchie, Thomas Dove, Thomas Crosthwaite, Abraham Cooper, John Cullingford, Robert Crane, John Lee, William Bannister, Samuel Durrie, John Mortier, James Rathbone, Joseph Biggs, Edward Branston, William Hudson, John Blackwell, Barnabas Shaw, and Joseph Tindall, besides many other members of Mission families. If space permitted, it would be very pleasant to linger for a few moments on the memory of such of these dear departed ones as have not been already mentioned in these records of missionary labour. The two revered brethren last named finished their course a few years ago in Southern Africa; and having been associated with them in the work of the Lord more intimately and for a longer period than usual, I cannot pass on without a few words, as a humble tribute to their memory.

The Rev. Barnabas Shaw, the zealous and devoted pioneer Wesleyan Missionary to Southern Africa, was for many years well known, by his earnest pleadings or pathetic communications, to British Methodists. When I arrived at the Cape of Good Hope in the beginning of 1851, he had recently returned to the colony for the third time, and was plodding along in his Master's work as best he could, with his health considerably impaired. In 1854, his increasing infirmities obliged him to retire as a Supernumerary. During the remainder of his life he was my near neighbour at Rondebosch; and I had frequent opportunities of witnessing his Christian simplicity, patience under suffering, calm resignation to the will of God, and his firm reliance on the merits of Christ in prospect of dissolution. He finished his course in the faith and hope of the Gospel, on the 21st of June, 1857; and his beloved wife followed him to the better country about four years afterwards.

The Rev. Joseph Tindall was for many years a most laborious and useful Missionary in Great Namaqualand, and in the Damara Country; and when failing health obliged him to relinquish the more arduous duties of an interior station, he was appointed to a colonial Circuit. In this position he was highly respected and esteemed by his brethren in the Ministry, and by the people among whom he laboured. Although he was made useful by such services as he was able to render, which were always free, cheerful, and hearty, his constitution never fully recovered from the injuries which it had received from his travels and exposure in the interior, and in 1858 he was obliged to retire as a Supernumerary. He came to reside at Rondebosch, near Cape Town, where he still rendered valuable aid in carrying on the good work, as his health would permit. I had now an opportunity of seeing him almost every day, and can testify to his Christian deportment and general excellencies of character. In 1860 he was bereaved of his beloved wife, who had so long been the companion of his joys and sorrows; and in the course of the ensuing year he was called to follow her to the heavenly world. He died somewhat suddenly, but happy in God, when on a visit to his son at Robertson, on the 25th of November, 1861.

During my residence at the Cape I had also to follow to the grave many useful members of our church, some of whom in life and in death gave pleasing evidence of the regenerating and sanctifying power of Divine grace. Concerning one family, connected with the native department of our work, with which I was well acquainted, I may now make a few brief remarks.

John Lutgens was a pious, devoted, and consistent church member and Local Preacher in connexion with our native work at Rondebosch. When he had pursued his useful course for several years, and commended himself to the respect and esteem of all who knew him, a lady came to me one day, and proposed that he should be entirely devoted to religious work as a Scripture Reader, believing that in this capacity he might be made still more useful. I regarded the proposal with favour, and said I should be glad to promote it, if the means could be provided for his support. Although the

lady was not a member of our church, she generously offered to contribute the sum necessary for this purpose, £1 per week, herself, if I would superintend and direct his labours. John immediately entered upon his delightful work, visiting from house to house, conversing, reading, and praying with all to whom he could gain access, and using his utmost efforts to induce them to attend the house of God, and to send their children to school. The result was soon seen in the increase of our congregations, and in the general improvement of the people.

This useful native labourer had pursued his delightful work only about a year, when he sickened and died; but I am thankful to say that he died, as he had lived, in the faith and hope of the Gospel. He was held in such high esteem that his funeral was attended by a large concourse of people of all classes of the community. Among the rest came the neighbouring Clergyman of the Church of England, offering, as an apology for the liberty which he had taken, the high esteem in which he held the departed. I was so pleased with this act of liberality on the part of the the reverend gentleman, that I asked him to give a short address in our chapel to the assembled multitude, in English, after the service had been read in the native language; which he did with good effect. He then walked with me in the funeral procession, and stood by my side whilst I read the remainder of the service at the grave, in the Rondebosch churchyard; and on our return home the Clergyman took a part in the Union prayer-meeting held in the Wesleyan chapel in the evening. Such is our happy freedom from sectarian or party feeling on some of our foreign stations.

Shortly before the death of John Lutgens, two of his children died; and, within a short space, death came a third time to that humble cottage, near to my own residence. The victim this time was the afflicted and sorrowing mother, whose double bereavement had enfeebled her body and crushed her spirits. But Sophia was eminently pious, and fully prepared for her final change. This was the last death-bed scene that I witnessed in Africa, and I shall never forget the calm resignation and the unwavering confidence of the dear sufferer. On one

occasion, when I had been commending her to God in prayer, on rising from my knees I endeavoured to speak to her a few words of comfort and encouragement, reminding her that it would not be long before she would meet with her dear departed friends and her little ones in heaven. When I ceased to speak, she looked up, and, with a radiant smile upon her emaciated bronzy countenance, she replied, in her own plaintive language. "*Ja, Mijnheer, gij spreekt de waarheid: ik ben nu in het dal der schaduwe des doods; maar, God zij dank, het is niet donker. Aan het einde daarvan schijnt hemelsche licht; en binnen kort zal ik met den Heer voor eeuwig zijn.*" Which may be thus rendered: "Yes, Sir, you speak the truth: I am now in the valley of the shadow of death; but, thank God, it is not dark. I see heavenly light shining in at the other end, and I shall soon be for ever with the Lord." Soon after this she resigned her happy spirit into the hands of her Redeemer. This is but one of many genuine converts to the faith of the Gospel on our Mission stations, who have been found faithful unto death, and who, I trust, will be our joy and the crown of our rejoicing in the day of the Lord Jesus.

On several of our South African Mission stations we have been favoured with a cheering measure of success. After many changes we have now in connexion with the Cape of Good Hope District, *ten Missionaries, twenty-seven chapels, sixteen other preaching-places, sixteen hundred church members, nearly three thousand scholars in the Mission schools, and six thousand eight hundred attendants on public worship.*

RETURN TO ENGLAND.

It will not be surprising to any one acquainted with the nature of our foreign work, and the effect of a lengthened residence previously within the tropics, that, after nearly thirty years of such continuous labour as devolved upon us, our health and constitutions began to give way. In my own case, as well as in that of my dear wife, the failure of health might be traced to over exertion as much as to the influence of foreign climates. In every sphere of labour which we had occupied, our strength and been taxed to the utmost to meet the demands of the

work; and during our residence in Southern Africa, I had not only the charge of an important Circuit for ten years in succession, requiring a full supply of ministerial labour to sustain its various interests in the English and native departments; but my official duties in the general superintendency of the District involved considerable care and responsibility. I had to visit the respective stations and schools at stated periods, to correspond largely with the Missionaries, Government officials, and the General Secretaries of the Society in London, as well as to attend to the financial affairs of the District, together with occasional services for my brethren on the frontier and in Natal, involving an amount of writing and book-keeping known only to those who have had practical experience in such matters, economy and accuracy being of the utmost importance. These accumulated labours, with the exposure consequent on travelling in the interior, where it is often necessary to sleep upon the cold ground and otherwise to endure hardness, resulted in an attack of illness, accompanied by such a complete prostration of strength and wearing down of the system, as rendered it necessary to take medical advice. Dr. Abercrombie * candidly gave his opinion that no considerable improvement could be expected without relaxation from my arduous labours, and a change to a more bracing climate, and advised our return to England at our earliest convenience. This announcement took us somewhat by surprise, as we had relinquished all thoughts of ever leaving Africa. After due consideration, however, we felt it to be our duty to act upon this advice, the health of my

* This liberal-minded and philanthropic gentleman has won the esteem and love of all who know him, by his kindness to the poor, and by the readiness with which he comes forward on all occasions on behalf of religious and charitable institutions. For many years past Dr. Abercrombie has generously attended the Wesleyan Missionaries and their families in Cape Town free of charge, besides contributing annually to the funds of the Society, and frequently presiding at our public meetings. I have often felt under deep obligation to him for his kindness in promptly and freely affording medical aid to my brethren in the District, as well as to missionary visitors who have been on their way to or from India and Australia; and I have not failed to report the same to the Missionary Committee in London, who are gratefully sensible of his kindness.

dear wife being considerably impaired also; and, in the opinion of our medical adviser, requiring a change as much as my own.

When the Missionary Committee in London were made acquainted with the state of the case, permission was granted for our return to England, in the kindest possible manner. The General Secretaries wrote, "We are sorry to hear of the serious failure of your health; and considering your long and faithful services abroad, we cannot urge you to remain longer to the injury of your health. You are at liberty to return to England after the District Meeting, if you still find it necessary to do so." I may here state that in my communications with the honoured directors of the Wesleyan Missionary Society, I have always found them ready to meet the reasonable wishes of their agents, so far as they felt they could do so without damage to the work in which they were engaged. Having given a specimen or two, in the early part of this volume, of the kind letters which I received, when labouring in Western Africa, from the General Secretaries of the Society for the time being, I have pleasure in placing upon record the last official communication addressed to me at the Cape of Good Hope, evincing as it does the same care for the comfort and welfare of the Missionaries.

"London, *May 5th*, 1860.

"My dear Brother,—Yours of the 21st of March came duly to hand, and gives us additional reason to praise your forethought and care for the work. Amidst the distractions of the anniversary week you will hardly look for a long letter; but I am unwilling to let the mail leave without a line expressive of our hope that your health is not worse, and that you may find the voyage home serviceable to you and Mrs. Moister, should you still find it necessary to take it. I am sorry to say that we are not yet provided with a successor for you, nor have we any reasonable prospect of one at the Conference. May a kind Providence undertake for us!

"Should Mr. W. R. Longden have arrived from Port Elizabeth in search of medical advice, I am sure you will be happy to render him any aid in your power, and so will all the

brethren. Please remember me affectionately to him, and say we hope it may please God to bless the means used for his recovery, and shall be glad to hear how he goes on. Meantime wishing him and you and all the brethren every needful good,

"I remain yours affectionately,

"*Rev. W. Moister.*" "G. OSBORN."

The Rev. Samuel Hardey, who had previously rendered good service to the Society as General Superintendent of Missions in India and in Australia, was ultimately appointed as my successor at the Cape. The Rev. W. R. Longden, so kindly referred to in the above letter, and who received every attention we could give him on his repeated visits to the Cape, finally sank under the influence of the disease from which he was suffering. He died in great peace, and with a full hope of everlasting life, at Uitenhage, on the 1st of May, 1864.

At the last annual District Meeting at which I presided before leaving South Africa, which was held in Cape Town in the month of January, 1860, I was so graciously sustained, both in body and mind, in the discharge of my duties, that hopes were cherished and warmly expressed by the brethren, that my health might be so far restored as to admit of my remaining at my post a little longer. These hopes I entertained myself for a short time; but after the excitement of the meeting was over, I experienced such a serious relapse, with such entire prostration of strength, that I was induced to decide at once to avail myself of the kind permission of the Committee to return to England, feeling strongly averse to the idea of nominally filling a responsible office, the duties of which I was unable efficiently to fulfil. We therefore made our arrangements accordingly, settled our affairs, and prepared for our departure.

On Sunday, the 10th of May, I preached for the last time at Wesley Chapel, Burg Street, and on the following Sabbath at Rondebosch, to crowded and attentive congregations. These duties were performed under much bodily weakness; but I was thankful to be able to lift my warning voice once more in the sanctuaries where I had been endeavouring faithfully to preach the Gospel for nearly ten years, and thus publicly to take

leave of a people in whose spiritual welfare I felt deeply interested.

The following days were spent in receiving the farewell visits of dear friends, and in completing our arrangements for our homeward voyage. On Tuesday morning, the 22nd, our friend, Mr. James Morris, having kindly offered to drive us in his covered conveyance to Cape Town, we united in prayer and praise with a large number of our dear people who had assembled together at our residence at Rondebosch, and then took our departure. As we drove off, the Mission school children, with their teacher, Mr. John Thorne, at their head, lined the path, and struck up a beautiful parting hymn; and the last sound we heard was that of sweet infant voices chanting the praises of God. On reaching the city, it was already time to go on board the mail steamer. We therefore drove to the wharf at once, where we found the Rev. Messrs. Edwards, Cameron, Tindall, Godman, and Barber, with Messrs. Smithers, Davison, Tonkin, Marsh, and a large number of other friends, assembled together to take an affectionate leave of us. A few of these accompanied us on board the "Dane," and remained with us till nearly noon, when they also were obliged to say "Good bye," and the anchor was weighed, and we steamed away from the coast of Africa.*

* On our departure from South Africa, as on former occasions, we received much kindness from a people who had become endeared to us by the strongest ties of Christian affection. A kind and respectful address was presented to me previous to our embarkation, signed by about two hundred of our members, including all the Stewards, Local Preachers, and Leaders, overflowing with love and good wishes for myself and Mrs. Moister, and expressing earnest hopes for the recovery of our health, and speedy return to the Cape. A similar address was presented by the Missionaries, bearing the signature of every brother in the District who had the opportunity of joining in this expression of esteem; whilst numerous communications came from individual friends, teachers, and scholars, both in town and country. Although I had no doubt of the confidence and esteem of my brethren and the people, it was very pleasant to receive these assurances of attachment; and it would have been in harmony with my feelings to have placed upon record, in these pages, some of the documents alluded to, had space permitted, and had I not wished to avoid the appearance of self-adulation. Our friends at the Cape of Good Hope, as at other places, may, nevertheless, rest assured of our undying affectionate remembrance.

When we had in a measure recovered from the excitement and fatigue connected with our embarkation, and got accustomed once more to life on board a ship, we experienced a sensible improvement in our health; and although the vessel was crowded with passengers of diversified nationalities and creeds, we found them generally civil and agreeable. Captain Hoffman and his officers did every thing in their power to make all on board as comfortable as possible, and altogether the passage was as pleasant as any one which we had previously made. I was cordially invited to share in the services of the Sabbath with an Episcopalian Minister who was on board; and we had some profitable services, the fruits of which I trust will appear after many days. I also collected together a number of intelligent boys, who were passengers, and, with the consent of their parents and friends, formed them into a Bible Class, which I met every afternoon, when the weather and other circumstances would permit.

On the morning of Friday, the 1st of June, we made the Island of St. Helena, the bold, rocky, barren appearance of which quite harmonized with the ideas which I had formed of it from my boyhood. After skirting the south-eastern shore for a short distance, we rounded the point, and James Town, the capital of the island, burst suddenly upon our view. It is situated in a narrow valley, with elevated rocky hills on either side, the summits of which are crowned with barracks and fortifications. After a hasty cup of coffee most of the passengers went on shore, and a few of us united and hired a conveyance for a trip to Longwood, the place of Napoleon's exile, about four miles distant from James Town. We found a number of French artisans busily at work repairing the mansion, in accordance with an arrangement which had been made with the British Government. On our return we visited Buonaparte's tomb, which is situated in a gentle hollow at some distance below Longwood. We found the grave empty, the body of the Emperor having been removed to France some time before. On returning to James Town we made a few purchases, and hastened on board. The mails having been received, we weighed anchor about two o'clock P.M., and resumed our homeward voyage.

On Monday, the 4th, we came to the Island of Ascension, another bleak, barren, rocky islet in the Atlantic, where the steamer has to call for the mail bags. It is occupied chiefly as a naval depôt and Government rendezvous for the Western Coast of Africa. We went on shore for a few hours, and in the course of our ramble inspected the public buildings and naval hospital, which contained a number of patients. We did not find much besides to interest us, and on returning to the ship we proceeded on our voyage soon after noon.

Nothing worthy of special notice occurred during the remainder of the passage till, on Wednesday, the 27th, all was bustle and excitement among the passengers, as it was expected from the ship's reckoning that we should see land during the day. The weather was somewhat hazy, and we entered the chops of the Channel without sighting the Lizard, or any other part of the English coast, till, about three o'clock P.M., Eddystone Lighthouse burst upon our view all at once like magic, when no one imagined we were so near to port. We soon afterwards received a pilot on board, and entered the harbour of Plymouth, where we had to land the English mails. The evening was stormy, and intelligence was received of many ships having lately been wrecked in the Channel. This, together with the remarks of the pilot as to the state and prospects of the weather, induced many of the passengers to leave the ship here, contrary to their first intention; but as to ourselves, we felt that we could trust in Providence for protection during the remainder of the passage; and about eight o'clock P.M. the steamer weighed anchor and put to sea again.

On the following morning, the storm having subsided, and the weather having become fine, we had a beautiful view of the coast, as we steamed through the Needles and up the Solent and Southampton Waters. Soon after noon we entered Southampton dock, and once more set our feet upon our native shores. After passing our luggage through the Custom House, and dining at Davis's hotel, I walked out to Bittern, and took a part in an interesting public meeting, along with the Rev. Messrs. H. W. Williams and J. Little, the respected Ministers of the Southampton Circuit. The next day we proceeded to London;

and on calling upon Dr. and Mrs. Hoole, they gave us a cordial welcome, on behalf of the Society, on returning once more to our native land, and warmly congratulated us on having been so mercifully preserved during so many years of arduous labour in the Mission field; and the inward response of each of our hearts, I believe, was, "Bless the Lord, O my soul, and forget not all His benefits."

CONCLUDING OBSERVATIONS.

Although these Memorials of Missionary Labour have already exceeded the limits originally intended, I cannot bring them to a close without a retrospective glance at the way which has been traversed, and an earnest and affectionate appeal on the important subject to which they relate.

With regard to that portion of the Mission field which has last passed under review, let me for a moment call attention to the aggregate results of the labours of the Wesleyan Missionary Society, so far as they are capable of being embraced in a statistical estimate. I do most sincerely and very highly appreciate the efforts of kindred institutions, which keep the same object in view, and whose labours tend to humble the sinner, exalt the Saviour, and promote the glory of God in the salvation of men; but I am best acquainted with the missionary operations of that section of the Christian church to which I belong, and it is of those which I now speak, whilst I wish God speed to all others who are engaged in the same blessed work.

It is now about fifty years since the first Wesleyan Missionary arrived in Southern Africa under the circumstances already mentioned; and let any one trace the history of the respective stations which have been formed, and mark the gradual advancement of the work, as here briefly sketched, and say whether it has not been a successful enterprise. In many a once dark and desolate region missionary villages have been formed, Christian schools established, congregations gathered, churches organized, lands cultivated, and the people decently clothed, and raised to the enjoyment of all the blessings of civilized life. Languages which had been previously unwritte

have been reduced to grammatical form; and the Holy Scriptures, as well as school books of various kinds, have been translated into the native dialects of the people. And, what is better still, the glorious Gospel of the blessed God has been freely and faithfully preached, in many instances with soul-saving power, to various tribes of natives inhabiting the vast continent. During the past half century we have reason to believe that hundreds and thousands have passed away to a brighter and better world above, from our respective stations in South Africa; and we have still a great and glorious work in progress. In the five Districts into which the country is divided, we have *sixty-three Missionaries, one hundred and thirty-eight chapels, three hundred and fifty-nine other preaching-places, eight thousand three hundred and thirty-seven church members, eleven thousand four hundred and fifty-six scholars in the Mission schools, and fifty-four thousand seven hundred and ninety attendants on public worship.*

Missions so numerous and extensive, and carried on, in many instances, in regions so remote from the centres of commerce and civilization, are necessarily attended with considerable expense, especially at their commencement, and they have a strong claim upon the kind consideration and benevolence of our friends at home. The Missionary and his family must be furnished with waggons and oxen to convey them and their baggage and stores to the scene of their future labours. Natives must be hired to assist, and supplied with food for the journey, which frequently extends to a distance of hundreds of miles, over roads which are almost impassable. The ground selected for the site of the new station must be cleared, buildings erected, and land cultivated for a future supply of provisions, and the work sustained in all its departments, for years before much local aid can be expected towards its support. But when the work is fairly organized, and the truths of Christianity are brought to bear upon the hearts and consciences of the people, they are invariably taught the scriptural duty of contributing towards the support of the Gospel according to their ability; and in proportion to the depth and genuineness of the work of grace upon their hearts, they manifest a cheerful readiness to discharge this obligation. In

addition to the Methodistic plan of weekly, monthly, and quarterly contributions for the general support of the work upon the station, wherever it is practicable annual Missionary Meetings are held, as already stated, when the people, notwithstanding their general poverty, frequently manifest a commendable spirit of Christian liberality in aid of the funds of the Society for the spread of the Gospel throughout the world.

It is, moreover, a pleasing fact that our foreign Auxiliary Missionary Societies are in many instances liberally supported not only by converted natives, but also by European colonists, who have themselves received spiritual benefit from our Missions, or who desire thus to express their views of the value and importance of our labours to the country in which their lot is cast in the order of Divine Providence. I remember, on one occasion, a noble-minded Christian gentleman built an elegant chapel at his own expense at a cost of nearly £1,000, and presented it to the Connexion. Soon after its completion, we held our first Missionary Meeting in this beautiful sanctuary, when I called upon the donor, to invite him to take the chair. This honour he respectfully declined, alleging that he was "not much of a speaker;" at the same time he kindly placed in my hand a £5 bank note to drop in the plate, anonymously, to help the collection. This he gave in addition to his annual contribution of £10, which appeared on the list. The following year I waited on him again, when, on my way to the Missionary Meeting, and he again handed me something to drop in the plate for the collection. This time it proved to be a bank-note for £10. Time passed rapidly away, and on the approach of the third Missionary Meeting in the new chapel I called upon my friend again, for I desire never to neglect the real friends of Missions, and "he that hath friends must show himself friendly." On this occasion my friend, in his usual pleasant way, handed me a slip of paper for the collection, which, on opening, I found to my surprise, was a cheque for £20. At the next Missionary Meeting the anonymous contribution of my friend to the collection was the noble sum of £50, which amount he has given repeatedly since, in the same quiet unostentatious way, in testimony of his admiration of the labours of the Wesleyan Mission-

ary Society. On another occasion I received from a distant place a contribution to the Mission fund enclosed in a package which was sewed up with special care. When I had cut away the stitches, and unfolded the various coverings of leather, canvas, and paper, I found that it contained the liberal sum of £21, as the offering of a poor widow. From various sources the proceeds of the "Cape of Good Hope Auxiliary Wesleyan Missionary Society" for the past year amounted to £665; whilst the sum remitted from the South African Auxiliaries unitedly was £2,470.

Every true friend of Christian Missions must rejoice to observe the interest which has been manifested of late years by the people of this country in Italy, India, and China, with their vast populations; but I have no doubt but many will share with me in a feeling of holy jealousy lest by any means our old established Missions should be neglected. Our fears on this subject are enhanced by observing from the "Missionary Notices" for March, 1866, that the Committee have been led, by the depressed state of the Society's funds, seriously to entertain the thought, not merely of retrenchment, but of actually abandoning some portions of the Mission field, or of handing them over to other Societies.* Surely the friends of Missions at home will not allow these extreme measures to be adopted, but "haste to the rescue" with a liberality and zeal which will warrant the Committee not only to continue, but strengthen, the existing Missions, and thus support the hands of the noble band of men who are toiling in distant lands under so many discouragements.

Of all the Missions of the Wesleyan Missionary Society,

* It is satisfactory to observe that reference is now made to the Missionaries on the spot, and to the people, for their opinion before any steps are taken towards abandoning stations already occupied, or handing them over to other Societies; and it is hoped that the admonitory histories of our Missions at Berbice and Samoa will be a sufficient guard against any compact being entered into between the directors of different Missionary institutions in England for the appropriation of distinct sections of the Mission field, without reference to the pastors or people most deeply interested in such arrangements. The people of Great Namaqualand refuse to be transferred to another Society, and nobly engage to do their best to support a Wesleyan Missionary.

throughout the widely extended sphere of its operations, none have been more successful than those which have been established in Africa and in the West Indies,—countries which have been so remarkably linked together in the order of Divine Providence, and to which these Memorials have a special reference. Notwithstanding the numerous difficulties with which the Missionaries have had to contend, arising from Mohammedan superstitions and pagan darkness,—from unhealthy climates, slavery, human sacrifices, and barbarous languages, in addition to the desperate wickedness and depravity of the human heart,—a great and glorious work has been accomplished. Multitudes of the sable sons and daughters of Ham have been brought to a saving knowledge of the truth. Many have finished their course with joy, and have passed away to a brighter and a better world above, and many more are still travelling in the way to Zion. On the various stations in Africa and in the West Indies we have now *one hundred and fifty-two Missionaries, four hundred and thirty-three chapels, five hundred and forty-eight other preaching-places, sixty thousand church members, forty thousand scholars in the Mission schools, and one hundred and ninety two thousand attendants on public worship.*

Whilst we cherish in our hearts feelings of the liveliest gratitude to God for this glorious extension of the work, and bless His holy name for every sinner saved by grace, we must not forget that *very much yet remains to be done.* Only the outposts of the enemy's works have been taken. The citadel of Satan has yet to be assailed. Hundreds and thousands and millions of our fellow men are still in rebellion against the King of kings and Lord of lords. Let all who bear the Christian name buckle on their armour afresh, and come up to the help of the Lord against the mighty. Let the young men and maidens of this highly favoured land consecrate themselves to the glorious missionary enterprise, to labour at home or abroad, as the Lord may call them, in pulling down the strong holds of sin and Satan. Let Christian parents freely give up their children for this blessed work. Let all be more earnest in prayer, sympathy, and benevolence, opening their hearts and

their hands freely to sustain the enterprise in a manner commensurate with its unspeakable importance, and it will prosper. Africa and the West Indies will be fully evangelized, and "Ethiopia shall stretch out her hands unto God." Italy, India, and China, with their teeming millions of people, will be gathered into the fold of Christ. The distant isles of the sea which still wait for God's law will receive the truth; and "all shall know the Lord, from the least unto the greatest;" for the mouth of the Lord hath spoken it.

If you and I, dear reader, on thus parting company, should never meet again in this world, may we meet in the "better country," and form a part of that "great multitude which no man can number, of all nations, and kindreds, and people, and tongues;" and may it then appear that we have done something towards hastening the grand consummation of the missionary enterprise, when genuine converts to the faith of the Gospel shall "come from the east, and from the west, and from the north, and from the south, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God."

"O for a trumpet voice,
On all the world to call!
To bid their hearts rejoice
In Him who died for all!
For all my Lord was crucified,
For all, for all, my Saviour died."

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